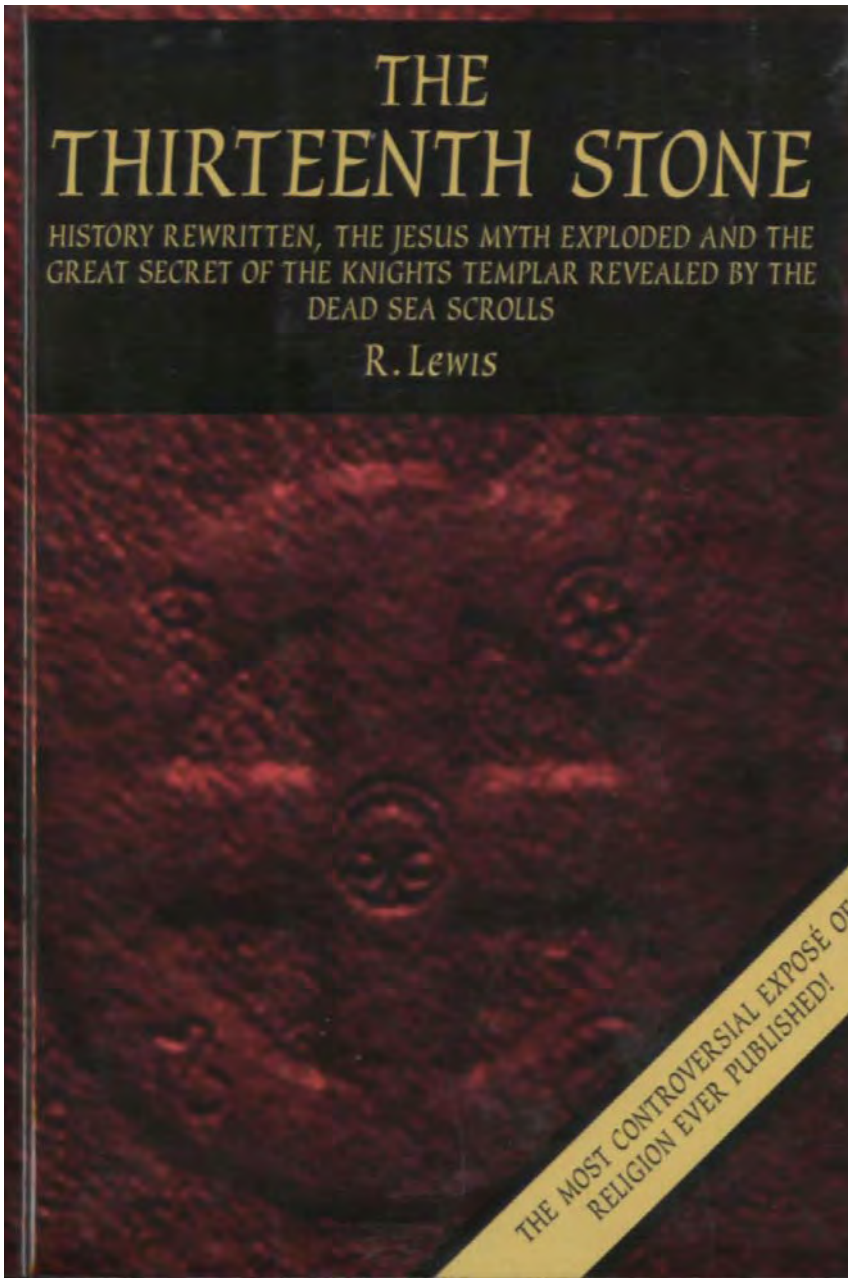
THE THIRTEENTH STONE

HISTORY REWRITTEN, THE JESUS MYTH EXPLODED AND THE GREAT SECRET OF THE KNIGHTS TEMPLAR REVEALED BY THE DEAD SEA SCROLLS

R. Lewis



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- Uncovered the mystery of the Holy Grail
- Recovered the lost secrets of Freemasonry and the Knights Templar
- Found the key to many of the prophecies of Nostradamus
- Discerned a common thread in ancient myths from around the world
- Laid bare the substance behind the alchemical concept of the transmutation of base metals into gold
- Discovered the true meaning and purpose of the Great Pyramid

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"History is an alliance of reality and lies. The reality of history becomes a lie. The unreality of the fable becomes the truth."

Jean Cocteau

Read not to contradict and confute nor to believe and take for granted, but to weigh and consider... Histories make men wise."

Francis Bacon

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Much of the material in this book was collected long before any form of publication was contemplated. As a result, there was a long period during which the noting of references was haphazard. I have therefore been unable, in many instances, to give credit where it is due. I can only thank these writers in a general way, and confirm that my own role was much more editorial than creative.

R. L.

Introduction

It has long been suspected by many investigators that the world's major religions have a common root. They have argued that, unlikely as it may seem, many thousands of years ago the various tribes and nations of the earth were philosophically and religiously of one mind. The object of this book is to investigate these claims and their implications. Logically, if we are the sum total of all that has gone before, it would follow that a change in our perception of the past will surely alter our view of the present and the future.

Some believe that in those earliest times the world experienced a Golden Age, from which there has been a steady decline. My proposal is that this deterioration results from evolutionary pressure being applied by the universal Mind — God. It appears also that, before mankind can overcome evil and be 'like unto the gods', we must experience darkness at first hand.

Hindu, Greek and Celtic traditions, among others, promote this idea. The Hindus call the Golden Age the (white) Krita Yuga, in which time of 4800 heavenly years mankind lived in divine perfection as innocents. This was followed by the (red) Treta Yuga, a period of lesser perfection which lasted for 3600 heavenly years. Then followed the (yellow) Dwapara Yuga of 2400 heavenly years, during which the rot set in. There finally came the present (black) iron age, called the Kali Yuga, which it is said will last for 1200 heavenly years. This time of greatest darkness would also be that of mankind's furthest separation from heaven.

The Greek Hesiod, in Works and Days, presents a similar schema, beginning with a Golden Age and ending in a black era of iron. Likewise the Celts had the (white) age of Partholon followed by the (red) age of Nemed and the (yellow) age of the Tuatha de Danann, the culmination being the (black) iron period of Mile.

It would seem that as man sank deeper and deeper into matter he brought the gods down with him. Physical and subsequently materialistic mankind required material gods — gods made flesh. Accordingly, I shall seriously question the historicity of religious identities such as Jesus, Buddha and Indra, who I see as springing up all over the world to fulfil the need for personal and tangible deities. Curiously enough, in the teachings accredited to these

characters, the emphasis seems to be upon an unknowable God hidden deep within the forces of nature. As though to condemn the idolater at source, the biblical Psalm 51 reads, at verses 16-17:*

> For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offerings.
>
> The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

The traditional object of religion has been to make a virtue of taking the impossible, the implausible and the downright ridiculous and declaring them to be the miraculous. God and religion cannot and do not coexist; they are indeed mutually exclusive. Though it cannot be avoided in some degree, it is not within the scope of this book to debate the nature of the Creator. What I believe will become clear is that by closely examining religion in general we do get a better idea of what the Supreme Being is not. Religion, as a franchised dispenser of personal idols, is but a symptom of man's descent from the garden of spiritual knowledge. It will become apparent from the evidence that the ancient shamans of that more spiritual time preceding our age of iron, being able to fully anticipate the nature of the forces that would be working upon us, actively manufactured what we call history. They created literature such as Scripture, giving it a surface text which historically and materially is nonsense, yet which has hidden and preserved deep within it the eternal spiritual truths, which only the enlightened and initiated would understand.

There has certainly been no shortage of alchemists, poets and cabalists who claimed a deeper understanding, not only of the Bible but of ancient writings from around the globe. And, as though in confirmation of all this, we find that the main character of the Dead Sea Scrolls is a teacher who will appear in the Last Days and 'reveal all the mysteries of Scripture'. But, anacronistically, nothing has sunk deeper into inert matter than academia, and they will have nothing of this heretical thinking.

It may be argued that such views could only be held by someone who cannot distinguish between history and myth. Yet may not this very insistence upon material evidence and scientific proof be indicative of our fall into matter? There can be no question that the

* Biblical quotations are taken from the Authorized Version, except where otherwise indicated.

masculine, material left-brain world is a real one, but it is only fifty per cent of the whole. The feminine, intuitive, poetic, right side deals with an equally powerful and essential aspect of reality. If masculine science alone has a grasp of the 'real world', perhaps it can explain why we must live with the consequences of its atomic bomb and the massive environmental problems resulting from its gifts to mankind. If you doubt the reality of the feminine unconscious, think of the nightmares and the insanity that result from denying her expression. Is it not plausible that our present-day ills are the direct result of our denying expression to the secret self?

Although we are seeing and participating in every detail of the threats and dire prognostications of the prophets of old, and are becoming increasingly aware that 'that dark and dreadful day' is almost upon us, the fuller picture tells a different story. Certainly, the contents of this book confront and confound the doomsayers, but we need to know from whence we have come if we are to understand where we are going. The route taken and the destination at which the world will one day arrive are predetermined, and we are each of us free to decide if we will risk the journey or be left behind. God is no respecter of persons, and a tomorrow plus or minus you or me will make not one scrap of difference to the outcome of the word that was spoken in the beginning. Truth of the harsh and uncompromising variety is our only salvation.

Were I asked to briefly summarise the contents of this book I would say that the evidence is overwhelmingly in favour of the idea that the growing darkness is a means by which mankind is being and will be pressured into achieving the final step in its evolution. By bringing the world to a point of unutterable crisis, God is using the Dark to sharpen the Light, the purpose being to create an entirely new and much more sophisticated species of humanity through catastrophic evolution.

I propose that, throughout our evolutionary climb, on each occasion a higher life form has appeared within a matter of one or two generations as a result of pressure created by catastrophe. There may well have been gradual refinements subsequently — until, yet again, catastrophe pushed us up the next step of the ladder. I believe that this development has not in any way been random, that it has been driven by intelligence — God — progressively manifesting in our time and space. The last step in our evolution seems to have occurred about forty thousand years ago and to have completed our physical make-up; all that now remains is our

spiritualization — the awakening of the feminine. I see this occurring over the next fifty years or so as a result of massive catastrophe which has been engineered by God. But these new creatures will not be the first. In the prehistoric period exceptional men and women foreshadowed this leap of consciousness. They developed sciences such as mathematics and astronomy and they became shepherds to the human race. They also claimed the ability to transcend time and foresee the future. But they were exceptions who are now destined to become the rule.

It is my conviction that writings such as Scripture are not primarily historical, but that the story they tell is prophetic of evolutionary events that are about to occur. In the case of the Bible, this more highly evolved species is called 'Israel' or 'the Jews', which terms have absolutely nothing to do with the religionists known by those titles. I propose that these biblical names prophetically describe a new species of humanity which I refer to as Homo novus. Accordingly, we find the biblical Creator instructing Israel not to breed with, but to annihilate and utterly destroy, the Gentiles — those lacking this higher spirituality. It will also be shown that pretty well all the ancient myths and traditions from around the globe conform to this same story. If it is of any comfort to you, I wish I were wrong; but I doubt it very much.

Most books are produced for the purpose of buying and selling, but this one is strictly for writing and reading. It is neither nice nor comforting; it is offered without scruple and without apology. It has absolutely no sex appeal, is devoid of instant gratification, offers no quick-fix solutions and doesn't care if you love it or hate it. It was a hell of a book to write and it will probably be a devil of a book to read. The feedback from readers of the first edition suggests that the easiest way to get through it is just to read it in small measures and allow the unconscious and intuitive to do the work of deciding the plausibility of the theories and ideas expounded. It has been written in plain English by an ordinary man and is aimed at the broadest possible audience. I have absolutely no hidden agenda. With open hands and open heart I simply and unconditionally offer you all I have found in my search for truth, and invite you to join me in an exciting journey back to the future.

R. Lewis Fremantle
January 1997

Book I

1 The Chemical Wedding

Ever since the time of the fabled King Arthur, brave young knights have set out upon the Grail Quest, committing themselves by oath to search until this most secret and sacred of relics was found. Since that time men have devoted themselves to solving this enigmatic mystery.

I am neither young nor brave, and my armour is more than a little rusty. Neither did I ever make a commitment to a Grail Quest. How could I? I knew nothing of the Grail at the time. Besides, my own preoccupation was and is much more sedentary. Brave young knights must endure great physical hardship as they roam from one town to another slaying dragons and rescuing beautiful princesses. In my own case, my saddle was a wooden chair and my horse a table, likewise of wood. My obsession was unromantic; there is no Grail knight to be found here.

The ancient myths and religions, particularly a body of writings known as the Dead Sea Scrolls, were my fascination. In these caves I slayed no dragons. As for rescuing beautiful princesses, well... I am still waiting for one who will rescue me, shut up in my tower.

How is it possible, in this most coldly scientific age, for a man to stand up and make the most romantic and poetic of claims? 'Fellow knights, blessed be He, I hold the sacred cup of the Grail, the Philosopher's Stone.'

Once upon a time science and poetry were one, joined together in the chemical wedding, thinking as one. Now they are divorced and living apart. If it is no longer possible for one to speak for the other, how can I talk to you of poetic realities?

There is much in the world that science alone cannot explain. And it is solely because of the poets' demise that our world now hangs on the edge of the abyss.

I say this knowing I can demonstrate my point. I will show you that a poetic truth can shatter reality. My story is one in which everything you have believed to be true of the past will be shown to be false. All that you may have imagined of the future will prove to be fantasy. Whatever you were taught at school as history, I will show you it is nonsense. But before we mount and depart upon our quest, look to yourself. Are you someone who deals only

in matters of consequence? Are you even a little filled with a sense of your own importance? Ask yourself: do you want to conquer heaven or earth?

If it is earthly treasure you seek, then throw this book away. Perhaps your retailer will take pity on you and give you a refund. I certainly could not have you as my Grail companion. The territory is dangerous, and hideous monsters await the unwary. This quest is only for the bravest of souls, only for those whose hearts are pledged to Ariadne, the Queen of Heaven, with whom you must drink the cup. Helenion is the most potent of drinks; it kills more men than it nourishes, and I would not that your blood were upon my hands.

But if you hold in your hand a book of verse, come, mount up. You and I shall see adventure you cannot imagine: becoming drunken with wine at wayside taverns; sleeping in the corn fields at night with only a white stone for a pillow and the stars for a blanket; doing good deeds, righting wrongs and feeding the poor. And then, together, we shall drink from the holy challis, blessing and thanking God for this cup and its revelation of things hidden from mortal men.

Our first port of call will be some caves on the edge of the Dead Sea in Judea. There, hidden among some ancient scrolls, we shall find the keys to the castle of the Fisher King. It is here in these caves that we must meet with the beast of untruth. Here, by casting a stone, we shall slay the idol of the Philistines.

But let me now set aside romantic allegory for, as I have intimated, this is a real quest for a very real Grail.

One must imagine that the struggle to prevent or delay the publication of material found in the Dead Sea caves has come about largely because Israeli and Christian authorities have suspected that sooner or later the truth would become apparent. But that they or I, or in fact anyone, could have imagined the scope of the changes to be brought about by the discovery in 1947 of ancient gnostic Christian documents is out of the question.

It is well known that the scientific world often behaves in a manner unbecoming to it. It is not uncommon to find otherwise respected scholars behaving selfishly to ensure themselves their share of glory, perhaps even a mention in the history books. This, in the field of archaeology, has often caused delays because of unseemly backbiting and infighting. But these circumstances cannot generally be said to apply to the Scrolls saga.

Basically, from the beginning, the Jordanian Government handed over responsibility for the Scrolls to what was supposed to be an international team of scholars. As matters transpired, it was not international, and some of its members lacked the necessary skills, which were available elsewhere. It seems to have been hijacked from very early on in the affair by the Ecole Biblique, a French school of the Dominican Order of Roman Catholic monks. They forbade access to the finds to anyone outside this elect, and then proceeded to delay the editing process for as long as possible. Some individual members were absent from their tasks for extensive periods of time. Had not these texts been an embarrassment for the Roman Church, there can be little doubt that the individuals concerned would have been eager to publish.

In normal circumstances the strategy would have proved effective. With their lack of action, the documents would ultimately have been forgotten, particularly in a world where biblical archaeology seems to be of diminishing interest. But these ancient writings have proved tenacious, and they have remained in the public eye. Ironically, the antics of this official body have only served to increase the air of mystery surrounding the finds.

Over the years, as the cloak-and-dagger drama of the Scrolls has unfolded, the Vatican has been noticeably silent. In recent years the Government of Israel seems to have leapt unobtrusively into partnership with Rome to act as a co-defender of the faith. Indeed one scholar who proved extremely persistent — Robert Eisenman — was told in 1986 that he would never see the remaining material in his lifetime,[1] this by an Israeli official of the Antiquities Authority. I suspect these actions to have been against the perceived threat of documents which, as we shall see, alter everything from received religious wisdom to our concept of history. It is, in fact, hard to imagine how a greater change could be wrought.

There can now be little doubt that the implications of these texts will eventually force us to completely abandon Christianity and modern Judaism. Our picture of ancient history is also shown by the Scrolls to be false, and it too must eventually go. Even the modern land of Israel and the people we call the Jews seem to have been formed in the shadow of a myth. As for me, I can only liken myself to that young Arab shepherd who unwittingly cast a stone and opened a door to the past. Whether it be I or someone else coming to the conclusions which have been reached in this book is irrelevant. Either way the results must be the same.

It may well be that you find yourself offended by what I have found. I suggest, in this case, that it would be pointless to direct your anger at me. You would do far better to contemplate the reality with which you have just collided. The fact is that you are the victim of a battle for power and territory. Not only the academic world, but society as a whole, has had a longstanding investment in what you believe.

From the fortresses of academia to the ivory towers of religion, it is well known to those ensconced within that there is an ocean of difference between what they know and what we accept as truth. They actually stand to gain from the friction generated by the diversity of our beliefs. There is no sense in complaining: you would have done the same in their shoes.

And in case I should mislead you, do not look to me to champion any cause. I do not distinguish between victor and vanquished. I see only mankind's futile struggle with reality.

Moreover, it is quite clear that the Bible stories we have understood in religious terms were in fact descriptions of an anticipated development in human evolution: the concluding step in humankind's climb to the top of the tree of life, the spiritualization of the beast.

It will become clear that pre-Christian man understood these things. Our conception of him as a comparatively primitive creature has only served to blind us to the obvious. I am satisfied that the evidence herein shows us that it is we who, having closed our ears to the poetic expression of truth, have completely misread the directions left to us for our progress on the path of life. The cosmos as a mechanism of infinite proportions is constantly moving its location at an alarming rate. In this sense everything is true but nothing is totally real. Truth is relative to time. To our antediluvian predecessors, the male and female represented so much more than simply the physical tools of procreation. They in fact perceived man and woman as the embodiment of the cosmic forces that shaped them. They were, in the poetic sense, the gods made flesh, the means by which those forces were able to come together in our dimension of time and space.

The environment in which Christianity was spawned was one of great upheaval and change. But it was also a time of priests who prophesied and cosmic forces that were ever present. By this I do not refer to primitive superstition. On the contrary, it seems our prehistoric ancestor was far more sophisticated than we have been

led to believe. I speak of what we might term 'the feminine', which in that time was very much alive and gave us a totally different attitude to life, a perception diametrically opposed to that of today. It was an era in which the actual essence of life was totally different to what we know at present.

Not only has there been a divorcing of those two forces, the means of communication between solar intellect and lunar intuition are now lost to us. This makes my task a particularly difficult one. How can one transmit single-minded concepts in a double-minded world? Should I write a poetic and symbolic epic which touches directly upon your unconscious, or should I explain things in coldly scientific terms? Either way I would fail in my task, the required language of the Grail knight having long since been lost.

There is nothing more damnable than compromise, for as often as not it embodies the worst of both worlds. Be that as it may, I have seen my task here as the turning of a key that unlocks every room in the house; how you furnish it is entirely your own affair. If it does not please you, then you must go back and continue your residence with the beasts.

Were we able to transport him in time, the ancient shaman who busied himself with cosmology would have seen our civilization as a logical progression from the foundation of the Roman empire, which coincided with the dawn of the Piscean Age. He would tell us that, because of the watery nature of the stars of Pisces, the feminine spirit was due to be dominated and subdued by the sun. Imperial, militaristic, commercial Rome was the embryo of a period in which men would put their entire faith in the material. He would also have told us that this era would come, show its face as an aspect of the cosmos, and then pass away without a trace.

Most of our discussion centres around the massive change and upheaval that took place some two thousand years ago. It was a time when the universe changed gear, an era of new consciousness, an age in which the children of earth would be abandoned by the gods and left to their own resources.

That cosmic gear change is now upon us again: we are at the dawn of the Age of Aquarius. If this book is to have any sort of dedication, it is to these new children that I humbly devote it.

To those of you who only see desolation and decay, I propose that you look again, for I see nothing but hope. It may well be that we must experience the pain of abandoning the old, but we have before us the dawn of the new. Because the old gods were false, we

have come to think of ourselves as being alone. But now is the time for old men to dream dreams and for children to prophesy. We live at the dawn of the coming of the New Jerusalem, when the Living God will govern the earth, a time when man to man shall brother be.

The arguments I shall be setting out are not, in themselves, particularly complex but they do present a conceptual problem. First of all they fly in the face of much of what is commonly accepted history. Secondly, their scope is so vast as to boggle the imagination. Nevertheless a little tenacity will bring a rich reward. I list below some of the basic arguments.

1. Christ and Jesus are two entirely separate entities.
2. Christ was a purely spirit essence which, previous to the creation of the Jesus myth, was feminine. She was known as the Queen of Heaven, often the Triple-Headed Goddess.
3. Historically speaking Jesus the man never existed; he is a myth.
4. The two central figures of the Dead Sea Scrolls — the Star/Revealer of Mysteries/Righteousness Teacher and the Sceptre/King of Israel — may be identified with certainty with what is in fact the two Jesuses of the New Testament. The Sceptre/King is the Jesus of Matthew, the Star/Teacher is the Jesus of Luke.
5. The entire Bible, from Genesis to Revelation, is historically speaking pure myth. Even Genesis (the first book) could not have been written much earlier than about 200 BCE.*
6. Many of the characters of the Old Testament represent aspects of the Star and Sceptre of the Scrolls. Adam, Noah, Moses, Samson, King David and others are myths built upon the Star/Teacher. Joshua represents the Sceptre/King, and King Solomon and the apostle Paul are respectively the Wicked Priest and the Liar of the Scrolls. Even John the Baptist makes his appearance in the Old Testament as Jonathan, the much beloved friend of King David.
7. The ancient world, as is generally known, was governed by astronomer priests. Their sciences and their power centred upon a device which we know in myth as the cosmic tree or Ark of the Covenant. They claimed that with this device they could enter the land of the dead (the Underworld) and see the future.

*BCE = before the common era, replacing the older BC; likewise CE replaces AD.

8 These ancient magi had spent many thousands of years accumulating their vast body of sacred knowledge. Long ago their power had been absolute, but it declined. By the time we reach the dawn of the Piscean Age (two thousand years ago), they had become a remnant (of Israel) who were now rapidly becoming a persecuted minority. This was all part of the progress of cosmic forces in the process of creation.

9. In accord with the will of God, their knowledge was not to be totally lost. After the time in Pisces we would enter Aquarius, an era when mankind would return to the old ways. It would be the dawn of another Golden Age. The children of Aquarius should not have to start all over again. The priests needed to find a way of conveying their sacred sciences across the Piscean era (a dark time) to their spiritual children. One of the major vehicles chosen for this task was the Bible. Much of general mythology also serves this purpose.

10. Buried within the text of the Bible, using numerology and ciphers, is all the ancient wisdom of the priests. This hidden gnosis became the foundation of Templar, Masonic and Rosi-crucian philosophies. The surface text was produced as the foundation for Judaism and Christianity. This text was written as history but designed to appeal especially to the people of the Piscean era, who in a materialistic, male-dominated age would seek material gods.

11. At the dawn of the Aquarian Age God would send a Revealer of Mysteries whose task it would be to uncover that which had been hidden. He would die, but would in the process of revelation gather the New Israel around him. These real Jews would not be an ethnic group or race: it would comprise the spiritually evolved people of all races. They would raise up from among them a king from the House of David, that being a mage (David is a version of the Star/Teacher, the first of these new magi). He would lead Israel in the war of the apocalypse and then would govern the world in peace and justice in the Golden Age.

12. The Star and Sceptre of the Scrolls are not historical. In theory, they live now. As legendary figures representing these two men, Adam, Noah, Moses, Joshua, David and Jesus did not live in the past but live in the present. The Bible is purely prophecy.

13. In creating the Jesus myth, the priests manufactured an image. This idol Jesus is also Dagon of the Old Testament. He is one

and the same as Jehovah, the violent and insane creator who tossed Adam and Eve out of the garden because they wanted to eat from the cosmic tree. This Jesus/Jehovah idol is, in Revelation, given the mark of the beast (666), and the idol's worshippers are, in Scripture, termed the Philistines.

14. Having argued that the Bible does not contain a scrap of history, I shall be forced to ask whence came the Jews and modern Israel. I shall show that the authors of the Scrolls not only created Christianity but also established Judaism, for which they provided the Talmud. This, more than anything, shaped the political destiny of these people.
15. The Roman dispersion of the Israelites from Palestine in 70 CE was engineered by the priests. A hotch-potch of adherents to Judaism had to be scattered abroad, where, with the Talmud to guide them, they would become an isolated nation within nations holding fast to a doctrine of racial superiority and elitism.
16. These first sectarians initially settled in North Africa and eventually in Spain. Ultimately they became far too interested in the pursuit of art and culture to have any real interest in being the chosen of God. The large majority intermarried with indigenous populations, and today they exist largely in token.
17. In about 740 CE an admix of tribes known collectively as the Khazars, living in the area of the Caspian Sea, converted to Judaism en masse for strictly political reasons. They were eventually dispersed by conquest and, forgetting their real origins, are now scattered throughout the world, believing themselves to be the descendants of an historical Israel.
18. The Khazars were primarily merchants, tentmakers and jewellers. They were a relatively primitive people living in a hostile landscape. These and other environmental pressures made them an aggressive and rapacious entity which has thrived within the modern economic system of the West.
19. Through usury — a trick they learned from the Gentiles — they now have massive financial power. In itself this is irrelevant. But Scripture says that the Antichrist will rise up from among them and be declared the Messiah of modern Israel. Alas, Scripture also says that none shall buy or sell without the mark of the beast.
20. In their march from humble moneylender to respected international banker, the Khazar Jews have fomented numerous wars, from which they have derived immense profit.

21. There has been growing suspicion that the Holocaust is a vast exaggeration. I shall provide conclusive evidence to show that it is a fraud, and a means by which the modern state of Israel was acquired, in fulfilment of dark prophecy.

The Grail is the stone of destiny; it holds within it the power to change the direction of the world. It will be, to many, a rock of offence and a cause of stumbling. To others it will prove a solid foundation upon which to build a house of truthfulness. The Grail cup holds within it the blood of Sophia, the menses of wisdom. These are sweetness in the mouth and bitterness in the belly. This menstrual wine is tasted by the soul. To the spirit of perversity it is bitter anguish. To the spirit of understanding it is honeyed mead. It is tasted only by the human soul because the menstrual wine of Sophia is the spiritual blood and body of Christ, the essence that long ago found its habitation in trees. The ancient shamanic priests knew her and where she might be found; they often entered her and passed through her. Thus the historian Pliny the Elder, when speaking of the Essenes, tells us that they far preferred the company of trees (socia palmarum) to the companionship of women (Natural History, 5:17).

Much earlier, in ancient Egypt, the spiritual ancestors of this warrior priesthood knew her as the Triple-Headed Goddess. She was man's mother, his wife and his whore, and finally the hag that threw dirt upon him and buried him. In this final form she was the earth itself, which became the Spider Goddess who consumed her mate after coitus.

Likewise, in Islam she was known as Fatima, the Red Moon Cow and the Tree of Paradise. Accordingly, Mecca became the womb of the earth. Men proclaimed her the Virgin Pairidaeza, who would give birth to the Desired Knight, a messenger from God.

Others said she was Mary Magda-Lene, the apostle unto the apostles. She is the sophistical stone seeded by Mercury, the Vas Hermeticum in which is planted the filius philosophorum. She is so many things to so many men because, above all, she is Mind above creating mind below, Mind within us creating the world around us.

Conclusion

I am far from being the first to say that there has been a Dead Sea Scrolls conspiracy. In fact, within the world of biblical archaeology 'conspiracy' and 'cover-up' have been synonymous with the Qumran Scrolls. But why

should this be? On the face of it, this is not in the interest of academia. The question can be answered by asking who stands to gain and who to lose. It will be seen that even the Scrolls material that was published within a few years of their discovery provides basic keys that facilitate a better understanding of biblical myth and history. This is the sole reason for that cover-up.

In fact much of the material dealt with in this book has been, from time to time, the subject of international conspiracy theories. It will become clear that, if such dastardly plots can be given any credence, the sole conspirator is God.

In this section I have been unable to do much more than expand just a little on the statements made in the introduction. Fundamentally, we shall see that the ancient world held to highly sophisticated philosophies in which the Goddess — the feminine within us all — played a very significant role. I postulate that none of the ancient wisdom was lost: it went underground. And that underground is the Bible.

There is a mystery here which deepens as the story unravels. It pertains to how, when the evidence was so profuse and so obvious, we could have been blind to it for so long. For example, it is well known that the Hebrew 'Mariam' (Mary) means 'sea', poetically the watery womb of the great Earth Mother. It is equally well known that many of the New Testament stories depict Jesus and the disciples as having an involvement with the sea. Furthermore it is common knowledge that the early Christians identified themselves to one another by wearing the symbol of a fish. What is more, Nazareth, Nazarene and Nazorean (a term applied to the Essenes) are clearly derived from 'nazri', 'a shoal of fishes', whose home is the watery deep of the universal unconscious. It is therefore not without reason that the historian Josephus tells us that the sign Pisces (the fishes) is of very special significance to the Jews.

Yet again, Mary's ancient namesake in central South America was Mayahuel, who had four hundred breasts at which she suckled a fish. It seems to me that, this being only one of countless thousands of similar connections that the Bible has with myths from throughout the world, this miscellany of mixed mythological metaphors should have been subjected to scrutiny a long time ago. But it wasn't. Why?

Note: A glossary of terms used frequently in this text appears on pages 561-564.

The Tree, the Boat and the Fisher's Net

For countless generations the Bible has been regarded as an historical document. The Old Testament is indeed one of the very few resources upon which we have built our knowledge of the ancient world. Its loss would leave us virtually having to start all over again. But the fact is that in recent years the historical edifice of Scripture has begun to crumble.

Professor Thomas Thompson, formerly of Marquette University, Milwaukee, is one of the world's foremost authorities on biblical archaeology. In 1992 he published Early History of the Israelite People,[2] being the conclusions of a fifteen-year study. It was as a direct result of this publication that he was sacked by the University.

Professor Thompson says there is a complete absence of archaeological evidence supporting many of the events portrayed in the Old Testament. He argues that there was no captivity in Egypt, no Exodus and no conquest of the Promised Land under Joshua; indeed there was no settled community in Jerusalem and Judea until about the ninth century BCE. This community could not have formed and established a kingdom till somewhat later. Excavations have found no evidence of settlement in the area for the period around 1000 BCE, the supposed time of King David. He also finds that there is no evidence of the existence of the first Temple, which is accredited to Solomon. Thus the central theme of Scripture, the King Messiah from the house of David, is totally undermined. Without David there can be no Jesus.

Jerusalem was, in the fifth century BCE, an insignificant part of the Persian empire. Professor Thompson suggests that the Israelite people were created as a nation by the Persians in about 450 BCE. As is well known, the Persians were led by magi; we shall in due course see that it was most likely they who created what has been believed to be Israel. Thompson goes on to say there is no link between the Persian settlement and the biblical Babylonian captivity of Israel in 586 BCE. He suggests that the population was made up of Judean tribesmen, Philistines, Syrians and Phoenicians. His conclusion is that the first ten books of the Bible are fiction.

A discovery such as this does not simply have historical significance; it also has considerable impact on the present and future.

To conclude that parts of the Bible are fiction and simply leave it at that is to undervalue the impact of the Old Testament in our age. To underestimate the potency of Scripture is to ignore the genius of its authors. I intend, in this book, to prove that all sixty-six books of the Bible are pure fiction from an historical point of view. This being so, we must ask why Scripture was written, and with what intent?

The answer is to be found by investigating the religious beliefs of the Persian magi, who were primarily cabalists, an ancient form of mysticism and belief in magic. It was they who made of astronomy, numerology and other related poetic sciences the foundation of modern mysticism. Their knowledge was both sacred and secret. It has come down to us in myth, legend and presumed history.

The many disciplines that have evolved in the last eighty years or so which are directly concerned with the Bible and its history, though supposedly scientific, were at the outset primarily driven by piety. Not only the early archaeologists but many recent scholars have essentially set out with the desire to confirm Scripture.

With the Bible — up to a point in time — being taken at its word, we have generally understood the civilizations surrounding Palestine far better than those of the Bible lands themselves. In Palestinian archaeology, and the numerous related disciplines that have since evolved, not only did scholars set out specifically to confirm Scripture, as often as not they were both educated and financed by organizations that had a vested interest in the work. Biblical sites were repeatedly said to have been discovered, and history — often with a leap of faith — was confirmed.

But at this point the pious were already looking over their shoulders. The discoveries that unearthed the Sumerian civilization should have given substantial verification to Scripture, but instead they revealed the Genesis creation epic and a number of biblical characters to be unoriginal and mythological. Quite clearly they had either been borrowed or survived in an oral tradition. The uncovering of the Sumerian civilization was, in many respects, the beginning of the end for the Bible as history.

Time and again we see that the archaeology has been made to fit the biblical record, a chance fit being greeted by a public celebration which ignored the failures. In short, we have had to accept a jury chosen to bring down a specific verdict. Furthermore, the quality of the disciplines and the competence of the workers in the field have been consistently exaggerated. As is common, even today, these prominent scholars hide behind a mystique and use language

comprehensible only among themselves. This I regard as arrogant exclusivism, which is often used to disguise individual and collective incompetence. The list of scholars who have attempted to speak out and who have subsequently suffered is very long.

Professor Thompson's discoveries and declaration come only as confirmation of much that had long been suspected. As witness to this conspiracy of silence, my own efforts to obtain a copy of his book, shortly after it was published, were long and painful. Ultimately I was obliged to pay about six times the going rate for a book of this type. But the guilty parties in these situations — which are not restricted to academia but spread throughout the social structure — are the public, who do not exercise their right to access information that is supposedly collected on their behalf. The news media, also, have much to answer for, insofar as they have ceased to be collectors and distributors of this relevant data and to act as public watchdogs. When major components of a society cease to function, that society has no future; it can only collapse. A nonfunctioning body, even though it may be temporarily enjoying its comatose state, must die. That there have always been Thompsons in this world in one form or another does afford hope, but the price these people pay is often very high. That cost is always set by you, the public. But then, nothing exacts a higher price than inertia and indifference. The world is presently going through extraordinary change; if you are to survive it you need to be informed. In this regard the media are useless.

Thompson's discoveries were, for me, a very timely support for my own conclusions, even though his publication arrived just as I had come to the end of preparing the first edition of this book. Accordingly, a brief outline of the traditional scriptural view of the history of the Temple in Jerusalem will serve us well at this point. But let me emphasize that I regard it as pure myth.

According to Scripture — and there is no external support — King Solomon lived around 1000 BCE. II Chronicles 3: 1 tells us that he built the Temple on Mount Moriah (Temple Mount), the site having been the threshing-floor of Oman (Araunah), the Jebusite prince. Moriah and Mary have a common root, and we shall see that Mary in the New Testament is the Triple-Headed Goddess. Further, a threshing-floor is a place for threshing wheat, and I shall show that in Scripture this is symbolic of wisdom. The Temple was supposedly built to house the Ark of the Covenant, which contained the two stone tablets of the law. These, we shall see, are

the constellation Coma and the sun. Very similar temples to that of Solomon, as it is described in Scripture, have been found at Hazor, Megiddo and Tel Tainat.

Having been completed in about 950 BCE (I Kings 6: 38), Solomon's Temple was destroyed by the Babylonians in 586. At this point the people go into what is known as the Babylonian captivity. They return about half a century later and build the second Temple (Ezra 1: 1-4 and 2: 64-69). But Thompson says that even at this late date there is no sign of settled occupation in that area. In the biblical account the second Temple was built by Zerubbabel. It was extremely modest — see Haggai 2: 3 and Ezra 3:12, where it is reported that many wept while others shouted for joy. It is notable that we have, in the building process, another mythic Joshua/Jesus in the reign of Zerubbabel. This theme of a Moses-type builder and Joshua-type king will repeat itself time and again. Here the mythic elements become extremely interesting, because this Temple was without the Ark of the Covenant. In its place there was a set of flagstones, which would have been part of the altar. In 168 BCE Antiochus Epiphanes, the Syrian King, forced the sacrifice of a pig at the altar. It was this act that brought about the revolt and rise of the Maccabees (Hasmoneans). The Temple was later cleansed and rededicated. In I Maccabees 4: 45-46 we read of the altar stones being replaced and the old stone kept,

> until there should come a prophet to give an answer concerning them.

This statement, we shall shortly see, is extremely relevant to our story. The fundamental principle is that a prophet uncovers a rejected stone and brings a new revelation.

King Herod began work on the final Temple around 20-19 BCE. It was probably completed only a few years before the Romans destroyed it. It now seems likely that, from the time of their arrival in Palestine, the magi may have built a small temple which was gradually expanded until that same and only Temple was destroyed in 70 CE.

The present Muslim mosque that stands on Temple Mount is called the Dome of the Rock. The concept that Mount Moriah is some sort of epicentre or symbolic womb is prevalent throughout scriptural and non-scriptural sources: Jerusalem seems somehow to symbolize the womb of the world.

In his dissertation Quad Deterius Potiori Insidiari Soleat (That the Worse is Wont to Attack the Better) (XXXI), Philo refers to Deuteronomy 32: 13, where there are two rocks (stones); one (feminine) provides honey and the other (masculine) provides oil. Philo goes on to say that these are actually one rock, which is feminine and the source of life and wisdom. Wisdom is, throughout Scripture, spoken of as feminine; ultimately, in Revelation 21: 2, it becomes the New Jerusalem,

> ...prepared as a bride adorned for her husband.

This previously rejected stone is the sole source of divine knowledge and of the abandoned bride who is both the Goddess and the thirteenth stone. This is the rock that raises children unto Abraham and, as the rejected stone, it is that which Jesus makes the head of the corner. Thus, with Thompson's unwitting but very welcome support, we shall see that the pagan and mythic elements of the Bible far outweigh its imagined and uncorroborated history.

Outside Scripture, Philo's writings offer one of the very few sources available for the time of the supposed life of Jesus. Philo was a gnostic and Platonist, and quite clearly also a member of the community of Alexandrian Essenes. In recent years scholars have noticed a relationship between Philo, the Epistle to the Hebrews and a number of the Dead Sea texts. A notion that will crystallize as we progress is that the people who created the Qumran writings also wrote the Bible, and that sources such as Philo and Josephus were also produced by these same people, who creatively provided what we believe is history.

A point I shall constantly repeat, unashamedly and ad nauseam, is that we are only at the beginning of radical changes to our world. The Bible and the Dead Sea Scrolls offer us a wealth of understanding of this cyclical process; we are otherwise alone and without help in this global upheaval. Our only hope, in this reality of unreality, is to grasp at practical knowledge. If we are to progress, we must know where we have been before we can have any inkling as to where we are going. In a world that has strayed so far from truth and reality, the task is far from easy. As the one who has written this book I can only extend my sympathy to those who attempt to read it. But, notwithstanding, the underlying principles °f my arguments are straightforward, even though the ramifications are shattering. The simple fact is that Professor Thompson's

findings open a door for non-specialists, and they free us from a major misconception. His disclosures are in fact epic in their implications for the major religions; yet, though it was printed in 1992, his book has to date been ignored by them. How, it must be asked, can a religious body speak of God and His truth being enshrined within that body when it ignores even the truths told to it by lowly mortals? Nature invariably destroys the structures she cannot change.

In his book (page 403) Thompson makes the point that it is only very recently that biblical history — the history of Israel — has begun to be subjected to the same requirements for context and background as are normally required of other textual sources.

All this may appear academic. I shall press the point much harder as we progress, so suffice it to say now that, since not long after World War II, Israel and its neighbours have kept the world sitting on the edge of its seat. Even today it is developments in that region that are most likely to trigger a universal nuclear conflagration.

Those events, set in motion when the Bible (history or myth: it doesn't matter) was launched, are yet to reach their conclusion. Nuclear weapons do not discriminate between the faithful and the unbelievers, but they are probably the closest that Jesus freaks will come to experiencing a rapture, as they are raised up in a cloud of nuclear dust and disappear — forever. Given this scenario, it should not be imagined for one moment that this book is concerned with academic frivolity.

Professor Thompson's claim that Moses, Joshua, David and Solomon are fictions will not come as a surprise to many. His discovery is, nevertheless, extremely important because it can stem the criticism of the traditionalist when alternative and more radical approaches are made to what is, after all, a great enigma. With his demonstration that much of the Old Testament is not the history it appears to be, investigating Scripture through the science of myth-ography becomes more respectable. We are now in a position to make comparisons between biblical myth on the one hand and legend and tradition in general.

Specific recurring themes in mythology can be tested in Scripture. We may, for example, examine the possibility that the biblical Rachael and the Virgin Mary are versions of the Egyptian Isis, the Spider Goddess. Jesus' concern with trees and stones with magical properties may now be looked at in relation to the tree of knowledge in Genesis. We may even begin to make comparisons

between Jesus and Adam, as is done in I Corinthians 15: 45. David may also attract our attention because of the stone he cast that made him king.

In general mythology there is a common theme as regards a magical tree which sits upon an all-important stone, the function of which is to hold back the Great Flood. Thus, like the Spider Queen, we begin to gather the threads of an immensely complex web.

Plate 1. An Assyrian cylinder seal depicting the cosmic tree with thirteen stones, the all-seeing eye of Horus and the part-fish part-man creator Oannes.

In mythology this same stone is one and the same as the Holy Grail. Wolfram[3] tells us it is called 'lapsit exillis'. It being the thirteenth stone, this phrase contains thirteen letters. It is a word play on 'lapis ex caelis', stone from heaven, 'lapsit ex caelis', fallen from heaven, and 'lapis elixir', the Philosopher's Stone.

This allegory is evocative of the story of the Sumerian Gilgamesh, for whom a star fell from heaven which he was unable to pick up. And this again has much to do with a sacred tree, one whose fruit is stones. All this in turn brings to mind a strange statement made by the seer Nostradamus, who speaks of events which will occur when we have 'the stone in the tree' (Century 2: 70).

Plate 1 shows the most sacred relique known to man. As mythology it is spoken of as a great universal tree whose branches reach up to heaven and whose roots reach into hell. It is the boat of the sun which took Pharaoh into the land of the dead. It is also sometimes the net cast for the fish that brings mercurial wisdom. It was in fact a device from which hung a word or series of musical harmonies which men claimed they could use to call up the dead, or

enter a realm where time present, past and future are one — a mechanism by which it might be possible to see events to come.

It is most commonly found in Hebrew cabalistic literature, in which it represents the microcosm and macrocosm. It is both a man and the universe — the universe without and within. The orbs or fruit that hang from it are known to the cabalist as 'sephiroth'. Traditionally there are ten of these orbs (chakras) upon the tree. Most important to us are those on the central axis, which represent sun, earth and moon, Diagram 1 being a standard diagrammatic form of the cosmic tree of the ancient Semites, of which one version is illustrated in Plate 1. In this instance, the mythmakers have taken its general shape as a source by which it may be seen as a tree, a boat and a fisher's net. Three-dimensionally it is the cube of the New Jerusalem in Revelation 21.

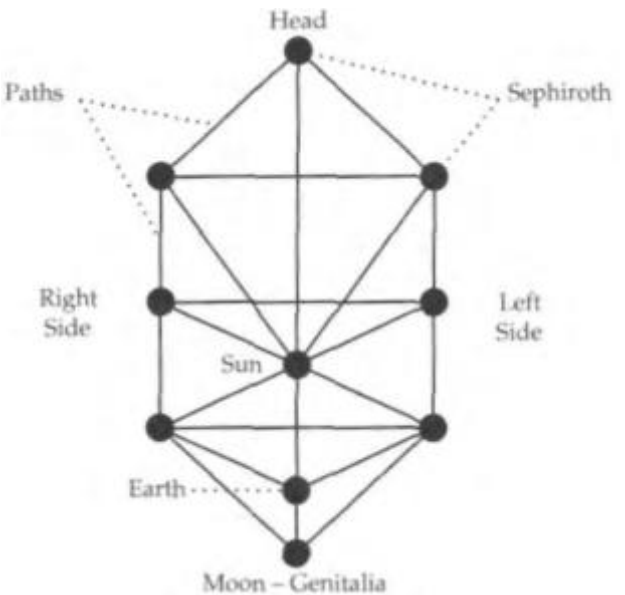

Diagram 1

All ancient cosmological science centres upon this cosmic device. One generally finds it with the twelve signs of the zodiac, twelve tribes of Israel or twelve apostles sitting in various arrangements around the periphery, some signs being attached to the sephiroth and others to the 'paths' that join them. My own arrangement may be seen in Diagram 2.

If one is not a devotee of esoterica, these diagrams will appear a little confusing. Basically, occult philosophy treats of the twelve tribes and apostles as esoteric symbols for the zodiac and attempts to arrange them around the tree. The zodiacal signs and the orbs upon it are stones. They are seed stones in the fruit, and this fruit is itself knowledge (gnosis).

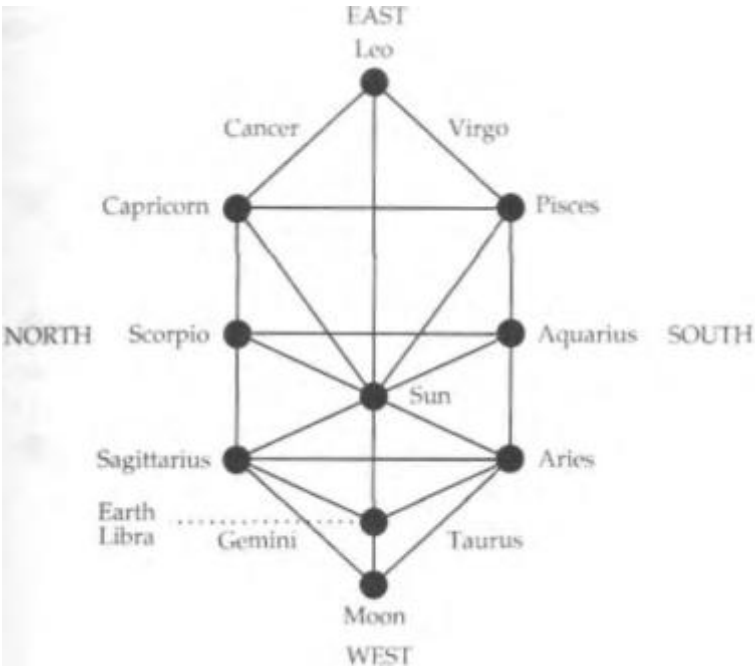

Diagram 2

A twelve-sign zodiac is quite harmless and useless from the shaman's point of view, his concern being with lunar astronomy. The tree's power comes in setting a thirteen-sign lunar zodiac around it. It will be seen from Diagram 3 that the required missing orb which allows this arrangement is in its throat, below Leo, the head. Hence the sun, earth and moon move up one orb and leave space for the thirteenth sign in the genitalia of this cosmic temple. This thirteenth lunar sign is Coma Berenice, which in the zodiac is the long flowing tresses of Princess Berenice. Essentially, we now have eleven sephiroth and thirteen zodiacal signs, which are stones. This tree is the central focus of alchemy; it is the abinjan of creation.

The word 'coma' in Greek means 'hair'; from it we derive the English comb'. In its position on the tree it symbolizes genital hair, the tree's Samson-like power and strength.

All astronomy must by necessity be geocentric; hence, viewed from any point, the earth is completely surrounded by stars. The sun travels in a great cycle which it completes in 25,920 years. The stars that sit on its path are theoretically those upon which the pictures of the twelve major signs of the zodiac are depicted. With

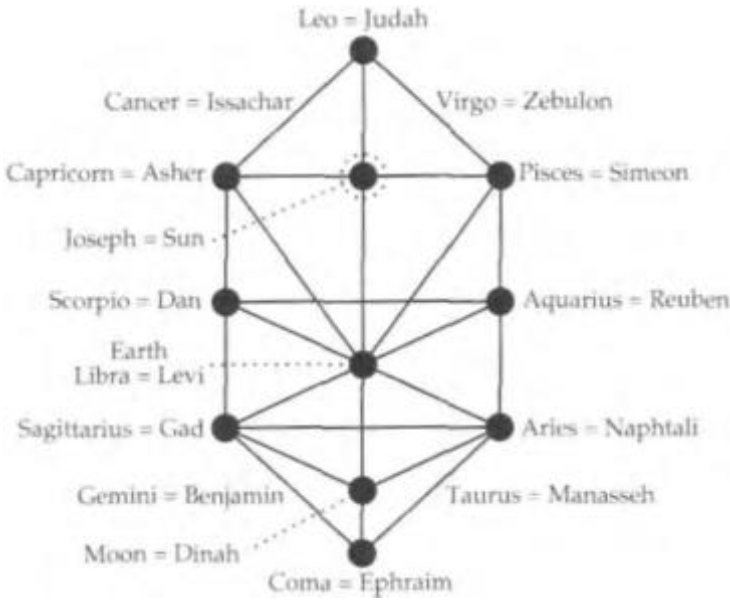

Diagram 3

one possible exception, mentioned below, none of the star pictures is suggested by the actual configuration of the heavenly lights as seen from the earth. The existing signs are purely a matter of esoteric choice. Because of the importance of these diagrams, I have set the old and new trees side by side in Diagram 4.

Ancient astronomy not only set pictures on the stars of the ecliptic (the sun's path), it imposed pictures and legends upon the entire canopy of the sky. These other secondary signs are called decans; they sit above the major signs and are allotted to them. There are three to a sign; each sign comprises 30° of the zodiac, and so the decans divide it into 10° segments. The best known decan is Crux

Australis, the Southern Cross. This small cluster of stars is really the only one that suggests the picture it is said to show.

Coma Berenice is in Virgo. It lies to the north of this sign in the heavens, between Bootes and Leo.

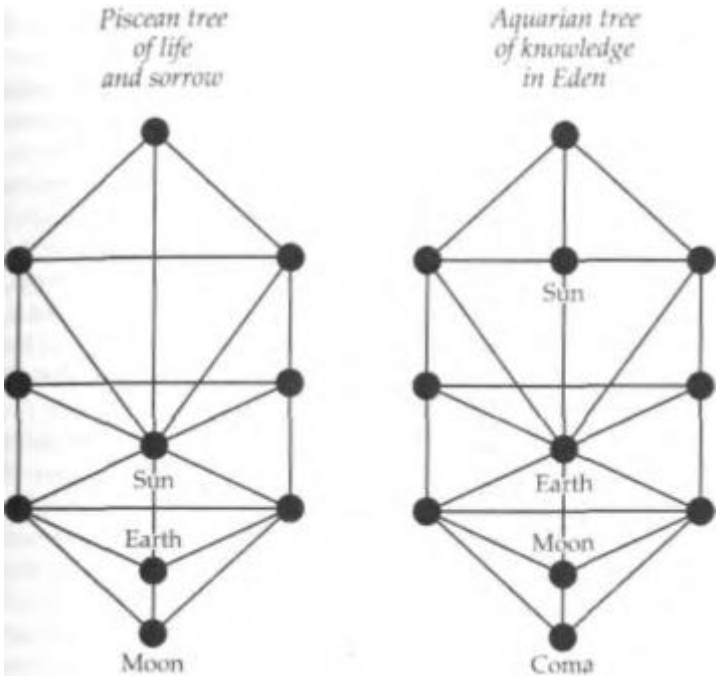

Diagram 4. When an extra sephirah is set in the throat of the tree, the sun, earth and moon move up one position and the genital sephirah is vacant. This sephirah now houses the thirteenth stone.

Ancient astronomy was an extremely secret science, primarily because of its relationship to the cosmic tree. The manner chosen by the ancients for transmitting their secrets was to use myths and fairytales. The reader may appreciate that, though I speak of a scientific device, it is of a feminine and poetic logic.

The art of the ancient mythmaker was a highly complex one. He did not see himself as an entertainer: he was concerned, like a secret agent in wartime, with the transmission of what was, for him, highly classified information.

In shaping a myth, his priority was the transmission of technical data. His object was to reach into the unconscious, to touch the feminine, the inner man. Here those primary elements would impact upon internal and universal truths, and thus the legend would receive credence. It was then that the masculine external would take it and give it form and place in the world. It was destined to take shape then as believed history and religion.

How do we know that Coma is the thirteenth sign of the zodiac? There are many sources, but the most obvious and straightforward of them is the story of the virgin birth in the book of Matthew.

Specifically Christ — not Jesus — was a spirit essence that was seen to be masculine because Jesus the god of the age was male, this being a requisite of altered consciousness when the earth entered Pisces. Originally, Christ took the form of Ariadne, or Ar-achne the Spider Goddess, who hanged herself from a tree. In Egypt and elsewhere, she was the Triple-Headed Goddess. Primarily, she was Sophia = Wisdom, and in this respect we shall find we are dealing with internal rather than actual creation.

As we shall see, elements such as the town of Bethlehem and Joseph and even the manger have astronomical significance. The primary elements here are that a woman conceives through the Holy Spirit and that she is a virgin. That she is with child is intended to draw our attention to the thirteenth lunar sign being in Virgo. Further, this virgin birth theme is totally unoriginal.

The New Testament story is the perfect myth and has adequately performed its task. It has reached deep into the soul, and even today Christian, atheist and scholar alike accept without substantiation that Jesus was an historical figure. But, from the mythmaker's point of view, the sole object of the story of the miraculous Bethlehem birth is to tell us that it is to Virgo in the heavens that we should look for this most important group of stars.

The brightest star in this sign is in the ear of wheat that she holds in her left hand — Al Zimack, meaning the branch.[4] Its modern Latin name is Spica. As E. W. Bullinger confirms in Witness of the Stars, there are some twenty Hebrew words that translate 'branch', only one of them (tsemeck) being used exclusively for the Messiah, and this word only four times: in Jeremiah 23: 5, Zechariah 3: 8, Zechariah 6:12 and Isaiah 4: 2.

Jeremiah 33: 15 is a repetition of Jeremiah 23: 5. These terms relate to the Branch of the house of David, or may be seen to refer to a branch of the cosmic tree, which is one and the same as the

Qumran Scrolls' Sceptre or Prince of the Congregation. Here we find reference to Isaiah 11:1, which reads:

> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Jesse was the Bethlehemite father of King David. These prophetic sayings are much more easily understood once we know the basic arrangement of the tree. If we find this device in the Bible then it must have been written or influenced by shamans of the time. Their great specialization was astronomy. If my argument can be proved, then the link between the Egyptian Isis (Au Set, meaning seat/ womb of stone) and the Virgin Mary is certain.

In prehistoric zodiacs going back some four thousand years, the sign Coma appeared as a seated maiden nursing a child.[5] Bullinger says that the Hebrew name for this constellation was 'Coma' = 'desired'. Perhaps our English word 'come' is related. Ultimately the corresponding Greek 'co-me', meaning 'hair', transferred to the Latin 'coma' and thus the original meaning was lost. Again Bullinger points out that the ancient Egyptian name for this constellation was 'Shes-nu' = 'the desired son'. He also quotes Albumazar, an eighth century Arab astronomer, as saying that the Hebrews know this child as Ihesu. He then draws attention to traditions, which include the Zend Avesta, where a new star is to appear in Virgo foretelling the birth of a mysterious child, who proves to be a fish born from a stone.

The Essenes of Qumran, authors of the Dead Sea Scrolls, were cabalistic astronomer priests. This is generally agreed among scholars. Any links between the Teacher (Revealer of Mysteries) — the central character in the Scrolls — and the zodiac should therefore not surprise us. Furthermore, any mysteries to be revealed by him must logically be of a cabalistic and astronomical nature.

It is worth mentioning in passing that it is not the star sign which is significant, it is the stars. It is these, with their individual influences, which are said to shape the destiny of man.

My primary argument is that the whole body of writings we know as the Bible was written with a view to preserving this tree and its secrets. Earlier we saw this device complete with its twelve mythical tribes of Israel and thirteen-sign zodiac. It will be recalled that we now have an extra orb on the central branch, immediately below Leo. The sun, earth and moon then move up to new positions,

leaving the genital orb free for Coma, for which the astronomical symbol is ⊕, this being the original source of the rose and cross.

Most important to remember in this arrangement is that the new stone is in the throat of the tree and that it is Joseph, who now represents the new sun in the new age. The addition of this orb makes room for the thirteenth sign in the genitalia of the tree.

To this piece of information we need only add the meaning of a few key words and then we find ourselves able to explain and understand Scripture as never before.

In the shamanistic language of myth a 'stone' is a star or a constellation of stars. 'Bread' is the food of the soul, arcane wisdom. Hence Jesus' temptation by the Devil (Matthew 4: 3) takes on a new meaning. Only a son of God (a shaman) can turn stones into loaves, thus the Devil's command that Jesus should make the stones bread can be read as: Use the stars for wisdom.

Fish or fishing, insofar as the original creators of the physical world were said to be part man and part fish, represents mercurial science — feminine wisdom from the watery womb of the world. Where bread is philosophical knowledge, fish is the science behind it. Hence when Jesus gathers his apostles — twelve, with him as the thirteenth — he tells them 'Come, and I will make you fishers of men' (Matthew 4: 19), that is, creators of a new world. With a new sun in a new age, he bids them open the womb of the earth that they may father a new humanity with sacred knowledge as their spermatozoa.

The vine, the grape and the blood of grapes (wine) are symbolic of essence, the invisible omnipresence which in Scripture is termed Christ. From the standpoint of those who lived within the system of thinking we are discussing, Christ as a man was an impossible concept. God and Christ are pure spirit, of which no image can be made. As earlier mentioned, Christ in particular (not Jesus) and the Goddess Queen of Heaven represent one and the same element in the creation process as described in ancient myth.

The tree is also sometimes seen with a serpent entwined around its base; it is even sometimes spoken of as a serpent. It is the original tree of knowledge of good and evil found in Genesis.

In the Garden of Eden the serpentine fish-man tempts Eve with the fruit of this tree, which is knowledge. Eve in turn tempts Adam, who we shall later see is one of a series of images of a Jesus-type 'First Man' of the Golden Age. Later myth calls the male voice-box the Adam's apple, the 'stone' of that first fruit being said

to be stuck in man's throat. The tree is claimed to have the power of speech, but only when it has the stone/star/sun in its throat. Tradition has it that the Essenes (Qumranites) were guardians over a secret word which contained 72 letters. This was the unspeakable name of God.

Look now at how Luke 11:11 is transformed from meaningless-ness to complete clarity:

> If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

The meaning is now completely reversed. The wise man gives his son stones for bread and the serpent of wisdom rather than ordinary fish. He feeds his son's soul, not his body.

In John 6: 48 Jesus says: 'I am that bread of life'. In verse 50 this bread (wisdom) is from heaven. In verse 51 it is Jesus' flesh. In one sense, we may say that the Nazarene symbolizes wisdom as it is sent down from heaven, the stars.

In Deuteronomy 18: 18 God will raise up a prophet to speak His words. This echoes the Scrolls, in which the Prophet/Teacher reveals the mysteries of God (the heavens) in the Last Days.

If we apply the language of myth to the story of the woman taken in adultery in John 8: 4-7, only he who is without sin may cast the first (thirteenth) stone. The meaning again is completely reversed. The woman caught in sin is, of course, Coma, with whom the shaman must have intercourse to enter the land of the dead. He must pass through her womb to enter that world.

My primary postulate at this point is that the Bible is, in fact, the antithesis of its traditional conception.

The biblical Psalm 118 is particularly reflective of the Hymns Scroll of Qumran — one of the Dead Sea Scrolls — which accredits itself to the Righteousness Teacher. In Psalm 118, like the Teacher, David is chastised by the Lord but not destroyed. He is also, likewise, compassed about by his enemies. Again, as with the Teacher, God opened for David the gate of the Lord in the temple/tree, which the Righteous shall enter. Having opened the gates of righteousness for him in verse 19, in verse 20 they become the gate of the Lord for which in verse 21 David gives praise. This gate is then called the stone which the builders refused, and it is to become the head of the corner. Later in the New Testament, Jesus identifies with this scripture. It may be said that the Teacher is to the Scrolls

as Jesus is to the New Testament. This character is, in fact, a universal archetype, who is the founder of a world kingdom of perpetual peace and harmony which he invariably bases upon a rock.

Through the ages this stone has had a substantial influence on mystical groups like Freemasonry. Earlier the Templars had it as the head of a beautiful woman, the Caput LVIIIM, head number 58 M.

In Romans 9: 33 it becomes a rock of offence on which believers shall not be ashamed. In Acts 4: 11 it is identified with Jesus, as a stone set at naught but become a cornerstone. In Ephesians 2: 20 Jesus is specifically this cornerstone.

In I Peter 2 we find the basis of a theme which runs through this entire book. That is that this rock resides both in heaven and on earth; it lives in the past and the future; it is spiritual, yet profoundly material. Thus we begin to see the idea of a prophet Jesus whose task it is to teach the ancient wisdom of the stars.

In this same chapter, Jesus is 'disallowed' of man and chosen of God. His apostles are lively stones building a spiritual house. They are the cornerstone in Sion, a chosen generation, a royal priesthood and a holy nation. They are called by him (Jesus) out of darkness and into light. These same were in time past 'not a people' but become a people of God. That is to say they are not a national or ethnic group such as the traditional Israel; these sons of the carpenter are a nation of priests. From this we may see that, in Galatians 6: 15-16, Jesus with his spermatozoa/wisdom is a sort of spiritual creator or First Man. And thus we shall see this stone working not only in the spiritual realm, but in the machinations of men throughout history, for which this silent and unnoticed piece of masonry has been a real foundation and corner.

Numbers 24: 17 reads:

> ...there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel...

The star is the sun rising in Jacob/Judah (Leo) in the cosmic tree. This in turn causes the Sceptre to rise in Ephraim (Israel); this prophecy describes the rising of the thirteenth sign, as we saw in the diagrams. She is the royal womb of the Sceptre King. But there is much more to it than this.

It is important that we distinguish immediately the pun or word play which runs from the book of Numbers to the Scrolls. The Dead Sea material refers to individuals, whereas in Scripture we

are being shown that, rather than Coma being removed directly from the genitalia of the tree, it is the removal of the sun stone which causes the disappearance of the lunar thirteenth sign — if the sun is diminished, the moon cannot give her light. The sun's return is symbolic of a new star for a new age.

The Dead Sea Scrolls speak of two men — heroes, not gods — who appear in the 'Last Days'. The first is the Righteousness Teacher, who is spoken of as the Star. It is he for whom God sets the task of revealing 'all the mysteries of Scripture'. This he must logically do by casting the stone in the tree. If he is to reveal mysteries from Scripture, they must first exist. One must put before another can take. What we are seeing here is an example of those so-called hidden mysteries.

With this wisdom the Teacher, in the Last Days, gathers around him the faithful of God, the remnant of spiritualized Israel, from which there arises the Sceptre, a king from the line of David who rules the entire world from Jerusalem = Heru-Salem, the city of the sun which is the tree. These, then, are the two heroes we find in the Scrolls: a Star gatherer of Israel and a Sceptre King who leads them to victory over the world. The star rising in Jacob and the sceptre coming out of Israel then have both a literal and a poetic meaning. Tracing these two heroes will be one of our primary concerns. Once we identify them, nearly all the ancient myths will be open to us.

An earlier version of this same story is found in the Sumerian epic of Gilgamesh, in which Gilgamesh must raise a star (the sun) which has fallen to earth. Later this same hero is found as Jason, who with his fifty companions must capture the golden fleece, the sun. So many of these stories begin with setting the sun in the tree.

Our heroes sometimes appear together and sometimes alone. In the case of Samson we have only the Star, in which the growth of his hair — the genital hair of the tree — gives him strength to destroy the temple of the Philistines. Here the word-jugglers have used the Aramaic 'shimsha', the sun, from which they derived Samson's name. The same character is found in David, the young Shepherd who cast a stone and destroyed the giant Goliath. All these stories are primarily concerned with conveying a series of poetic concepts. Moses can also be seen to play the role of the Star when he, with his serpentine staff, refreshes the people with water which comes from a rock (Numbers 20: 11). Biblical water is the direct utterances of God. In Exodus 3: 2-4 God had previously spoken to Moses from a burning bush, which allegorically is the cosmic

tree with the sun in its branches. But he only led the people out of (spiritual) bondage; it was Joshua the Sceptre who led them into the promised land after Moses had given Israel the Law written upon two stones, Coma and the new sun.

Our Star/Teacher is the first of the living dead; it is his rising up that heralds the apocalypse which culminates in the dawn of a Golden Age. In the story, Jesus is dead, the stone is rolled from his tomb and he is resurrected. Having rolled it from his tomb he sets it upon the cosmic tree and he lives again.

In Britain King Arthur (Greek artos = bread) drew his power (sword) from a stone: none but him, the chosen one, could claim Excalibur. The once and future king, he must die that he may live. In this instance, Arthur is the Sceptre and Merlin is the Star.

The Scriptures, as we shall see, have been used as a vehicle or Trojan horse in which every detail of the science of the temple has been ingeniously buried. What we have here is the long-lost Philosopher's Stone. What we see before us in the form of the complete tree is the mythic Holy Grail.

The link between the Grail and the Philosopher's Stone — sometimes called the Stone of Destiny — can be found in the meaning of the word 'Grail'. It is derived from the Latin 'gradalis', a platter used in Christian monasteries for serving fish on Fridays. This is the Welsh 'dyscyl'. The dyscyl of Rydderch was a platter which would provide every food that could be wished for. This links the Grail with the Horn of Plenty (the cornucopia) and the magic cauldron of Cerridwen which symbolize the vagina of the Goddess and her bountiful womb. As we shall come to see, the symbolism of fish as wisdom food, the events in the Piscean Age with which the material is concerned and the pantheon of fish-gods make the Grail as a fish-platter an important symbol. That it evolved into a golden cup or Golden Bowl is also significant. Gold is synonymous with the sun, with which the Grail, or vaginal food (wisdom), rises in the tree from the Goddess. The cup, as the Grail came to be known, held liquid which was either wine, which represented spiritual wisdom from the fruit of the tree, or water, which is symbolic of divine wisdom. Thus the stone that teaches wisdom and the platter that provides it are one.

This story has been told in a myriad different ways. For example it is said that the discoverer of the water of life — the true word of God — became lighter in weight as he drank, and thus ascended to heaven. As he rose up, the cup from which he drank fell from his

hands. His dogs (uninitiated mankind) then drank in the revelation and rose up to heaven with him.

The question arises as to the significance of this device to ancient man. In due course it will seem we have uncovered an ancient conspiracy of enormous proportions. What then is the significance of the Philosopher's Stone? What do we have in the Holy Grail, which has become the foundation of more than one of the world's major religions? The claim of the ancient shaman is that this tree is a means of travelling into the future, that it is the source of prophecy, as we shall see.

The Elizabethan John Dee also displayed considerable genius when he encoded his own operations manual for the temple of stones. Here we have a glance at what exists beyond the void in the land of the living dead, and some idea as to the purpose of the secret and sacred cosmic tree. The following extracts are from John Dee's manuscript 'Ye Book of Al Azif Ye Arab', edited by George Hay in the Necronomicon,[6] the Book of Dead Names (page 111):

OF YE OLD ONES AND THEIR SPAWN

> The Old Ones were, the Old Ones are and the Old Ones shall be. From the dark stars They came ere Man was born, unseen and loathsome They descended to primal Earth.
>
> Beneath the oceans They brooded while ages passed, till seas gave up the land, whereupon They swarmed forth in Their multitudes and darkness ruled the Earth.

Later:

> Wantonly the Old Ones trod the ways of darkness and Their blasphemies were great upon the Earth.

He is speaking here of the spirits which are the souls of the stars in the land of the dead.

> Beyond the Gate dwell now the Old Ones; not in the spaces known unto men but in the angles betwixt them. Outside Earth's plane They linger and ever awaite the time of Their return; for the Earth has known Them and shall know Them in time yet to come.
>
> And the Old Ones hold foul and formless Azathoth for Their Master...

Later (page 112):

> The soul of Azathoth dwelleth in Yog-Sothoth and He shall beckon unto the Old Ones when the stars mark the time of Their coming; for Yog-Sothoth is the Gate through which Those of the Void will reenter. Yog-Sothoth knowest the mazes of time, for all time is one unto Him. He knowest where the Old Ones came forth in time long past and where They shall come forth again when the cycle returneth.

In simple terms, Yog-Sothoth is the womb of the Piscean tree.

The times and seasons set for speaking to the spirits of the living dead are when the spheres intersect at the proper time of Candlemas and at Beltane, at Lammas, at Roodmas and at Hallowmas eve. These are the times of the Ultimate Rite, the times when the veil between the living and the dead is most easily penetrated.

It continues on page 114:

TO RAISE UP YE STONES

> To form ye Gate through which They from ye Outer Void might manifest thou must set up ye stones in ye elevenfold configuration.

This is the tree with eleven, not ten, sephiroth and consequently thirteen zodiacal signs (stones). Later:

> At ye center of the so completed configuration set ye the Altar of ye Great Old Ones and seal it with ye symbol of Yog-Sothoth and ye mighty Names of Azathoth, Cthulhu, Hastur, Shub-Niggurath and Nyarlathotep.
>
> And ye stones shall be ye Gates through which thou shalt call Them forth from Outside man's time and space.

On page 126 we have:

YE VOICE OF HASTUR

> Hear ye the Voice of dread Hastur, hear the mournful sigh of the vortex, the mad rushing of the Ultimate Wind that Swirls darkly amongst the silent stars.
>
> Hear ye Him that howls serpent-fanged amid the bowels of nether earth.

The following quotation is important. It will be remembered that I showed the tree complete with eleven rather than ten sephiroth, the 'elevenfold configuration'. With eleven sephiroth we then have thirteen signs of the zodiac. The extra stone of the sun makes room for Coma. All superstition regarding the number thirteen no doubt stems from this source. The thirteenth sign then becomes one of the cardinal points and also represents the serpent of knowledge. In this quotation the signs are referred to as globes (page 132):

TO CONJURE OF YE GLOBES

> Know ye that the Globes of Yog-Sothoth be thirteen in number, and they be the powers of the Parasite-hoard which are His servitors and doeth His bidding in ye world.
>
> Call them forth whenever thou shalt have need of anything and they shall grant their powers unto ye when ye shall call them with the incantations and make their sign.

The incantation is the unspeakable name of 72 letters. Further information on the method of entering between the stones is given on page 130:

TO CALL FORTH YOG-SOTHOTH

> When thou would call forth Yog-Sothoth thou must waite until the Sun is in the Fifth House with Saturn in trine. Then enter within the stones and draw about thee the Circle of evocation tracing the figures with the mystic scimitar of Barzai.

Dee provides an apt warning to those who would pass between the fiery stones unbidden and unclean, who would in foolishness pass through the cosmic tree, beyond the stars, and into the void where reside the undead. On page 128 he says:

OF LENG IN YE COLD WASTE

> Who seeketh Northwards beyond the twilight land of Inquanok shall find amidst the frozen waste the dark and mighty plateau of thrice-forbidden Leng.
>
> Know ye time-shunned Leng by the ever-burning evil-fires and ye foul screeching of the scaly Shantak birds which ride the upper air;

by the howling of ye Na-hag who brood in knighted caverns and haunt men's dreams with strange madness, and by that grey stone temple beneath the Night Gaunts lair, wherein is he who wears the Yellow Mask and dwelleth all alone.

But beware O Man, beware, of Those who tread in Darkness the ramparts of Kadath, for he that beholds Their mitred-heads shall know the claws of doom.

The question now arises, does it actually work? Can a man enter the realm of the dead and see the future?

One who does seem to have achieved this is Nostradamus, the seer whose prophecies were first published well over 400 years ago. In Centuries 1: 2, he refers to the cosmic temple as a tripod with three pillars, which is exactly how it often appears:

The wand of power is placed in the midst of the tripod
standing upon its legs. With wand of power in hand, I sprinkle holy water on the hem
of my garment and my foot. It is set in the middle of the branches, I tremble, The divine splendour is sitting nearby.

He is here describing the setting of the sun 'in the middle of the branches' of the cosmic tree.

Nostradamus's prophecies are legend. Here is an example of his skill as a seer. In Centuries 10:100 he says:

A great empire shall be given to England, She shall be all-powerful for more than 300 years. Her armies will cross the land and the sea. The Lusitanians will be discontented.

This was published in 1555, long before the English dreamed of empire. The Treaty of Union was enacted on 1 May 1707. Unfortunately Nostradamus has suffered somewhat at the hands of 'criticos ineptus'.

In Centuries 2: 24 Nostradamus says:

Wild and hungry beasts will cross the rivers,
The greater forces on the battlefield will be against Hister.
He will be drawn into an iron cage.
This is when the children of Germany observe no laws.

In cabalistic philosophy the letter 'L' has specific sacred significance, whereas the letter 'S' is symbolic of a serpent. It is the number 6. By this method Nostradamus changes Hitler into Hister and identifies him as serpentine. The rest of this quatrain speaks for itself. We shall hear more from the prophet in due course. Suffice it to say that, with the correct apparatus, prophecy is plausible.

In the next section we need to look at some of the historical background to our subject. The object in this one has been to give an initial demonstration of the kind of material we are dealing with. It matters not that magic and prophecy are not a part of our world: it was the foundation stone of the ancient civilizations, which, in this context, are our sole concern.

I am not interested in promoting a viewpoint. If we are to understand our prehistoric ancestors, we must look through their eyes. What we may or may not subsequently come to believe is a completely separate issue. It is blind belief alone that keeps men in ignorance. What we shall now begin to see is that the Bible has more place in a coven than it does in a church. Be this as it may, we are concerned solely with uncovering a mystery. Nothing more, nothing less.

Conclusion

Our real starting-point in this instance is the cosmic tree, which has been shown as incomplete. With its thirteenth sign, its cybernetic steersman, it was the means by which prophets such as Nostradamus foretold the future. We have also seen reference to it in Scripture, which we shall see is not in any way an historical document but entirely concerned with the end of the Piscean era and the dawn of Aquarius. This tree is one of three primary elements of our story. I have also spoken of the Star and Sceptre, who appear respectively as a latter-day prophet and a king of Israel.

These three elements — the cosmic tree, the Teacher and the Sceptre King — are the three subjects that will concern us in this work. As we progress we shall see that they are at the centre of almost all the ancient world's myths. The significance of the Dead Sea Scrolls is that they present these same elements in a manner that allows us to unravel these traditions. To say that the Bible has absolutely no historical value amounts to a denial of much of what we term ancient history: the Scriptures are still one of our central platforms for understanding pre-Christian man. Convincing people to abandon the traditional historical picture would require a miracle. Even if one's evidence were conclusive, there would simply be no point in pressing the issue.

A theme that will repeat itself is that of Jesus the Teacher being a creator. As I have said, he is a spiritual creator. I do not believe that the writers of the Adam and Eve myth believed for one moment in the actuality of this first man and first woman. As a version of the Scrolls' Teacher, Adam was a progenitor of a new humanity by virtue of his wisdom seed. In due course we shall see that, in some instances, fish-men of mercurial wisdom also play this creator role. The New Testament stories in which Jesus forges a link with the sea are quite common.

I have said that at the centre of our investigation is the cosmic tree. It is never referred to in Scripture as such, but we find it there in the form of the Temple, the Ark of the Covenant, Noah's Ark and the New Jerusalem.

I have introduced initial material, which will have further support, suggesting a link between Jesus and the Scrolls Teacher. This is another problem of similar proportion to the argument that the Bible is not history. As far as I am concerned, the link between Jesus and the Teacher has long since been proved. Not least among the proponents of this argument was John M. Allegro, a member of the official Qumran Scrolls Committee. This, again, has changed nothing; thus it is a canoe I shall paddle no further than necessary.

Another leg upon which my argument stands is that the surface text of the Bible was merely a vehicle for the cosmic tree.

It may well be said that the Roman Church swims in the blood of the saints. From the time when imperial Rome transferred its power to the Church, it has indulged in witch-hunts, inquisitions, crusades and holy wars specifically to rid itself of its gnostic pagan roots. My proposal says that those who came to believe in the reality of the gospels were duped. Their predilection to idol worship was used by the gnostic priests as a means of transferring the tree to the children of Aquarius.

It is a terrible irony of history that Rome butchered pagans in defence of a god who from birth had a long and distinguished pagan lineage. Previous virgin births include Dionysus (born in a stable, and later to turn water into wine), Mithras (born in a stable and resurrected at Easter) and Gautama Buddha (born of Maya). Other 'absolutely divine' conceptions include those of Attis, Indra, Krishna, Zoroaster and Adonis. The question must be asked: Is there a more terrible and vicious crime than killing a human being for what he or she believes — particularly when it concerns matters of the spirit? And particularly if such a man should question such obviously ridiculous beliefs.

Finally, we have the matter of the reality or otherwise of using this scientific device, the cosmic tree, as a means of seeing the future. I do not intend to argue the validity of this question. I can only point to the sheer volume of evidence that we have at our disposal.

3

The Trojan Horse

It has long been accepted that the pre-Christian world seems to have had a unity of religious belief far greater than we have today. The people who produced the material from which we derive a picture of the period prior to our age were few and far between, and were virtually all of them priests. Illiteracy ran from the peasant through to the king; the magi priests retained the roles of scribes and interpreters of the law. They were, furthermore, held in awe and deep respect, and even the king or chieftain knew better than to challenge them. The omnipotent astronomer priest had since the beginning of civilization been lawgiver and master. If we consider the impact they might have had on illiterate, untutored people, particularly when they held the power of the tree, we may see that everyone had reason to fear them.

Until recently we have tended to overlook the highly mythical elements of the Bible and have regarded it as an historical document. As we shall go on to see, the New Testament is totally mythological, whereas the Old Testament seems to contain a small number of historical references which have been worked over and mythologized.

The major problem with seeing anything at all is that one observes it from where one is standing; unfortunately history is particularly affected by this problem. Unlike people of the modern world, ancient man did not see in a linear fashion. As we saw in the previous section, he did not have his reality circumscribed by what he could see, smell, touch, taste and hear. For all that we may dismiss as unscientific the idea that by singing a set of harmonies a man may leave his body and travel to the future, we must remember that, despite all our scientific effort, our understanding of the ancient world is very small. Too often we have taken a purely mythical text and treated it as historical. Because we find the ruins of a temple in a given place we automatically assume that most or all the people worshipped at that shrine. The fact is that the great majority simply would not have been allowed into the sacred places.

Britain is strewn with stone circles, the most famous of them being Stonehenge (Saxon: stan hengek, stone gallows), which we know were centres of Druidic religion. We cannot conclude from

this any more than that Britain was governed by Druids. I fancy that, for the majority of the populace at the time, Stonehenge was as much of a mystery as it is for us.

It is commonly believed that the pre-Christian world was largely pantheistic. We credit the Hebrews with establishing monotheism. Recent research makes it apparent that Druidism was not only monotheistic but to all intents and purposes basically one and the same religion as that of the Hebrews. This will be proved conclusively as we progress. The Druid had only to don the bishop's mitre in order to become priest to Christianity. History tells us that this transition in Britain was remarkably quick and easy. And let us also remember that even Christianity must be divided in two. We have first of all the primitive or gnostic version, which much later became what we might term Romanized Paulism. If we confuse what the Church believes today with what was taught by the first Christians (messianists) to reach Rome, we have little hope of understanding its history at all.

Nearly fifty years after the first of the Dead Sea Scrolls were found, the name by which the Qumran Christians were known is still a matter for debate among scholars. They seem to have attached a preconceived label to each possible title for these people. If, for example, we call them Essenes then we should picture them with long, flowing beards and white robes endlessly and in the most eccentric manner wandering the highways and byways of Judea benignly blessing all and sundry as they passed by with scrolls tucked neatly under their arms. On the other hand, if we term them Therapeutae, we may now see them as students of Pythagoras collecting herbs to make secret potions to cure the king's gout or impotence. If we call them Zealots then we see them as religious fanatics rather like the modern extremists now emerging from all the major religions.

This form of compromise factionalizes the order. In this way scholars have been able to allow for contingencies, including one group who went off and established Christianity and another who were the Zealots responsible for the battles with Rome.

We are aware of the name 'Essenes' and of the existence of this group primarily from the writings of Josephus (Antiquities 13,5,9). He calls them Essens. Pliny the Elder (Historica Naturalis, circa 70-77 CE) calls them Hessenes. Philo of Alexandria (Quad Omnis Probus Liber, circa 20 CE) terms them Essenoi. Other sources are Porphyry, Dio Chrysostom, Hyppolytus and Eusebius. John Allegro

suggests that the name may be derived from the Aramaic root 'sy' (heal); thus Assaya (corresponding to the Greek Essenoi) = healers.[7] We also have 'Asayya' (myrtles), which were ancient trees of healing. Philo provides a detailed description of the Essene communities. He was himself, like Josephus, one of their number. Thus the only real history we have of this shy body of people was written by men who were themselves members of the community. In column V,8 of the Hymns Scroll,[8] the Teacher says:

> Thou hast caused me to dwell with the many fishers who spread a net upon the face of the waters...

The fourth century bishop Epiphanius[9] refers to the Dead Sea community as 'Ossaeans', which I personally prefer. In due course, as I have said, we shall discuss the cycles of fish-man creation epics which include the numerous New Testament fishing/fish/fishermen stories. The Babylonian leader of these fish-men was Oannes, which must be the source for a substantial group of words like 'ocean' and 'Jonathan'. What the Dead Sea community was called has proved a useful diversion for scholars; my opinion is that what they did is far more important. Nevertheless, I suggest, the root of their name lies in Oannes. The fact is that this all-powerful priesthood arrogated all law unto themselves. Their task was to be shepherds to the people and to act as God's sole agents upon earth. Primary among their claims was that they had been shown 'all things that must come to pass'.

The first of the great civilizations was Sumer. Even before she arose, man seems to have developed an amazingly advanced cos-mological science far beyond what might meet the apparent needs of the time.

The founders of the Sumerian culture were not indigenous: they came from somewhere else. Subsequently, the basics of developed civilization appeared. Writing, for example, which is a very complex conception, has no evolution as such.

The first primitive man who made what might have been an inspired guess as to the nature of things began a series of events which ultimately led to his transition from tribal soothsayer to priest king whose word was divine law. Where the rest of the tribe would have occupied themselves with food, shelter and procreation, over many generations our shaman was honing the ultimate human weapon, his mind. By the time of the building of Sumer,

the raising of the Pyramid of Cheops in Egypt and the building of Stonehenge in Britain, the priest had become a benign dictator. His power set him aside from the common herd. The priest kings have long since disappeared. They have been replaced by less scrupulous men while most, without any thought for tomorrow, blithely content themselves with the same old business of food, shelter and procreation.

The planets follow the sun in a great cycle which, as I have said, takes 25,920 years to complete. During this time the sun appears to be in one particular part of the zodiac for a period of 2160 years. Roughly speaking, from 4000 to 2000 BCE the earth was in Taurus, it then moved to Aries for another two thousand years, and at the time of the spreading of the gospel it had moved to Pisces, the fishes.

Coincidentally, the birth of modern civilization begins with the dawn of the Age of Taurus. Interestingly, this development and its manner are very much in tune with the characteristics credited to the Taurean.

According to our astronomer priests, Pisces was going to be an era of iron, and a time when the sun would dominate the moon. It would be a period of masculine material science rather than a balanced age: the coming world would turn its back on the priest and all his hard-won wisdom. The tree would be cut down. All this was to happen within a Great Month, a twelfth part of the 25,920 years in which day and night, light and darkness, good and evil alternate.

Pisces is to be followed by Aquarius, which is governed by Saturn. This, according to the astronomer priests, would be the beginning of another Golden Age.

In this time the tree would once again bear fruit and mankind would come to live in peace, harmony and justice. The main concern of the ancient priests was that their spiritual heirs should not have to start from scratch as they once did. With this in mind, a vehicle was prepared which would carry all that they had learned through the stormy seas of the Piscean period. The Bible was built as a Trojan horse which would meet the religious needs of the people of Pisces. And so it was that the Scriptures were written, giving the materialistic, male-dominated people of our era a material male god to worship. At the end of that dark time, God would send an interpreter of the law who would reveal all that hard-won wisdom to the children of Aquarius. In John 4: 22 Jesus in the role of the Teacher is heard to say: 'Ye worship ye know not what'.

In Romans 9: 21 Paul says:

> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

The divinity of Jesus for a long time rested upon the notion of his having brought a new gospel, a new covenant from God. After the Scrolls were found, the official committee set up to be responsible for them was predominantly Catholic and under the direct eye of the Vatican. They found themselves between a rock and a hard place. If they dated the finds as being of the same period as Jesus, then, in the role of the Righteousness Teacher, he was clearly not divine. The corresponding hero of the Scrolls is an ordinary mortal whom God calls to His service. Furthermore, the Qumran community consisted of Pythagorean gnostics, which was and obviously still is anathema for the Church. They practised the occult philosophies, which Rome was always at pains to stamp out. If, as they did, they dated the bulk of the documents about 200 years earlier, then Christianity would be seen to have been established long before Jesus arrived. This deprived him of the uniqueness of his gospel but would be easier to explain away. And besides, they hoped that, if they delayed the publication of those fragments that give these writings a later dating, the world would eventually get bored and forget what in retrospect would be seen as a storm in a teacup. Robert Eisenman played a major role in having these later fragments published. As has been mentioned, he was earlier told that he would never see them in his lifetime.

What then was happening in Palestine about two thousand years ago?

At this stage I can only provide an educated guess, but it is as good a working hypothesis as any. Later circumstantial evidence will justify it. The first thing to be avoided is the idea that there was some kind of cut-off point at which things changed, such as the destruction of the Jerusalem Temple in 70 CE.

As colonizers go, the Romans were not that bad. Basically, if you paid your tribute and did not hinder their material ambitions, you were free to worship who and what you pleased. They encouraged indigenous puppet governments to take care of internal matters. Only in Palestine and Britain, on the fringes of the empire, did they encounter what would have seemed to them to be unreasonable resistance.

It is plausible that Rome may not have had any real desire to conquer Britain, which for a long time, under the Druids, had been a centre of European learning. But the Romans were facing problems keeping peace in Gaul, and the British were providing men and arms for that resistance. The only way to pacify Gaul was to neutralize Britain, which ultimately they failed to conquer completely.

A not dissimilar situation existed in Palestine, which was the highway to the Levant. The goods obtainable there would help to enrich and keep peaceful the populace of Rome itself. As in Britain, the stubborn priests of Palestine were forever goading the populace into insurrection. Pliny tells us there were about four thousand Essenes.[10] I conjecture that the relative absence of these priests from the history of the period speaks volumes about their prominence. Rome was dealing with fanatical fundamentalists who had power over the people and would not compromise with her. Once you had been labelled 'The Great Satan' there was no room for negotiation.

It was for this reason — to strike the priesthood at its roots — that the Jerusalem Temple was destroyed in 70 CE. The revolt began in 66 CE.

For the Magi priests who had once ruled the world, Rome was the herald of this new and dark iron age. Resistance against her had been organized into two separate plans. And I suggest there was some collaboration between the Druids of Britain and the priests of Palestine, the Essenes. I shall later show evidence that will indirectly but firmly support this. As part of my argument I say that, contrary to established belief, the Dead Sea Scrolls do not report any of this conflict — like the Scriptures, these writings are concerned with the future. That is why there is no mention of the Essenes in the New Testament. The Pharisees and Sadducees are latter-day priests in prophecy.

Plan A was military resistance, which would provoke the destruction of supposed ancient Israel. By the time this objective had eventually been achieved, plan B would have been brought into effect. It had been prepared since 200 BCE at the latest.

Events that were to occur some two thousand years later would be used as the basis. The story of these events would be told as though it were history. All this was designed to become the foundation of a new religion. But the story from Genesis through to Revelation would, within its text, using a system of numerological ciphers, contain all the wisdom of the ancient world. Further, the

New Testament, which like the Old was a Trojan horse, would be prepared, wherein the story appeared to be current to that time. Within it, provision would be made for the kind of god who would meet the requirements of the people of the Piscean Age. This too would tell the story of the two heroes of the Last Days, the Star and the Sceptre. The Christ, which had previously been a feminine spirit, was allowed here to take on a masculine appearance through our two heroes. As we shall see, ludicrous as it may seem, ancient Israel and its Temple were built so that they might be destroyed. The Essenes planned the dispersion.

The name 'Jesus' is, in the original Greek of the New Testament, derived from Zeus, the sun god. The sun is a star, and the Star is the Teacher in the Scrolls. Later we shall see that Jehovah was originally Baal. Furthermore, 'Christ' does not properly translate as 'Messiah'. Inasmuch as they are human messengers from God, the term 'Messiah' can be only loosely applied to the Star and Sceptre. It is important to point out that the Hebrew Scriptures actually refer to three Messiahs: 1: the Christ or spirit essence, the salvation from within; 2: the priest king from the house of David who in Scripture is referred to as the 'Sceptre' and also as the 'Branch'; 3: a prophet whom the Scriptures term the 'Star'. Their appearance is in reverse order. The Scrolls echo this scheme, and the Teacher/Prophet is credited with the gathering together of the remnant of the faithful of God.

On pages 67-68 of The Dead Sea Scrolls in English, G. Vermes makes the following comment upon the Teacher:

> Though several experts see in him the author of certain of the Scrolls, the Community Rule for instance, and some of the Hymns, this theory is not supported by any definite evidence. As a person the Teacher remains anonymous and appears only through the writings inspired by him, and through the role which his followers attributed to him as builder of the Community, guide to truth and knowledge, and discoverer of the mysteries of God. We know him through the faith of his disciples whose attitude to him may perhaps best be expressed by quoting the Scrolls:
>
> All those...who have listened to the voice of the Teacher of Righteousness and have not despised the precepts of Righteousness when they heard them, they shall rejoice and their hearts shall be strong... God will forgive them and they shall see His salvation because they took refuge in His holy Name.' (DR B 11)

In the second body of the Scriptures there would first, in Matthew, appear the story of the birth of the Sceptre: he who shall be king. Later, in Luke, under the same appellation of Jesus, we have the appearance of the Star, the prophet revealer of all the mysteries, who we see as the star guiding the magi to Bethlehem in the story in Matthew. The two appearances are set in reverse order in these writings. There are no lost years of Jesus, though there are two Jesuses. But we shall return to this later.

These two bodies of Scripture would be taken to Rome, where they would be seeded. It is interesting to think that, while Roman troops were marching to subdue Palestine, Palestinian magi were on their way to conquer Rome.

The objective was to eventually establish an external religion which had been popularized and would act as an outer wall. The foundations for this would be the writings accredited to Paul. It is worth noting that Paul was originally Saul, which in Hebrew means 'that which is required'. Paul is Latin, and means 'little'; hence Paul/Saul was the little that was required to establish the cult of Jesus, and it is almost solely upon the writings of Paul that Roman and modern Christianity is based.

Within this framework the magi would continue to recruit from each generation and try to influence matters for as long as they could against an age which more and more despised them and all they represented. What we have come to think of as the curse and subsequent persecution of the Jews as an ethnic group has been, in reality, a persecution of the internal feminine spirit present in all races and both genders.

Legend has it that in the third decade of our era a group of these early Christians went to Britain where they received the perpetual gift of the twelve hides at Glastonbury, and where they founded a gnostic church. Eventually this movement withdrew to Ireland, where it survived until the complete Romanization of the Church in that country. At the time of which I speak, stemming Roman power in Britain and Palestine was essential to the long-term plan, as we shall come to see. This involved protecting the actual bloodline, which would later become biblical and from which the King Messiah from this 'house of David' would eventually arise. One role which popular Christianity would perform would be that of a fortress within which this bloodline would be perpetuated and protected till the time came for it once again to assume the role of shepherd kings.

From the Roman point of view, Christianity came along as an alternative vehicle for waning colonial power. Catholicism remains to this day an extension of the original imperialism. Its history is not of a theology but of an imperium.

There can be no doubt that the magi remained in control at the heart of the empire well into the fifth century because the gathering together of the books of the Bible was clearly not a matter of spontaneous choice. They are bound together by a numerological code which can be broken with the alteration of just one word. These two bodies of writing, the Old and New Testaments, were put together as one book, which we learn at the end of the book of Daniel is to be sealed and incomprehensible until the Last Days — that is to say, until the Teacher comes to break the seals. In the Revelation of John, the book has its seven seals opened by the Angel/Teacher/revealer of mysteries, and this signals the beginning of the apocalypse, the death of the Piscean era and the birth of the Golden Age. The word 'apocalypse', referring to a major catastrophe or disaster, is from the Greek 'apokalupsis', which means 'revealing' or 'unveiling'. Thus Jesus the Teacher is a revealer/ unveiler of the mysteries in the Last Days.

When the Scrolls were discovered it was at first assumed they had been hurriedly hidden from the invading Roman army. It soon became apparent that there had been no hurry at all; even the airtight jars that contained the Qumran finds had been specially prepared. It had also been intended that the library should remain hidden for a very long time. The purpose of the texts is twofold. They too contain ciphers which scholars have already found, but, more importantly, they are a key to Scripture; they also provide the rules for the founding of the community in the Last Days.

In ancient times a scroll was bound upon a stick on which it was rolled. Hence a stick can mean a book. We may therefore say that in the Bible and the Qumran writings we have two sticks.

In I Kings 17 we find the widow, a common mythic type for the Spider Goddess Queen of Heaven, gathering two sticks; she has little grain with which to make 'bread'. Later her son dies of sickness and Elijah restores him. The term 'son of the widow' is not uncommon in myth and is often applied to Jesus in cabalistic tradition; it describes the Sceptre, who is both the son and the consort of Ariadne the spider. Accordingly, it is applied to the Masonic Hiram Abif. After the Teacher has fertilized her, she consumes him and subsequently bears their son, the king of the Golden Age.

In Acts 28: 3 Paul gathers together a bundle of sticks (books) out of which, when it is thrown on the fire (the sun set in the tree), a viper rises. This serpent, being of the genitalia of the cosmic temple, cannot harm him. It is the serpent of wisdom.

Be it a universal appearance of a Great Flood epic or the worship of the Creatress, there has long been an awareness that there is incredible similarity in myths from around the entire globe. Logic can explain Goddess worship in that, quite reasonably, in a religious system based on 'as above, so below' the creation would have been attributed to a female. That the Creator should ever have been seen as male is idiosyncratic and should arouse our suspicion. That, in our era, we have both considered our ancestors primitive and at the same time accepted the phenomenon of a solely male deity should, in itself, make us wonder about our own traditions and their widespread pagan roots.

For example, pre-European Australia may be said to have been one of the most isolated places on earth, yet the Aborigines also have their Great Flood epic. Here, Kangaroo gathered all the creatures to push back the waters and create dry land. He then spat out all the diverse tongues that the people would speak.

Despite the absence of evidence, its accepted historicity has denied us the opportunity of becoming more familiar with the mythical elements of the Flood. Before we may hope to find any sort of truth, we must abandon our preconceptions.

I have yet to find any writing which does not give at least a passing nod to the historicity of Jesus. The closest one comes to a denial is that there must have been someone, in the confusion and turmoil that was Galilee at the time, upon whom the character is based. The case for an historical Jesus rests fairly and squarely upon the New Testament writings, and this we shall come to see is no case at all. His life is supposed to have spanned from the time of Herod the Great to Pontius Pilate, who ordered his execution. Outside the New Testament there is no record of the supposed census which brought Mary and Joseph to Bethlehem, nor of the slaughter of infants ordered by Herod, nor of Pilate's execution order. The Romans were very meticulous in keeping records. The answer to the Bethlehem birth is easily found, for in Hebrew Beth = House, and Lehem or Lechem = Bread; in old Gaelic, 'Ilech' was a stone — thus 'cromlech', a group of standing stones. Hence Jesus is born in the house of wisdom which is, of course, the zodiac. The sun and earth enter a new sign and Jesus is the new-born king of the new age.

General consensus presumes his birth to be set somewhere in the spring between 4 and 2 BCE. But Herod died in April of 4 BCE, so the birth must go back even further, to at least 5 or 6 BCE. But there is here a mystery which over the years has taunted and eluded me. To explain I need to make a temporary detour.

During the Victorian era it was for a time a fad to investigate what was termed 'the numerics of Scripture', which apparently was evidence of the divine inspiration of these writings. But how does it work?

The ancient sacred alphabets of the magi did not use separate symbols for numbers and letters. For example, if we do the same with the modern English alphabet, the glyph that forms the sound 'A' also represents the number 1. In this system B = 2 through to J = 10, K is then 20, on to S = 100, T = 200 etc. In such a system, a series of letters which form a word can otherwise be read as a series of numbers. Thus, F = 6, O = 60, and X = 600; hence, 666 being the number of the beast, the beast is a fox, a creature of cunning. This is purely a demonstration of the basic concept.

What these Victorians found in Scripture was pure cabala. Setting all else aside, scholars have already found a close relationship between the Scrolls and the New Testament. If we add to this the evidence of numerology in Scripture, then the case for Jesus and the Teacher being one is self-evident.

A Russian mathematician, Ivan Panin, found that the entire sixty-six books of both the Old and New Testaments were, verse by verse, chapter by chapter and book by book, bound together by what he termed numerics. This numerology proves that whoever wrote Genesis, the first book, had to know exactly what would go into Revelation, the last. None of the writings of the Bible could have been produced without total reference to the others. This demonstrates a very late date for Genesis etc. Panin eventually went on to edit what he called The Numeric New Testament.[11] Using numerology, he was able to prove the entire text as original — that is to say that, by confirming the patterns of numbers beneath these writings, he was able to affirm the integrity of the surface text. We shall deal with this matter at length in due course.

But let me return to my point. According to scriptural exegesis the birth date of Jesus was in about the year 4000 of Adam (Biblical/Hebrew calendar). Ivan Panin sets it at exactly the year 3999 of Adam. The Hebrew and modern Jewish calendar, running from this starting-point, has as its current date the year 5757, which

is 1997. A quick glance at the arithmetic will demonstrate that, according to Scripture, Jesus was born in the year 239 CE. That is to say that his birth date is set over 200 years after his supposed death. By this time, the Roman Church was well established (see Appendix I).

There do seem to have been some problems in the early Church establishing the time of the birth of Jesus and the start of our era. For this we can allow a maximum of five years, but this changes nothing. This birth date is clearly purely cabalistic, and has no relationship to history at all.

Outside the New Testament, our greatest source of information for this period in Palestine is Josephus, who by his own account was an Essene (Life, 2). He implies that he was a member of the group for only one year, but he also says that he was under the tutelage of an ascetic in the desert for about three years.

Josephus was high born, well educated as a youth, and an exponent of the law in his teenage years (Life, 2). This seems to indicate an Essene influence. He was a general and a man of great stature in the war with Rome, one which was fundamentally religious and led by the Essenes. He could not, in my opinion, have held his position without strong ties to this order. Furthermore, these monks seem to have been the only religious grouping in Palestine at the time. The Pharisees and Sadducees are a part of the Last Days New Testament picture. The absence of the Essenes from Scripture is loud and relevant: there is no reference to them in these writings because, as I have said, the Bible is purely prophecy of the Last Days.

In Antiquities 18,3,lff. Josephus is made to tell us reverentially of Jesus the Christ. This reference is now well known to have been a much later addition by one of his Christian interpreters, probably Bishop Eusebius. Contrary to the statement in Josephus, the simple fact is that the New Testament character could not and would not have survived three and a half days of his ministry in Palestine, let alone three and a half years. The concept of a Christ made male and flesh simply didn't exist. He would have generated precisely the same hatred as did Rome with its brazen images.

In concluding this section I would like to leap forward momentarily to the time of the Crusades. This should serve to give us some idea of the far-reaching implications of the events that occurred in Palestine some two thousand years ago.

The Crusaders set off at the behest of the Holy Roman Emperor to wrest the Holy Land from Islam. They left as Crusaders and many

returned as Knights Templar. They formed lodges or temples which held to a secret occult tradition. They eventually became an extremely wealthy and powerful order which was in due course suppressed. Many of the chevaliers and their reputed vast fortune disappeared, most likely to Scotland, where later they re-emerged as the Order of St John and the Ancient Order of Free and Accepted Masons. Later still an attempt was made to establish a Masonic state in Scotland. After this failed, the United States of America (known to the Templars as La Merika: see Appendix IV), as an independent republic based on Masonic philosophy, became the next source of hope. This led to the War of Independence, which was not won by the American States but lost by the British. There is no evidence, so perhaps we should assume that another cache of similar documents was hidden elsewhere, and that the Crusaders also entered the Dead Sea caves and found scrolls from which they developed the secret doctrine of the Poor Knights of Christ. But this can only serve as an unfounded assumption, for the Templars are very closely linked as protectors to the actual house of David.

Freemasons are men who work with stones, and this, I suggest, originally had a double meaning. They regard the Bible as the repository of all their secrets, which they admit are now lost to them. But they hold to the idea that it was masons (workers in stone) who built the Temple of Solomon in Jerusalem, the city of the sun. This is the temple that Professor Thompson found to be non-existent. In every instance we find an echo of the future being set in the past and seen as history.

If we are to comprehend what we have before us, we need temporarily to ignore or forget what we have come to know as history, for it seems that it is something we encounter in the future. The crux of my argument is quite simply that not only the stories of the Bible but many of those in the ancient myths do not depict past happenings but events that are yet to come. This is the turn of the tide after millenia of decline from what had been a Golden Age.

Conclusion

With their absolute power, the ancient magi manufactured what we now know as history. Their object was to launch their Trojan horse across the Piscean era. The basis for religion was established in what became the Bible. Their sole object was to hand over to their spiritual heirs, the children of Aquarius, both the tree and its operations manual. The prominent

heroes of the Bible were based upon the two men who lived at the other end of the age. I have said that history was manufactured; I propose that we were encouraged to believe our ancestors primitive, and came to do so because of the predominant masculine arrogance of our era. I have made several references to the suppression of the feminine by the masculine. This needs clarification.

Quite simply, the brain is divided into two sections. The left hemisphere (masculine) controls the right side of the body and is largely responsible for what might be termed the external world. Its primary function is logic. The right performs exactly the opposite task, it is substantially intuitive. Thus, irrespective of actual gender, we are all a composition of both. The entry of the earth into Pisces, whose stars (feminine) are weak and watery, allowed the sun (masculine) to dominate and oppress this higher self. There was the greatest imbalance. This happened not only externally, with men oppressing and dominating women, but also internally, where the feminine poetic and intuitive spiritualizing force would be beaten into submission. Our age, as was predicted, would be dominated by men and their external sciences, their logic and their rationalism. Jesus was manufactured to meet this need. He was the great solar penis of his time.

We will probably never know how much of what we have before us was known to those who instructed the Scrolls Committee to drag its feet. In my opinion, quite a lot. It has been said very often, and is worth repeating, that there has been a Scrolls cover-up, and an obvious conspiracy of silence. But it doesn't matter now: in far less than a century both they as a dominant group in our species and their wooden god will be dead. The most important point to ponder is our collective duplicity and self deceit. This is exemplified in the tradition that Freemasonry's secrets are lost and locked up in Scripture. This concept is central to lodge ritual and belief. Since the discovery of the Scrolls, we have had the ancient pre-Masonic and pre-Templar legend of a Revealer of Mysteries in Scripture. To my knowledge, Freemasonry has completely missed this confirmation of its tradition. Equally, to my knowledge, investigators of the Dead Sea material seem to have ignored or not noticed this amazing coincidence. Furthermore, at the closing of the Lodge, the Wardens inform the Worshipful Master that they are directing their steps to the west to find that which was lost, the true secrets of Masonry. Logically, this must include the stone the builders rejected — the star sign (stone) Coma, which sits in the west wall of the temple/tree. The unconscious feminine.

It is possible that at some point the reader will conclude that I have a personal political or religious agenda. This could not be further from the truth. If you are at a level in your own development where the vast

panoply of religious and political lies and sacred illusions is still precious to you, you would do better to set this book aside. I certainly will not enter into any debate regarding the veracity of present-day beliefs. I am simply not interested. My sole concern is with the life to come.

Let me make it abundantly clear. This book is concerned only with tracing and understanding a phenomenon now taking place: the spiritual evolution of mankind. This, I contend, sets me and this book above any criticism that I am anti this or anti that. If we are to begin again — as we must — then, as wise serpents, we need to shake off the old and put on the new. It should be noted that I do not alter one word of Scripture, though I do debate its meaning. My greatest heresy is that I set the entire epic in a totally different timeslot.

If I am to be accused of any sort of racism, it can only be on the basis of my noting the obvious superiority of a spiritually evolved humanity of the future. If any of us fail to see this and raise ourselves above our present status of beasts, we shall consign ourselves to oblivion, and the universe will not shed a single tear. It is now imperative that we each fight for our survival with both our hearts and our minds.

It is in relation to this urgency that the reader will find this book liberally peppered with terms like 'Last Days'. This, I insist, is an astronomical reference, denoting a point of culmination and conclusion. Sadly, these two words have long since become the property of the lunatic fringe, who have been — to my knowledge — proclaiming the end of the world since the second century of our era. If we also take the Scrolls into account, and accept that some of them date back to around 200 BCE, we shall see that this is one more example of the failure of the claimed inspiration upon which Christianity is based.

It is clear from scriptures such as Hebrews 1:1-2 that the apostles see themselves as living in the end times. Here it says that God 'hath in these last days spoken unto us by his Son...' This is obviously yet another nail in the historical Bible's coffin. Today we have physical evidence of approaching calamity. We do not need the declamations of the Bible-bashers, nor their insistence that there will be a gnashing of teeth, to awaken us to cold, hard reality. These portents of doom are now increasingly being proclaimed by scientists and respected experts in numerous other disciplines. But, if we place the events of Scripture in a modern setting, texts such as the one above begin to make extraordinary sense. If we see them as pure and very accurate prophecy, and if this is what they actually are, we shall have acquired an extremely useful tool for our survival. Death has no terror equal to that of the stain of falsehood and dishonour. This grand truth the ancient stones proclaim. Si tatlia jungere possis sit tibi sciri posse.

4

Myths, Miracles and Misconceptions

From the beginning it was apparent that the Qumran Scrolls were gnostic and shamanistic texts, but it seems that almost everyone dealing with them has tried to do so without soiling his hands with this now disapproved-of set of philosophies. But before I point the bone, let me admit that initially I too was guilty of trying to present this material in what I regarded as a respectable and acceptable manner. It simply cannot be done. The means by which the information has been buried greatly limits the way in which it may be uncovered.

We have a tendency either to dismiss out of hand or to be amused by the world of magic. If I am correct, every shaman in the ancient world from New Zealand to Britain was able to see the distant future. They wrote us letters across the ages, telling us of both wonderful and terrible events that would occur when the new sun arose in Aquarius, prophecies covering the years to come. They spoke to us in their language, in their way. Every form of specialization tends to develop its own language or 'in-speak'; we need to learn that 'in-speak' before we can begin to comprehend our subject.

Documents such as the Scrolls can only be understood with a poet's eye, for they were written by visionaries, for whom reality is utterly different from that conceived by the scientific mind.

Mythography did, a long time ago, see the common denominators in worldwide legend and lore, and often expressed surprise at the appearance of the same gods among cultures that most likely had no contact with each other. We have assumed that these gods or heroes were at the centre of religious belief and were worshipped by our 'primitive and superstitious' ancestors. Nothing could be further from the truth. The fact is that our two heroes, the Star/ Teacher and Sceptre, seem to account for a very large part of ancient tradition, irrespective of its place of origin. The tree of knowledge, too, is not restricted to Genesis. This universal temple appears to be. indeed universal. The Christian cross is an adaptation of it.

Jesus had many characteristics in common with the Persian Mazda, British King Arthur, Greek Hercules and South American Quetzalcouatl. It is highly likely that, because of the similarity between the Nazarene and Quetzalcouatl, Mormonism was founded on the belief that Jesus visited the Americas. Christian

scholars have tended to temper these relationships with the old gods on the basis that the very early Church must have retained a residue of the occult beliefs which later it was at pains to extirpate.

But for the fact that the Qumran library was the product of pagan magi and that the Church has always regarded these philosophies as the antithesis of its own doctrine, the Dead Sea Scrolls would by now have become the most ancient and sacred relics of Christendom.

In order that it might rid itself of this paganism, countless numbers of innocent people were destroyed in witch-hunts and crusades. Perhaps there is a very hellish kind of hell, filled with unimaginable tormenting demons, that these murderers may eternally call their home.

In the following quotation from the Hymns Scroll, in which the Righteousness Teacher is speaking, we can clearly see the fundamental hermeticism of these writings. In Hymn 10 we encounter the universal tree with its enlightening fire (the sun). From The Dead Sea Scrolls in English:

> They shall send out a bud [for ever]*
> like a flower [of the fields], and shall cause a shoot to grow
> into the boughs of an everlasting Plant. It shall cover the whole [earth] with its shadow
> [and its crown] (shall reach) to the [clouds]; its roots (shall go down) to the Abyss
> [and all the rivers of Eden shall water its branches].
>
> A source of light
> shall become an eternal ever-flowing fountain, and in its bright flames
> all the [sons of iniquity] shall be consumed...

This tree is the city New Jerusalem, the Ark of the Covenant and the temple of God. In Matthew 21: 42-44 Jesus says:

> Did ye never read in the scriptures? The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

* Brackets indicate lacunae (damaged or missing text) in the original scrolls.

> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
>
> And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

This statement compares with a passage at the end of the book of Daniel (12: 9-10), where it is said that the Bible is to be sealed until the Last Days. Upon the opening of the books — as in Revelation 5 — the righteous will understand and will be saved, and the unrighteous will not, and will be damned.

Three-dimensionally the tree is a cube and Coma is the 'head' of the corner. The bright flames that consume the sons of iniquity constitute the new sun which causes Coma/Christ to rise.

In Judges 6:11 the tree is an oak, and an angel sits beneath it. It is located where Gideon threshes wheat (studies wisdom) by a winepress (of the spirit) in secret. In verses 19-21 kid and unleavened cakes are prepared, placed on a rock — obviously close to the oak — whereupon fire springs up from the stone.

In column VIII of the Community Rule there are to be twelve men of a council, and it is to be a 'precious corner stone'. Their tasks include the punishment and destruction of evil.

One may see that those who believe the Teacher will be saved and those who deny him will be lost. This transforms the concept of salvation from 'believe on me' to believe what I say. Jesus in his role as a god of salvation disappears; he becomes a messenger bearing God's truth, which is itself the true redemption.

In a later verse of Hymn 10 we find the following:

> But I shall be as one who enters a fortified city...

In Revelation 21 the city had 'a light like unto a stone most precious'. The verse in the Hymns continues:

> For Thou wilt set the foundation on rock
> and the framework by the measuring-cord of the sun;
> And the tried stones [Thou wilt lay] by the plumb-line [of truth].

In Hymn 11 we learn that the Teacher's edifice is established upon a rock, and he is placed in the branches of the Council of Holiness. He shines as a seven-fold light. These are the planets

which are of significance to the temple and which in Revelation are the seven-branched candlestick. The tree is a working model of the universe in microcosm.

In Zechariah 3: 8 God will bring forth the 'BRANCH'; in verse 9 we have a stone with seven eyes which removes iniquity in one day. In Revelation 5: 6 the Teacher/Lamb/Jesus has seven eyes.

In Hymn 14 we have this universal concept summed up:

> [For Thou didst set] a plantation
> of cypress, pine, and cedar for Thy glory, trees of life beside a mysterious fountain
> hidden among the trees by the water, and they put out a shoot
> of the everlasting Plant. But before they did so, they took root
> and sent out their roots to the watercourse that its stem might be open to the living waters
> and be one with the everlasting spring.

In Scripture, water symbolizes the words of God. Thus the 'mysterious fountain' is the Teacher's revelation of God's mysteries. This occurs when he sets the cornerstone in the tree which draws its life source from these hidden waters, the unconscious feminine.

As the hymn continues, we see this temple's relationship to that mentioned in Daniel 4: 10ff., which is in the midst of the earth and which is hewn down, leaving man to live like a beast.

In the Testament of Levi it is said of the Teacher (16: 3-4);

> And a man who reneweth the Law, in the power of the Most High, ye shall call a deceiver; and at last ye shall rush upon him to slay him, not knowing his dignity, taking innocent blood through wickedness upon your heads. And your holy places shall be laid waste because of him.

In Century 2: 51 Nostradamus says:

> The blood of the just one shall be required of London, Burnt by fire in three times twenty plus six. The ancient lady shall be brought down from her place, And many sectarians [Christians] shall be killed.

These events cannot be too far into the future. In 2: 53 he says:

The great plague in the maritime city Shall not cease until the blood of the just one, Condemned without crime, is avenged. The great lady is outraged...

Nostradamus goes on to tell us that it will appear that the gods have sent fire from heaven. And all this is because (4: 24):

The faint voice of the holy lady is heard beneath the sacred ground. A human flame [the sun in the throat] shines for the one with the divine voice. The earth shall be dyed in blood And the wicked shall destroy the holy temples.

Jesus the Teacher does not bring peace but a sword. In the Hymns the Teacher continues:

And all [the beasts] of the forest fed on its leafy boughs; its stem was trodden by all who passed on the way and its branches by all the birds. And all the [trees] by the water rose above it for they grew in their plantation; but they sent out no root to the watercourse.

This same concept is found in Luke 13: 19, in which a grain of mustard seed grows to become a great tree. In the Sybilline Oracles an exalted man comes from the skies and lays his hands on the many-fruited tree.

Again, the Teacher says:

And the bud of the shoot of holiness for the Plant of truth was hidden and was not esteemed; And being unperceived, its mystery was sealed.

We then have a covert allusion to the scriptural and non-scriptural myths where it lies hidden. It goes on to say:

Thou didst hedge in its fruit, [O God], with the mystery of mighty Heroes...

The text then goes on to affirm that those who turned their hand against the everlasting bud were those who would be excluded from the kingdom of heaven.

In Romans 8: 29 Jesus the Teacher is 'the firstborn among many brethren', a spiritual creator.

Christians have believed that their doctrine being taught throughout the world would be a sign of the end. This is based on the prophecy of Matthew 24, which has a new meaning once we see it in a modern context.

First the Samson-like Teacher destroys the temple/church of which no stone is left standing, that is to say he lays waste its wisdom by his revelation of the mysteries.

Then, the many false prophets who came in his (Jesus') name correspond to this idolatrous institution.

Then we have war and rumour of war, famine and pestilence. Thereupon his followers are hated of all nations because of him; they are offended.

In Matthew 24: 14 we find that it is after this hero's gospel has been preached throughout the world that the end comes.

The Hymns Scroll continues:

By my hand Thou hast opened for them
a well-spring and ditches. [that all their channels] may be laid out according to a certain measuring-cord, and the planting of their trees according to the plumb-line of the sun, that [their boughs may become
a beautiful] Branch of glory.

Once again, these last three lines echo Numbers 24: 17, in which a Star rises in Jacob and a Sceptre comes out of Israel. A stone (the sun) rises in the throat of the tree, and a king (Sceptre) comes out of Coma's womb.

It is interesting to note that the mother of our Sceptre/Branch, our English 'virgin', also 'Virgo', is in Latin 'virga', which means 'branch'. In Revelation 12 this same woman is seen in heaven clothed with the sun and stars, and she is with child.

But really we should make sense of what might otherwise seem capricious. We are being told that those who believe the Teacher are saved and those who do not are damned.

This appears to be echoed in Genesis, with Adam, Eve and the Serpent. It seems that man must be confronted by the two spirits of truth and deceit, and he must choose — a test in the evolutionary process of the human spirit. In I Thessalonians 5: 2 Jesus the Teacher comes as a thief in the night. He steals the Bible back from the Church and traditional Israel.

It now becomes possible for us to make complete sense of what have till now been meaningless prophecies of Nostradamus. We shall deal with 'milk-white' in due course; the clay is a man.

Century 1: 21:

> A white clay which is supported by a rock
> Will come out of its depths milk-white.
> In vain people will be troubled by it and fear to touch it...

The rock is the stone that the Teacher sets in the cosmic tree.

Nostradamus confirms the death of the prophet and affirms the idea of spiritual evolution. 'The divine voice' is in Revelation 1: 15 a 'voice as the sound of many waters'. Water is symbolic of God's word; thus he is His messenger, nothing more.

Century 2: 27:

> The divine voice shall be struck by heaven And he will not be able to go any further. His secret is hidden in his revelation For people who will go on ahead.

In Century 2: 13 the body with no soul is the idol Jesus, the god who was worshipped rather than the actual Teacher he represents:

> The body with no soul no longer the sacrifice. The day of death is the day of rebirth. The divine spirit will cause the soul to rejoice, The eternity of the word shall be seen.

The idol Jesus, as I have said, is based upon the Teacher who must destroy it and its idolatry. So he must kill his image to be

born. Hence the day of death is the day of rebirth. The end of Jesus worship is confirmed in Century 3: 94:

> For five hundred years more they will serve him
> Who is the idol of his age.
> Then suddenly there shall be a great revelation of the light
> Which will make people of that time well contented.

Nostradamus says the revelation will come suddenly; in Scripture it is said that even Jesus does not know the hour of his coming. In 2: 70 the whole matter is confirmed:

> The dart [perhaps comet] of heaven will make its circuit.
> Death while speaking...
> The stone in the tree and the fierce shall be humbled...

This 'stone in the tree' is that mentioned in Matthew 24: 30: 'And then shall appear the sign of the son of man in heaven.' This sign is Coma. In Proverbs 9:1 she is Wisdom, who has built a house hewn from seven stone pillars, the ancient stone circle.

From the little I can comprehend of Nostradamus, the Teacher is shot in the head (the dart/comet of heaven) while speaking to a crowd. According to the Scrolls the killing of this prophet is done by an agent of the Wicked Priest, of whom I shall speak in due course. In the Commentary on Nahum 2: 12 we read:

> Interpreted, this concerns the furious young lion [who executes revenge] on those who seek smooth things and hangs men alive, [a thing never done] formerly in Israel. Because of a man hanged alive on [the] tree, He proclaims, 'Behold I am against [you, says the Lord of Hosts'].

This clearly refers to the Sceptre, who is the young lion, exacting revenge for the death of Jesus the Teacher, who is not hanged upon the tree but dies because of it. The Lion has clearly found the religionists responsible and slaughters them by hanging; thus they are accursed of God. It is an ironic act with a double meaning. They kill the Teacher because of the tree; therefore they must die because of it, and upon it. After all, along with John the Baptist, these men must be like brothers — which is exactly how Nostradamus refers to them.

This Teacher comes into the world preceded by a reputation the like of which has never been known. Is it because he is a hero who must single-handedly take on the world? I think not. We see his task in Century 1: 96:

> A man will oversee the destruction Of churches and sects which are filled with fantasy. He shall harm the stones but not the living, With great speech he shall fill their ears.

His preceding reputation, which makes him the greatest legendary figure of all time, is there to give him authority. His task, after all, is not only to destroy false religion but to signal the apocalypse and act as midwife to the New Jerusalem. And after his death there is no cult: he is forgotten. His reward is in heaven. Though, Josephus tells us (Wars 2,8,9), the Essenes esteemed their Lawgiver-Moses/Teacher as a divine hero.

At the end of Hymn 14 of the Hymns Scroll, this Revealer of Mysteries gives us a few clues about himself:

> ...for my father knew me not
> and my mother abandoned me to Thee.

Just preceding this:

> For Thou hast known me from [the time of] my father,
> [and hast chosen me] from the womb. [From the belly of] my mother
> Thou hast dealt kindly with me, and from the breast of her who conceived me
> have Thy mercies been with me. [Thy grace was with me] in the lap of her who reared me,
> and from my youth Thou hast illumined me
> with the wisdom of Thy judgement.

As with Jesus, so with the Passover: Moses' birth (Exodus 2) comes amid Pharaoh's slaughter of the male children of the Hebrews. His mother set him in a basket on a river in allegorical Egypt. Thus it may be said by Moses 'My mother abandoned me to Thee'. It is noticeable in the above that the Teacher, like Moses, was raised by a woman other than his mother. Moses means 'drawer out': he draws out the mysteries from Scripture. In Egyptian it means 'saved

of water'. Likewise, 'Messiah' is from Messeh, the Holy Crocodile. The bullrushes story was lifted straight out of that of the origins of Sargon I of Babylonia. Like the Teacher, Moses was a scribe of righteousness and a suffering servant waiting upon the Lord.

Throughout the Hymns we find a man of sinful flesh, not a god, whom God has called out. Millennia before he is born, his praises are being sung throughout the world. Apart from the heroes so far mentioned, he is Adonis, who was a giant world-tree upon which grew grain-wisdom. He is Bacchus and the Polynesian Maui, who caught the sun in a net and then raised the fish-shaped north island of New Zealand as a ready-populated new world. He led the people out of the overcrowded Hawaiiki, and then found time to appear in Australia as Lightning Man. It's no wonder Jesus' ministry was so short: he was busy with all his other incarnations.

Our two heroes figure very prominently in many creation epics. To understand these myths we need to do exactly with them as we have done with Scripture, which is to set their termination in the present. According to this formula, the Age of Aquarius is the day of rest of the seven days of creation. The Star/Teacher then becomes 'First Man' whose seed or spermatozoa is knowledge. There is then some interaction between him and the Goddess, Coma. The Sceptre/King is often the son of this pair. To augment the list of characters we then find roles being played by the sun and often Saturn/Chronos, the ruling planet of Aquarius. The serpent, which, as I have said, sits entwined at the base of the tree, also makes regular appearances, as do the things of the sea, the watery womb of the Goddess. Stones seem to be the means by which men communicated with her.

Megalithic stone circles were built throughout the ancient world. In western New South Wales, Australia, for example, one site is so similar to its counterpart in Britain that it is known as Bathurst Stonehenge. The object of these megaliths was to tap the energies within this watery womb of Mother Earth. They sit upon dragon paths which are found in every corner of the globe.

In Matthew 16: 18 we find a famous pun which has been noted many times. We only need know that the Greek for 'stone' is 'petra'; from this we derive the English 'petrify' and 'Peter'. The verse reads:

> And I say also unto thee, That thou art Peter, and upon this rock I will build my church.

Peter was Simon Peter (Matthew 4: 18). Simon in Hebrew means 'hearing'; hence he is the hearing stone, which upon the tree is Coma. It is such because it is that from which the gods speak. This apostle was also called Cephas. This term is applied to the head of the Qumran community, the cornerstone. In Aramaic 'ketha' is a rock and 'kethir' is a lion (the sun).

In Galatians 2: 9, James, Cephas and John are said to be pillars, perhaps the pillars of stone we find in circles like Stonehenge. Allegro in The Dead Sea Scrolls and the Christian Myth (page 177) sees in Peter, as the 'standing one', the correlation of the Hebrew 'ammud' ('pillar'), from the root 'amad' ('stand'), a standing stone. On page 181 he points out that the verb to 'dip' or 'baptize' in the spoken dialect is 'amad'. Thus John the Baptist might be said to be the standing stone. John in Greek is Ioannes, from the earlier-mentioned god Oannes, who was part-fish and part-man. Simon Peter was Bar-Jona, son of Jona. Another Jona was swallowed by a 'great [wisdom] fish'. Allegro suggests that Bar-Jona is a word play on 'baryona', divination (page 220). He also finds that Jacob has its origins in the Sumerian IA-A-GUB, meaning 'standing stone' and implying that Israel is created from a stone.

In Exodus 13: 21-22 we learn:

> And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:
>
> He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

The Glory cloud was the Shekinah, the Hebrew Sophia. In Exodus 33: 9 Moses is in the tabernacle/tree, the pillar of cloud descends and the Lord speaks to him. There was no historical wandering in the desert. It is done by lost souls in the spiritual wasteland at the end of Pisces.

In Exodus 28:10 the names of the tribes of Israel are to be engraved upon two stones, one being the Star/Teacher, the other the Sceptre/King or the sun (Joseph) and Coma (Ephraim). Moses came down to the Israelites having received ten commandments (Exodus 34) written upon these same two stones.

In Genesis 49 the tribes are given their designations — as I take it to be — as the signs of the zodiac upon the tree when they are blessed by Jacob. Logically, they constitute a stone circle. But we

need not press the point at this juncture, for we are as yet still in the introductory stages of this essay.

Peter, the rock upon which the Church is to be built, is then a stone one can hear as it speaks. Simon Peter is surnamed Bar-Jonah, meaning son of Johanan, which makes him the son of Oannes, or the hearing stone of the Fisher King. Peter's occupation is that of a fisherman (Matthew 4:18). In verse 19 Jesus tells Peter and Andrew to follow him and he will make them fishers of men.

Hard on the heels of this pair come the brothers James and John, who are also fishermen. They abandon father and boat to follow the Nazarene. What we are looking at here is the little-known esoteric elements of Scripture.

Accordingly, in Matthew 7 there begins a brief cycle in which we are told (verse 8) that 'he that seeketh findeth'. The New Testament is quite generously peppered with this type of statement. John seems quite fond of 'He that hath an ear, let him hear'. Quite clearly it is intended to draw attention to the fact that much more is said than what may at first appear. This reinforces my argument that the Bible was an outer garment of popular religion represented in Genesis by the two aprons (Old and New Testaments) which covered the genitalia of the cosmic temple. In Matthew 7: 9-10 we have the earlier-mentioned exhortation that if your son asks for bread, give him a stone, and if he asks for fish, give him a serpent.

This leads us to the tree that brings forth good fruit and that which brings forth bad. And from this we go into the story of the wise man who built his house upon a rock and the fool who built his on sand. They are both one and the same. One is the Piscean tree with ten orbs, the other is that of eleven orbs with its cornerstone. But it is the root, the Triple-Headed Goddess, that is the Bible's primary concern.

Though there is no support for the notion in Scripture, Mary Magdalene has come to be known as a prostitute. Allegro suggests her name means 'hairdresser', it being a Graecized form of the Hebrew. I propose she is a sacred prostitute. We find that in the life of Jesus there are three prominent women. One is Mary his mother. The others help comprise the three elements of the Triple-Headed Goddess, and thus are one. Basically, they represent Jesus' mother, his wife and the hag that buries him. Our first clue is found in Luke 7: 38, where an unnamed woman wipes Jesus' feet with her hair. Under the circumstances we must see this as significant. According to Luke she is a 'fallen woman'. Christian tradition has

come to think of her as being one with Mary Magdalene. Scriptur-ally speaking, this is incorrect. It was she who first witnessed the empty tomb when the stone was rolled away. It was also she to whom Jesus first revealed his resurrection. The third is Mary of Bethany, who is the sister of Martha and Lazarus.

The women in Jesus' life are few; however, three of them are called 'Mary'. This name appears seven times in the New Testament, thereby giving it a divine number. Mary of Bethany seems likely to be the wife of Jesus, whom he marries at the wedding in Cana. Here the bride and groom are unnamed. Jesus' mother is present and seems aware of her son's ability to perform miracles even though his time has not yet come. In this instance, both Mary and her fishy offspring behave more like hosts than guests. In the role of hostess Mary instructs her son to produce more wine. This becomes his first miracle, which reduces his magical powers to the level of divine caterer.

The miracle performed was to turn water into wine, to raise the Christ from the waters of the womb of life. Thus, with the three Marys, the Triple-Headed Goddess, Jesus can raise the Holy Spirit, which is symbolized as wine in the marriage feast of the temple/ tree/New Jerusalem. The primary message in this story is found in the statement made by the governor of the feast when, in John 2: 10, he says:

> Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

That is to say that in the marriage feast of the New Jerusalem, the good wine (the Teacher's revelation of the real Christianity) comes at the end, not the beginning.

In John 11: 2, contrary to tradition, it is the Bethanian (the wife) who wiped Jesus' feet with her hair. This story is repeated in John 12: 3. The mythmakers have, in this instance, confused the roles of these women to establish they are one. In verse 7 the carpenter's son says of Mary's anointing him:

> Let her alone: against the day of my burying hath she kept this.

Hence she is the hag that buries him. But here the significance shifts to Lazarus, who would seem to be a John the Baptist.

Lazarus in the Gospel of John is the man that Jesus raised from the dead. He is also a much beloved disciple, though not counted among the twelve. In John 12: 9 the people have come as much to see Lazarus as to see the Nazarene. In verse 10 the chief priests are plotting to kill him.

The apostle John also has the status of much beloved. There is no evidence — mythically speaking — to deny that Lazarus and the apostle John are one and that they may be John the Baptist.

Lazarus also appears in Luke 16, a beggar who dies and is in the bosom of Abraham. Here, a rich man in hell requests that Lazarus is sent to witness to his wealthy family that they may not make the same mistake as himself.

Seen from the point of view of the Dead Sea Scrolls, the Teacher's arrival among the community of the Baptist might be termed a raising of John from the dead.

The word plays and puns are endless, yet such is the framework of the Scriptures and the basic message of Jesus that it has often been remarked that his philosophy and teachings were at least two thousand years ahead of their time. But this too seems to be answered here. The fact is, they were.

At the end of Matthew chapter 7 we are told that the people were astonished at his teaching, and this deserves comment.

If we for a moment forget about hidden meanings, the only extraordinary aspects of an historical Jesus are his miracles. His radical standpoint was a gospel of love and forgiveness. While as a philosopher he may have been rare, he would not have been the first or have been alone, especially in a Palestine exposed to Greek philosophy and tradition. It is actually his revelation of mysteries that is astonishing.

If we take this doctrine of fish and trees and stones, and set it in the future, if we multiply what I have found by at least a thousandfold, then we certainly have a startling revelation.

As mentioned earlier, I Thessalonians 5: 2 says:

> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

This theme is continued in 2 Peter and Revelation. It seems intended to convey the idea not only of 'when you least expect it', but also of 'in a way you least expect it'. Basically, the Teacher steals the inheritance. As part-fish part-man, he comes out of the Piscean

sea and takes the world by surprise. Having sat silently at the bottom of this ocean of the unconscious, the merman rises up out of the watery word of God with a pearl of great price.

Because they are from the sea, pearls have come to be associated with wisdom, and because they are stone-like jewels it is logical that they should figure in the sayings of Jesus. In Matthew 7: 6 we are told not to cast pearls before swine. In Matthew 13: 45-46 the kingdom of heaven is likened to a pearl of great price which the merchant sold everything to buy. In Revelation 21: 21 the new Jerusalem — the new tree — has twelve pearls, which are the gates of the city.

The concept of pearls being stones is global. For example in the tradition of Japanese Shintoism this jewel plays a special role as a sacred stone guarded by the virgin daughter of the Mikado. It is the sacred 'tama' which is hidden away in the holy sanctuary behind the stone gate. 'Mi-tama' means soul double, the spirit that dwells within, and 'ko-dama' is a tree spirit. 'Mi' is an honorific prefix which originally had the meaning of 'snake-dragon'. These being his attributes, both the snake and the dragon are symbolic of the sun. 'Tama-mono' is a precious gift, and tama also refers to a precious stone.

The Providor Goddess was Uka No Mi-Tama, and the tama pearl contained the essence of the Great Mother. This particular gem was one of a number of precious stones — probably thirteen in all — that made up the lost necklace of Shinshi; being a necklace it most likely contained the stone of the sun. It is not of little significance that the Shinto Mecca or Rome was Ise (phonetically similar to 'Jesus'), and the gateway by which one entered it was called the two rocks of Ise — Coma and the sun. The chief deity at this site was Ama-terasu, the goddess of the sun. The city also had a grain (wisdom) goddess, called Toyouke-hime. The Shi Tenno were spirit beasts who guarded the cardinal points of the temple: the dragon (sun) sat to the east and the black tortoise (Scorpio) to the north; the red bird (Aquarius) guarded the south and the white (albino) tiger (a cat) kept watch over the west — Coma.

Back at the beginning of Matthew 13 Jesus is sitting by the sea. A multitude gathers, and he boards a ship and speaks to them in parables. In these early chapters of Matthew we seem bound to the things of the watery deep. In chapter 12 verse 39 the only sign of the prophet's coming is to be the sign of Jonah, who was swallowed by a whale, a seagoing mammal or wisdom fish. In the first

parable he speaks of the seed that fell on stony ground and that which fell on fertile soil. In Matthew 13: 5-6 we read:

> Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
> And when the sun was up, they were scorched; and because they had no root, they withered away.

The meaning of this statement changes completely when set in the future. He is obviously speaking here of the tree restored. But, of at least equal significance, he is referring to the kind of reaction one would expect at the Teacher's revelations. A very large number of people would initially be enthusiastic, and then fall away. It is the sun coming up that causes the withering. The teaching proves too technical. It is ultimately seen to be a complex science rather than a religion. Along comes the Teacher's revelation, and many fall enthusiastically upon the stone and just as quickly are confounded by the complexities.

The seed that falls on fertile ground takes much longer to grow, for, as I have said, it is a complex science. Many are called but few are chosen. It is highly significant here that Jesus' revelation is popularized. He is, in fact, scornful of the Scribes and Pharisees of the time, and actually excludes them. He would not act towards them in this way, and they would not want to silence him, unless he threatened their position. In a modern context, scholars and religious professionals (Scribes and Pharisees) would be, to say the least, highly miffed at the appearance of this upstart, who clearly is a threat to them.

The disciples want to know why Jesus speaks in parables. He tells them that, while it is given to them to know 'the mysteries of the kingdom of heaven', it is not given to the many. Of him that received in stony ground without a root, Jesus says in Matthew chapter 13, verse 21:

> Yet hath he not root in himself, but dureth for a while: for then tribulation or persecution ariseth because of the word, by and by he is offended.

The Teacher's revelation is clearly offensive to many. Thus his followers are persecuted, their faith is tried. And this takes no account of the political implications of this revelation.

The next parable is logically that of the wheat and tares, wisdom and foolishness. At its conclusion, in Matthew 13: 30, we are told that mankind is to be harvested:

> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

At the termination of this cycle there is the story of the grain of mustard seed, which is the least among seeds, but when grown it is the 'greatest among herbs' and becomes a great tree. After six days of labour this tree of life is destined to bear fruit in the sabbatical Age of Aquarius.

The concept being presented is one in which mankind is forced to make a choice — I shall demonstrate the global aspects as we progress. Then God decides who shall live and who shall die. It seems a question of separating the poets from the idolators. Those who are bound to strictly material religious concepts will obviously regard the revelation of these hidden mysteries as the ultimate heresy. Those with no religion as such, who see the world strictly in materialistic terms, will ignore the messenger and regard him as just another modern religious fanatic in a time of change. But it is his destiny to be hated and excluded.

This new humanity will be made up of those with poetry in their souls, whose response will be an intuitive 'Yes, of course: it explains everything'. In the biblical book of Habbakuk God says that He will work a wonder and that we will not believe it when told. In other words, the entire process is one in which God is separating those with left-brained (masculine) minds from the unified, single-minded realistic poets. This seems to me to be epitomized in the concept of the six days of creation and the Aquarian day of rest. This too has been allegorized in the New Testament.

The sabbath is a day given by God to the people as one in which no work is to be done and the day to be spent in the study of the Law. In this respect chapter 12 of Matthew begins with an amusing play on words:

> At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

The Pharisees accuse him and his disciples of labouring on the sabbath. The corn is wisdom, and the Master and his initiates are, by plucking the corn, fulfilling the sabbath law. In verses 3-4 our hero defends his action by drawing attention to David, who entered the house of God (the tree) and ate the shewbread. In verse 7 he says:

> But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

David ate the Temple bread at a time of famine. As we shall see, he is another version of the Teacher, and his consuming the sacred repast is his learning the mysteries of Scripture as they pertain to the temple/tree. Yet again, believing the revelation is itself salvation.

In Matthew 10: 26-27 we have yet another allusion that something is hidden and Jesus is the revealer, the corn god who casts his bread upon the waters of wisdom. We are told there is nothing covered that shall not be revealed, and hid that shall not be known. What he teaches his disciples in secret, they must shout from the rooftops. In verse 34 it is clear that he is to be at variance with traditional thinking, for he comes not to bring peace but a sword.

It is then that we see again this evolutionary factor. Son will be set against mother; any that love their father or mother above him are not worthy of him. Individuals will be called out to leave the old world behind and find their loved ones in this new humanity. The dead are to be left to bury their dead.

In Matthew 14 Jesus has been preaching to the multitude; evening is come and they must eat. The disciples can muster only five loaves of bread and two fishes. These are the seven sacred planets. When all have eaten their fill, the disciples gather twelve baskets of remnant food, which are the twelve signs of the zodiac. All that remains is the wisdom of the stars.

I would remind the reader that upon the tree there are twelve tribes of Israel, which are stones, but there is also a thirteenth. Libra/Levi sits upon the earth; Levi is a tribe but does not have status as such. They are the priests, who are supported by a levy and minister to the people. So it is that, though we add Coma to the twelve, we remove Libra, the balance, from the thirteen and it becomes the hub of two wheels of flaming circles of stones, which I shall deal with in a later section.

This miracle of loaves and fishes is repeated in the next chapter, where the fish are of relatively little significance: there are seven loaves and a 'few' fishes. After all have eaten, seven basketfuls remain, having fed four thousand men. Seven and four are eleven, and there are eleven orbs on the tree. The two miracles are one; the tree has seven planets, twelve signs and eleven sephiroth.

In Matthew 16: 5-6 the disciples have forgotten to take bread, and are warned by Jesus of the leaven of the Pharisees. The point is driven home to the disciples in respect of Jesus' bread. He reminds them again of the five loaves that fed five thousand, 5 + 5 = 10-orbed tree. And the seven loaves that fed four thousand, 7 + 4 = 11-orbed tree. It is these eleven orbs that are the keys to the kingdom of heaven in Matthew 16: 19.

In Matthew 14: 25 Jesus walks upon the sea. Thus he is Oannes, an amphibian man. Only a man who is part fish could walk on water (stand upon the word of God). When we look at these stories at a deeper level we shall find an association between this story and that of the miraculous draught of 153 fishes in the net.

In Job 12: 8 it is said:

> ...and the fishes of the sea shall declare unto thee.

According to II Chronicles 33: 14, Manasseh built a wall on the west side of the Temple as far as the fish gate, which then is in Taurus. Therefore it is through Taurus that Oannes is manifest, the Teacher arises. This gate, along with the bull, is on the west wall of the tree.

In Matthew 16 Jesus is showing frustration with his disciples, who refuse to understand. We first are told that the only sign given of the coming of the Teacher is the sign of Jonah, who spent three days in the belly of a whale — obviously being instructed in the mysteries of fishers and the sea. This statement is then contradicted in Matthew 24: 30, where the sign given is that of the Son of man in heaven. But there is no contradiction because, instructed by the Oannes, he has found the witch star. And the thirteenth stone is like him, in the Virgin of the night sky.

In Numbers 11: 22 all the fish of the sea are to be gathered to suffice Israel. The Lord then sets His spirit upon the seventy elders who begin to prophesy. Two of them (the Star and Baptist) begin to do so within the camp, which Joshua (the Sceptre) son of Nun says is forbidden. In Hebrew 'nun' means 'fish'.

In Matthew 18 Jesus tells us that we may only enter the kingdom of heaven as little children. But again we find the double meaning that we come upon time and again. Verse 6 reads:

> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The millstone around his neck is the sun, and the depth of the sea is where he would find the Oannes, or mer-man Merlin, and the magi to instruct him in the arts of magic, he who in verse 11 has 'come to save that which was lost' — the cosmic tree.

Many have questioned the impetuous act of Jesus in cursing the fig tree that gave no fruit, the tree with ten orbs. This is followed with a reference to Daniel's stone that became a mountain, which Jesus tells his disciples they have power to cast into the sea. In other words the power to move mountains is the power to move stones.

Without the tree and its cybernetic thirteenth stone these stories are no more than poetic licence. But set them in a future context and we have a marvellous epic come to life. It becomes the living flesh of the never-ending story, a book of high adventure and living hope. The Scriptures portray a vision from the future, echoing in the past and now reverberating in the present.

In Matthew 24:14-15 it is said:

> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
>
> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

This danger is from the pangs and throes of the Great Earth-mother as she births the Great Messiah and the children of the new age: a balanced humanity.

At the end of Matthew chapter 22 (verses 43-45) Jesus asks how it is that the Messiah is the son of David when David in spirit calls him Lord. This raises a very important question. The central theme of Scripture is a temporal king from the house of David. In the New Testament, Jesus is that fulfilment. But he did not claim his earthly crown, and, as history tells us, the Sceptre did pass from between the nation's feet, or so it seems.

To further complicate matters, David historically did not exist. Like the Teacher, and in the fashion of Merlin, he is not a king but a king-maker. What then is meant by this most central of all Israel's ambitions, that they should have a monarch from their royal house? This cannot possibly refer to an actual descendant through a bloodline. If he lived, he did so more than three thousand years ago. Our evidence shows this to be impossible in the strictly traditional sense.

David has far more in common with the Teacher than simply the casting of a stone. He had seven older brothers (the planets) and two sisters (Coma and the moon). Where the Teacher's mother abandoned him to God, this stone-thrower in Scripture simply does not have a mother. There is no mention of who she is.

Like the Teacher, though he loved God and his fellow man, the giant-killer was a constant sinner. Like Jesus, he had a close friend in Jonathan, with whom he entered into a covenant of God. Both he and the Revealer of Mysteries left behind them books of psalms, and this point is not insignificant, for these clearly show the relationship between the two.

In the ancient world it was the priests who chose the king, at first from among themselves; much later on the priest or Druid was the power behind the throne, the Overseer.

David means 'beloved'. The beloved of God were the magi. By his revelation, the latter-day monarch is chosen by the Teacher, who is the first of the new magi. Thus the Sceptre is the first of the priest kings, from the house of David, the beloved. The blood sacrifice for the new humanity is this Jesus-type first man, who is spoken of in the New Testament as the pascal lamb. The idea of the sacrifice of the first born — the Teacher as the first of many — is a very powerful one and it runs throughout the Bible.

The Passover festival is established in chapter 12 of Exodus. It celebrates the bringing out of Egypt of the children of Israel. But basically it is not a feast that harks back; rather is it a celebration of this initiator leading the New Israel out of bondage in modern Babylon. Similarly, the Last Supper, when Jesus is betrayed, is intended primarily to identify him as that firstborn pascal lamb. In the Scrolls, after his death he is not a divinity. He is remembered and reverenced as Moses and as the sacrificial white lamb without blemish eaten at the Passover, which is a prophecy of Scripture based upon a celebration that will take place in the future.

At the last supper Jesus is circumspect about himself. The bread to be eaten is unleavened — literally the plain truth, unadulterated

wisdom. In Matthew 26: 26-28 he tells his disciples to take and eat the bread which is his body, and drink the wine which is his blood of the new covenant. Without an alternative meaning, this renders Christianity cannibalistic. Such would be the case in eating his body and drinking his blood. My point is that we are, above all, being encouraged to think symbolically. His body is wisdom and his blood is the spirit of Christ which generates it. The last supper celebrates the acceptance of his teaching by Israel.

In Exodus 12 God tells Moses that the children of Israel must smear the blood of the pascal lamb upon their doorposts. In verse 12 God is to come that night and strike dead all the firstborn males of the allegorical Egyptians. He will 'pass-over' those houses that have blood (the blood of the lamb) smeared on their doorposts. This, superficially, is a complete nonsense. It suggests that God would not otherwise recognize His people. This blood is thus the menses of Coma/Christ, the blood of grapes — spiritual wisdom. Thus God will save the wise and smite the fools. This menstrual emission seems to flow in between ages, at the end of each Great Month of the Great Year of 25,920 years.

It is at this symbolic point that the forty-year sojourn in the wilderness begins. In Matthew 2: 16 Herod sees that he is 'mocked of the magi' and proceeds with the same slaughter of infants in Bethlehem. Thus the birth of the Sceptre — his manifestation — symbolizes the start of Israel's forty years in the wilderness. Interestingly, in these circumstances, Mary, Joseph and Jesus (Coma, the sun and the Sceptre) are leaving for Egypt just as Moses is about to depart.

In his numerous preceding incarnations in the ancient myths, the Teacher has been seen variously as a corn god, tree god, fertility god and sun god. Here in the Last Supper, more than in any other of these allegorical stories, he is presented as the mage surrounded by his zodiac of apostles dispensing a miraculous and soul-saving revelation of profound mysteries.

It is at the last supper that Judas's betrayal of Jesus is uncovered. This traitor is much maligned, but without him the sun god could not die to be born again.

These stories were created for mass appeal, particularly in Rome. For this reason, even the role of Pilate is played down. The Romans cannot be completely blamed for the crucifixion.

On page 185 of The White Goddess,[12] Robert Graves says that the thirteenth tree is the elder, a tree living by the waterside which is

associated with witches. It keeps its fruit well into December. An old British superstition says that a child laid in an elderwood cradle would pine away or might even be pinched black and blue by the fairies — the traditional wood for cradles is the birch, which is said to drive away evil spirits. Graves says that in Ireland elder sticks, instead of ashen ones, are supposed to be used by witches as magic horses. He refers to Langland's Piers Plowman, in which Judas hangs himself upon an elder tree. In the lunar calendar, the thirteenth month is given to the elder. The period runs from 25 November to the winter solstice on 22 December.

The number thirteen has always been a source of fear and superstition. Even today, in the United States, multi-storeyed buildings do not have a thirteenth floor. A Friday the thirteenth is supposed to be a day for accidents and misfortune. And, no doubt, everyone will remember what happened to Apollo 13. Friday is the day given to Frigga, to whom fish were sacred, and for whom thirteen was the lucky number for menstruation. Unperceived but living, the Goddess is thought to be a danger. She resides in and presides over the realm of the dead, and so is feared: a logical explanation for fear of this onerous day, but it likely goes back much further than that.

There is a tradition that Scorpio was the thirteenth sign of the zodiac. We shall go on to see that this is universal, and seems always to be associated with dark forces. Like the idea of a true and false Israel, we also find a true and false thirteenth sign. For instance, in India the man-eagle of the north was Garuda; his Japanese counterpart was Gario the woman-crane.

If we count the signs around the tree in a figure eight, starting at Leo and going down the left side to Coma and then up to Cancer and down the right side, we find Scorpio sits at position number thirteen; and Scorpio, which sits at the north side of the temple, is associated with death. It is highly likely that, in the dim and distant past when priests ruled the tribes, these traditions were woven into the feast days of the populace, which must have been kept separate from those of the priests. Most likely the traditions and superstitions had to be seeded, as did the religions. But the truth was a secret pending the Teacher's revelation. Apart from running the alphabet around the zodiac, the apostles have many tasks to perform. In the case of Judas he receives thirty pieces of silver (the moon) for his betrayal.

This indicates a lunar (silver) division of the year into thirteen months. His betraying the sun for silver brings him down one

position to that of the moon. Most importantly, when the apostles set out to replace him, they have two candidates to choose from. Thus without Jesus and Judas they are down to eleven signs. With two candidates they again number thirteen.

Had this myth originated in Britain, Jesus would have somehow been betrayed by a Robin Redbreast who on the extra day of the thirteen-month year kills the Gold Crest Wren — most likely on Christmas Eve. The sun's death caused by lunar betrayal.

To conclude this initial, superficial look at the Teacher and the message he is likely to bring, I refer back to an earlier statement. Not only will there be a separation of religionists from poets, the non-religious materialists whose god is money will also be targeted. The Teacher is called 'righteous' because he upholds the scriptural law, one element of which forbids the lending of money at interest (Exodus 22: 25 and Deuteronomy 23: 19). Thus, this Teacher must be critical of the modern financial system. This is beautifully expressed in Matthew 21: 12, Mark 11: 15 and John 2: 15, where Jesus overturns the tables of the moneychangers. But he does this in a modern society where, as with Judas, money is a god; the action in Scripture thus takes place in the Temple.

The Piscean world has grown up with a miracle-working son of God who now is more remote than he ever was. When we begin to understand what we are actually being told, we do not destroy a god: we bring to real life a man, an ordinary man of flesh and blood who seems to be given a task that none would envy. Once we dispose of the idol we find someone for whom it is possible to feel love and compassion. The Scriptures and the Scrolls give us a hint of how this character is in one respect most fortunate, for he is chosen of God. Yet his loneliness is manifest. Who but Hercules or Jesus or any other of his heroic incarnations could perform his task? As both Hercules and Jesus he must destroy himself to be born. He must empower King Arthur to draw the sword from the stone. As Gilgamesh he must raise the star that fell from heaven and do battle with the monster of the land of the cut-down cedar.

Jesus the miracle-working Righteousness Teacher cures the blind of their spiritual blindness, and the spiritually lame he causes to walk upright. He cleanses lepers of doctrines that rot the soul, and the deaf hear the truth. The spiritually dead find new life in his word, and the poor receive from him the treasure of the Holy Grail. He raises the sun in the tree and opens Coma's womb from which, by his word, the world is made new.

In Matthew 11: 6 he says:

> And blessed is he, whosoever shall not be offended in me.

In verse 25:

> I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

They are hidden from the masculine academic and revealed to poets.

The influence of these documents has through the centuries been far-reaching. How potent and powerful the minds which first shaped them! It is all done with cold, hard, powerful purpose. This all goes far beyond a game of hiding a stone and a tree in a book: behind these stories is stark, harsh reality. The revelations of the Teacher are a method of separating the wheat from the chaff: to gather the dinosaurs and destroy them. And all this sits on the shoulders of one man. He carries the burden entirely alone; single-handed he changes history; he establishes Israel's dominance and government. These right-brained, left-handed priests are in Exodus 19: 4-6 a 'peculiar treasure':

> Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.
>
> Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be peculiar treasure unto me above all people: for all the earth is mine:
>
> And ye shall be unto me a kingdom of priests, and an holy nation...

Conclusion

The Teacher of the Qumran Scrolls has as his source of revelation the cosmic tree. Nostradamus has shown us that this is a future event. This messenger is a man, not a god. Inasmuch as we have seen that the miracles attributed to Jesus have a poetic and cabalistic explanation, we now have some conception of the type of mysteries to be revealed and can grasp the idea of Jesus being a mythologized Teacher. For example, rain (water) falls from heaven, and is thus the word of God. The wise man lives within this divine teaching and is therefore half man and half fish.

Jesus' walking on water is thus a poetic way of saying he walks in and stands upon the word of God.

I am now beginning to introduce the theme that what has been interpreted as religion was really a further step in human evolution. Once again, we are taking these events out of the past and setting them in the immediate future. Central to this is the idea that Jesus the Teacher of Righteousness is an ordinary man in an extraordinary situation. As often as not I shall turn to Scripture for confirmation of this. For example, in John 14: 12 we find an echo of the Scrolls when Jesus himself points out that he is only the first of many, and that the apostles will do greater things than he:

> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

This conveys the idea that the passing of time will increase spiritual power, as in the blessing of Reuben (Aquarius) in Genesis 49: 3-4:

> Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel...

In the Scrolls this process is described as 'the diminishing times of Darkness'.

Since we are at the point of entering Aquarius, I contend that the present time is the end of the sixth day of creation, and it is logical that there must now be a harvest with which the new world is seeded.

As I have said, the meaning behind Israel's desire for a king from the house of David is that the choosing of the king is to be done by magi, as in the ancient tradition. We shall see that this story is universal. It will become apparent that the ancient traditions that later became religions are a sort of spiritual intelligence test set by the Teacher. Passing the test cancels all previous error (sin); thus Jesus' word becomes the salvation. In this sense, Christ may be seen in relation to Mother Nature, who is constantly forcing her creations to evolve. Man's survival skills being invested in his large brain, it is this which evolution must test, not only for man's individual capacity for survival (the masculine), but for his ability to live with his fellows and in harmony with nature (the feminine).

Time and again we shall see that Scripture is not primarily concerned with religion: it deals with spiritual realities. That is to say that religion, as

a masculine expression of something it doesn't understand, becomes redundant. It is replaced by an intuitive and voluntary desire to express love of God through respect for His law.

It will be useful, at this point, to restate some basic findings. The cosmic tree was a time machine, or direct line to God — the Ark of the Covenant. Through it, He instructed the priest kings as to His will in the government of the earth. This cosmic telephone was in the hands of every shamanic priest throughout the entire globe. Approximately six thousand years ago there began a decline in the power of these people, who, in our age, would ultimately become the persecuted minority we call Israel. This was all done in accord with, and to aid, the evolution of man toward spirituality. The temple was ultimately disassembled. The removal of the thirteenth stone rendered it as a car without an engine or ship without sails. It then survived as a philosophical/theosophical concept — nothing more than a mnemonic of God's previous governorship of the earth. The Bible then was created as a source for reassembly and operation of this device, its surface text being primarily concerned with allegory that would draw attention to the stone that the builders rejected. Even the twelve tribes of Israel were mere allegory for the zodiac, as many have previously suspected, and they have often attempted to arrange them around the broken temple.

Insofar as they would give authority to the Teacher whose task it is to reveal all those hidden mysteries in Scripture, the burial and discovery of the Dead Sea Scrolls was part of this divine plan. He would arrive in the Last Days, some time in the immediate future. Mythical heroes such as Jesus and Hercules were built upon the Teacher's character and role. Even the Great Flood, which science tells us is not far ahead because of global warming, became a part of this prophet's story when he was given the role of Noah, Deucalion etc. And all this reduces history to nothing more than a shadow cast by the future.

It will be seen that these mysteries hidden in Scripture serve a dual purpose. They preserve the science of the tree for the future priests and, because of the poetic/feminine manner of their codification, they will both stimulate the feminine/right brain and create a distinction between those with and those without potential spirituality.

Present-day man's sensory equipment is designed to inform him on a here-and-now basis. Until very recently all danger to humanity was imminent, as it is with our primate cousins. Long-term threats to the species such as the splitting of the atom and subsequent nuclear war were not taken into account by our survival mechanisms. Threats that may occur in the future cannot be sensed and registered by our existing instincts.

Thus a forest is cleared to meet our immediate needs for land without

our being able to perceive the ensuing ecological degradation and its consequent threat to our survival. Present-day man is neurologically and sensorially an existentialist. The left brain, like a computer, deals with the 'real world' on the principle of default. It is both highly selective and primitive in its grasp of actual reality.

Our newly-evolved humanity will have a sixth sense — an intuitive understanding derived from the right brain feminine — which will provide the essential long-term perception survival ingredient necessary in a creature with our creative and destructive potential. With this sixth sense it will avoid the traps that were inevitable for us. The required elements already exist within us. It is now a matter of their integration to establish an eventual perfect whole. This process is much more adequately described in I Corinthians 13:10-12.

A further confirmation of this concept is found in the story of Ehud (I Chronicles 7: 10; 8: 6). Not only has he a name similar to Jesus, he has a two-edged dagger, whereas Jesus has a tongue like a two-edged sword. Israel being oppressed by the Moabites, Ehud slew their king and rallied Benjamin and Ephraim (Gemini and Coma, or the Messiah and the Goddess) to fight their taskmaster and win peace for eighty years. Ehud's distinction was that he was left-handed. Furthermore Ehud means 'union', obviously the uniting of the left and the right, the feminine and masculine. One must thus wonder if the name Judah (the Jews) was originally intended to convey this same meaning, confirming the idea that they are not a race but a more highly evolved — spiritualized — species.

In this section I have both mentioned the fact that the planets also sit in the tree and — seemingly without any connection — referred to dragon paths (ley lines). In Australia these are called songlines, and this is significant. The entire globe was once criss-crossed by these lines, which were regularly punctuated by standing stones. The stones were, precisely, acupuncture needles, which balanced what has been known by some as the orgone force. The stones maintained the health of the planet and therefore all life upon it. These dragon paths and their megalithic needles were orientated to tap the energies of the sun (the dragon), the moon and the planets, which, if properly balanced and paired, have a positive impact. The planets are related thus:

Venus with Saturn
Saturn with Mars
Mars with Jupiter
Jupiter with Mercury
Mercury with Venus This is the clavis ad thesaurum of Alchemy.

5

The Stone

Let me stress that this book is not at all concerned with astrology in the modern sense; our interest is with astronomy. Astrology, like Christianity and Judaism, is founded upon sufficient truths whereby it has preserved yet another aspect of the ancient sacred sciences.

If we speak of a thirteenth sign, we should — in astronomical terms — expect to find it upon or near the ecliptic (path of the sun). Coma is not on this path, but then neither are Aries, Gemini and Scorpio. Banal as it may seem, it must be said that the pictures of the zodiac serve an entirely different purpose to the stars themselves, or, more correctly, we may say that even these are only markers which allow us to anticipate and consider the position and disposition of the universe at any given time. When we look into the heavens, we are looking into the mind of God.

Over the years there has been considerable speculation over the possible existence of a lunar thirteenth sign. I must stress that, while there is an almost complete dovetailing between the zodiac and the cosmic tree, there are differences which I shall be pointing out. These exist primarily in application. Further, our brief look at the strictly astronomical zodiac will allow us to source more information relevant to the overall thesis. To put the matter simply, the lunar sign could very likely have only been removed to avoid the realization that there should also be thirteen of them on the tree.

Coma is the thirteenth, and that is itself immutable. But astronomically speaking it is not a part of the area of heaven occupied by the lunar sign. The area with which we are concerned is between Taurus and Gemini, as coincidentally is the case upon the tree. This actual location is that of Auriga the Charioteer, which represents another aspect of this greatest secret of all time. This is the Throne Chariot — Merkabah — of Hebrew mysticism. As we progress we shall see that nothing is in fact lost. In what follows I have used the book Arachne Rising[13] by James Vogh as a general guide. He has, to my satisfaction, determined the location of the lunar sign, which he calls Arachne.

The clues asserting the astronomical location of the thirteenth sign are too many to mention. The oft-repeated theme which has been borrowed for the New Testament story is that of Phaedra

making sexual advances to her son Hippolytus while her husband Theseus was hunting the Minotaur (sometimes a Quinotaur) in Crete. Hippolytus refused her and she hanged herself, but Theseus banished their son, who tangled the reins of his chariot in a tree as he made his escape. This is yet another obvious Star and Sceptre story. The important element is the hanging of the spider from a thread. This theme of the hanged female spider/Christ spirit is a very common one representing death and resurrection.

Vogh comes close to making a connection with Coma on pages 90-91, where he points out that the gnostic synagogue at Beth Alpha in Palestine, built in 520 CE, contains a mosaic zodiac in the floor which is out of proportion, as though there had been a change of mind half-way through completion. The spacing of the signs allows them an average of less than 30°, whereas Virgo has been allotted 38°. She is with child, and the child — as has been said repeatedly — is Coma/Christ. The insert at the centre of the zodiac is a spider. Coma and Auriga are the two wheels — luna and solar — that drive the zodiac of the mind. That is to say, the astronomical area to which I refer is that which, astrologically speaking, is responsible for psychic abilities.

On page 111 there is a graph taken from the birth dates of 127 psychics. I would far prefer to think of these as fully conscious or single-minded individuals: 'psychic' is a word that has been overdone, tending to evoke thoughts of ouija boards and spirits with their heads tucked neatly under their arms. The graph shows that these births all occur within the area of Pisces to Cancer, with Arachne providing 18.7 per cent. In a division of thirteen signs, the average expectation would be 7.7 per cent. The odds against the actual figure are, Vogh says, 200,000 to 1.1 shall, in due course, raise the matter of the Teacher being a Taurean, this being evidenced by the Scrolls. The bull is neighbour to Arachne and, while in a twelve-sign zodiac the Teacher may be so designated, in a thirteen-sign zodiac he may well come under the spell of Arachne. This would give him the intuitive ability to uncover the mysteries in Scripture.

Central to this entire matter is the star Capella in Auriga (in Latin 'capelli' means 'hair'). Vogh points out that, with ancient observations of the stars, Capella seems to have attracted the most interest by far. On page 43 he uses the observations of Professor Alexander Thorn, who found that, aside from the sun and moon, Celtic/Druid observatories were predominantly focused upon Capella. This star is Arianrhod of the silver wheel, which is the

psychic driving force of the zodiac. It is the star that seems to be responsible for our psychic abilities or lack of them.

As is the case with the Bible, countless volumes of the ancient sciences have been codified within apparently innocuous material. Robert Graves is one who discovered this, and he demonstrated it in The White Goddess. The ancient priests claimed that, by putting together a specific combination of sounds (calling upon the name of God), they could pass through time to the future.

With the aid of Robert Graves's deciphering of the tree alphabet, each tree symbolizing a letter or sound, Vogh has arranged the thirteen-sign zodiac with the consonants of the Beth Luis Neon, the ancient alphabet of the Druids (page 56):

Sign number	Sign	Date begins	Tree reference	Alphabet letter
11	Capricorn	Dec 24	birch, wild olive	B
12	Aquarius	Jan 21	rowan	L
13	Pisces	Feb 18	ash	N
1	Aries	Mar 18	alder	F
2	Taurus	April 15	willow	S
3	Arachne	May 13	hawthorn	H
4	Gemini	June 10	oak	D
5	Cancer	July 9	holly	T
6	Leo	August 5	nut, apple	C
7	Virgo	Sept 2	vine	M
8	Libra	Sept 30	ivy	G
9	Scorpio	Oct 28	reed	Ng
10	Sagittarius	Nov 25	elder, myrtle	R

On page 61 we have the arrangement of the five vowels with the planets and their trees:

A	Venus	palm or silver fir
O	Jupiter	furze
U	Saturn	heather
E	Mars	aspen
I	Mercury	yew

On pages 58-59 Vogh points out that, though accredited to Pythagoras, the right-angled triangle of proportions 5 : 12 : 13 was used by the Druids long before him.

The arrangement of the 5:12:13 triangle is now as in Diagram 5. This can be used to predict the exact number of lunations per year — 12.36935... — for a period of up to about a thousand years. Such points make nonsense of the idea that ancient man was primitive.

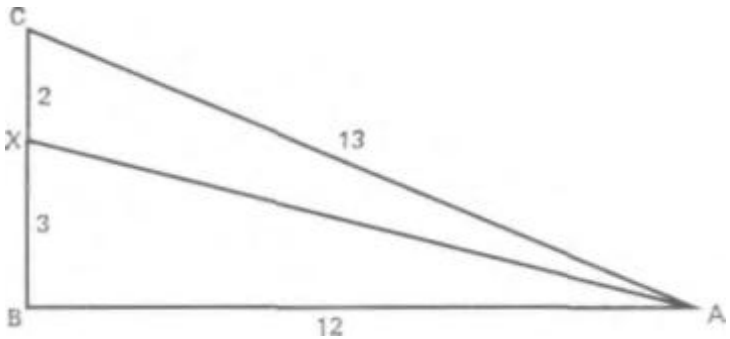

Diagram 5. A solar-lunar computer based on the Pythagorean triangle 5:12:13. the length of AX gives the number of lunar periods in a solar year.

Vogh does not make a direct connection with the sign Coma Berenice, but curiously he gives the thirteenth sign the symbol ⊕. This glyph is obviously a feminine — closed — version of the swastika, which symbolizes the masculine sun.

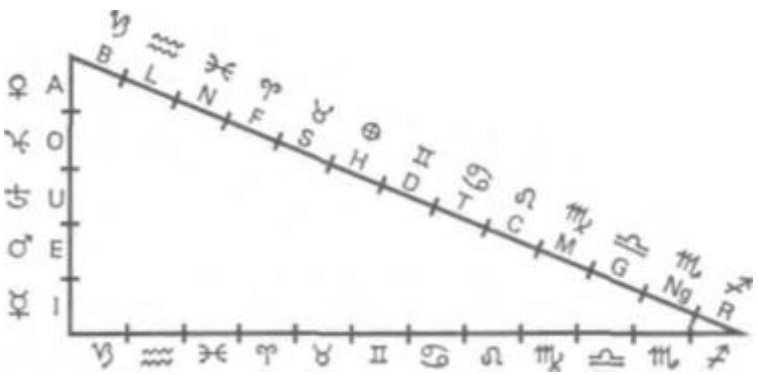

Diagram 6. The solar and lunar zodiacs complete with the five sacred planets and the alphabet.

It seems to me incomprehensible that Scripture can be so overt in its astronomical allusions, such as with the twelve tribes and twelve apostles, and still be thought historical. How is it that academia has

never publicly raised the matter of the Scrolls' concept of hidden mysteries in Scripture when the Bible itself tells us it contains these profound secrets? To precisely what degree are we all idiots led by fools? And to precisely what degree is there an occult element to life — the hand of God — which allows us to see at any given time precisely what it pleases?

The book of Daniel concludes (12: 9-10) with the words:

> Go thy way, Daniel: for the words are closed up and sealed till the time of the end.
>
> Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

In chapter 2 Daniel interprets the king's dream in which he saw a great image whose countenance was terrible. Its head was of gold and its breast and arms were of silver. It had a belly and thighs of brass with its legs of iron and its feet part iron and part clay.

The image signifies the idol Jesus, starting with its Roman foundations in the head of gold and going on to the present time with its feet of iron and clay, the age of iron.

In the vision of the king (2: 34), Daniel tells him:

> Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

We may note here that the stone smote the image upon its feet, the present; not upon its head, the past.

Later Daniel tells the king (2: 35) that the stone that smote the image became a great mountain and filled the whole earth.

In chapter 3 the king builds a similar image of fine gold which by its measure, 60 x 6 cubits, gives this idol the mark of the beast, which in Revelation 13: 18 has its final form as 666.

This number is one of those elements in Scripture cunningly designed to fire the imagination. It economically describes an important and essential element in nature, the solar/masculine principle of external drive, the male life force. There can be little question that the concept in Revelation finds its origin in the Hebrew 'sorath', which has a value of 666 and refers to solar drive. Unless this number is balanced by a feminine/lunar energy, which

has not been so in the Piscean Age, 666 becomes negative. Thus, instead of applying to an inspired leader, it applies to a brutal dictator, a destructive power. The number 666 stands as a great example of cabalistic economy. Enshrined in these three digits is an entire complex series of philosophies. For our purposes, we need only know that 666 is the fire that does not care if it warms your house or burns it down. It is given to the corresponding feminine number, 1080, to nurture and control it for the benefit of the human family. Failure to balance these forces can, in scriptural terms, be said to bring about the 'wrath of God'. This phrase in the Greek has a value of 666, as opposed to 1080, the lunar/feminine.

As John Michell points out on page 170 of City of Revelation,[14] John specifically applied this number to a man. In accordance with cabalistic practice, we take the phrase 'and his number is Six hundred threescore and six' and find its value. The numerical composition of these words in the original Greek is:

31	και
70	ὁ
430	ἀριθμος
1171	αὐτου
666	Χχς΄
2368	

which is the same as the number of the name 'Jesus Christ'. This is the thrice-repeated 'image of the beast' in verse 15.

In Revelation 18: 21 the stone appears again and is here likened to a millstone. The idea of this stone being a millstone grinding corn-creating wisdom is the foundation of Shakespeare's Hamlet, which is a latter-day version of the Bible epic we are discussing. The passage in Revelation reads thus:

> And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

In Revelation 2: 17 the stone appears again; here it is associated with the receiving of hidden wisdom:

> To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

This stone is given along with its twelve companions to the people of Israel that the Teacher raises up. It has upon it the Teacher's name, as opposed to that of Jesus.

Scripture says that Israel comprises the spiritual and blood descendants of Abraham, whom God called out of the city of Ur. The blood element applies specifically to the Sceptre. In Matthew 3: 9 Jesus says:

> And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

In the garden of Eden the Serpent of wisdom tempted Eve with the fruit of the tree, which was knowledge. His role was positive; it was the Beast/Jesus/Jehovah who feared the increase of knowledge and set the serpent in a negative role. He makes another appearance in Matthew 4: 3 when he effectively does exactly the same thing: as earlier mentioned, he says to Jesus:

> If thou be the Son of God, command that these stones be made bread.

Seek your wisdom in the stars. But this knowledge of the stars is anathema to the traditionalist, so accordingly in Matthew 5: 17 Jesus says:

> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

This latter-day Jesus the Teacher appears to traditional believers as a destroyer, but, as is evident, he fulfils Scripture by revealing mysteries and altering its meaning. The Law is given by God to Israel, whom the Teacher in the guise of Moses leads spiritually out of allegorical Egypt, which, like Sodom and Babylon, is a spiritual pit, not an actual place. Israel is not a country, nor is it yet a national or ethnic group. It is gathered from all the peoples of the world, the seekers of righteousness from all nations and all tribes.

The physical place they eventually occupy permanently is the land we know now as Israel and which will eventually be much larger than the present state.

In 70 CE the Hebrews were dispersed. They emerge later as the

Ladino-speaking Sephardi of north Africa and southern Europe. 'Sepher' in Hebrew means 'book'; hence the Sephardi were the people of the book. They are now a mixed blood minority in modern Israel. The Ashkenazi are Jews of east European origin; they drifted into Europe from Russia. In Genesis 10: 3 they appear as the generations of the sons of Noah.

The story of the Great Flood is universal, but there is no evidence of its occurrence. We shall in due course see that Noah is yet another version of the Righteousness Teacher who builds a boat (the tree) from which to escape the Aquarian flood, the result of present ecological degradation.

But where does that leave the present-day state of Israel? The answer seems to be that it is precisely in the same situation as the Christian Church.

In The Thirteenth Tribe[15] Arthur Koestler says that the Ashkenazi were originally Russian Khazars who at one time had a very substantial trading empire. It seems that they converted en masse to Judaism before they dispersed through Russia and eventually to Europe. Taking the title of the sub-tribe of Ashkenaz, they have unwittingly given themselves not an historical but a mythological name. These modern Jews are what the Bible repeatedly terms 'false Israel'. In these initial sections I can do little more than introduce threads which will, I trust, be seen later to form parts of a tapestry.

We have for the past two thousand years been living a myth, the power of which is absolutely incomprehensible. If my interpretation is correct, there are no Jews in the world as such. If we follow events in the Scrolls we learn that the latter-day community has been in existence some twenty years and is groping for 'The Way'. God then raises up for them the Righteousness Teacher to lead them in the way of his heart.

The word 'Jews' is in Hebrew 'Jehudim'. Jesus is in Hebrew 'Jeshua'. Jehu and Jeshu are interchangeable; hence the Jehudim or Jeshudim are the followers of Jesus the Righteousness Teacher who is the first of the New Covenanters. The Jews are then a mixture of peoples who are zealots for the law: a nation within nations of people who have evolved to a higher level of consciousness, people who are able, phoenix-like, to rise from the ashes of a world destroyed in order to be born again.

Much has been written about the possibility of a process of evolution of consciousness that is currently taking place among humankind: we may have among us a generation that sees the world through

totally different eyes, whose values are completely new and whose power of mind is far greater than has been known before. It would thus seem that the Teacher's revelations are designed as 'a stone of stumbling and rock of offence' (I Peter 2: 8). We are asked to believe the unbelievable, to be shocked into higher consciousness.

In Revelation this stone is set in its proper place in time. In chapter 5: 1-3 we are told:

> And I saw in the right hand of him that sat on the throne a book written within and on the backside sealed with seven seals.
>
> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
>
> And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon.

Later, in verse 6:

> ...and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

In chapter 6 the lamb proceeds to open the book. It is the revealing of the mysteries that signals the end of the beginning. In Hebrew 'imera' means 'lamb' and 'imerah' means 'word'. Thus the lamb is the Teacher who proclaims the new word which was in the beginning (John 1:1).

The thirteenth stone makes its appearance in the story of David and Goliath in I Samuel 17. 'Goliath' is in Hebrew 'soothsayer'. Verse 49 reads:

> And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead...

In this, yet another 'stone' story, Goliath must be compared with Daniel's great image. If this giant is the soothsayer idol Jesus, it then follows that the Philistines are the idol-worshipping Christians of our age. David, the Star/Teacher, then goes on to be the shepherd king of Israel (specifically, king of the shepherds/magi) and is followed by Solomon, who builds the actual temple/tree. Prophetically speaking this temple is both false and defiled; it is the one that is mythically brought down by Samson.

The story of Samson is, historically speaking, one of the most ludicrous in Scripture, though all these tales invite us to question their reality. He makes his appearance in Judges 13: 24. As some have remarked, this man was a berserker — killer of a lion, slayer of a thousand men who with his bare hands brought down the temple of the Philistines.

Before we look at the obvious Samson connections I would like to draw attention to Matthew 2: 23:

> And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Others have commented that Nazareth is never mentioned in the Old Testament and it was never spoken by the prophets that he should be a Nazarene. Neither is it possible that Matthew made a mistake, for, as many have pointed out, if only from the evidence in the negative from Josephus, the city of Nazareth most likely did not exist in New Testament times. It has been suggested that there was some confusion over the term 'Nazarite'.

'Nazoreans' is one name that scholars have considered as a possible designation for the Qumran community. The Qu'ran calls Christians 'Nasara' and 'Nazara', the modern derivation being 'Nasrani'. The Hebrew is 'Nozrim', a derivative of Nazrie ha-Brit', keepers of the Covenant. This is precisely how the Essenes term themselves in the Scrolls. Nazareth the city is in the territory of Zebulon, which is Virgo, and from this virgin sea arises the Sceptre and the wise nazri (fishes). A Nazarite was one who was separated and called out to refrain from certain human indulgences for longer or shorter periods of time, such as the cutting of hair (Numbers 6). If both Jesus and Samson were Nazarites they would let their hair grow, as must be the case with the tree. It is only when we set this story in future tense that the claim to prophetic fulfilment makes any sense. But let us return to Samson, who wants to marry one of the daughters of the Philistines.

At his pre-wedding feast he sets a riddle for his friends which proves to be yet another version of the Star-in-Jacob and Sceptre-out-of-Israel prophecy. It appears at Judges 14:14:

> Out of the eater came forth meat, and out of the strong came forth sweetness.

'The eater' is the lion/devourer in Leo, the sun, from which arises the Teacher and the flesh of the law. 'The strong' is the phallus of Israel, from which there arises the sweetness of the new kingdom.

Samson's next adventure was to tie firebrands to the tails of foxes, animals known for their cunning, and burn down the corn (wisdom) of the Philistines. But the deed he is famed for is the bringing down of the temple.

It transpires that his strength is in the hair of his head, and we shall have to keep this in mind when we examine the albino aspect of our story, which is a theme found globally in these legends.

The hair of his head is the rising sun, which gives life to Coma in the genital hair of the tree and with which he brings down the temple with his subsequent revelation of occult mysteries. In like manner it is given to Jesus to prophesy in Matthew 24: 2:

> ...verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

He is, in theory, speaking here of the Temple in Jerusalem, of which one entire wall is still standing. Therefore we may say the prophecy failed. In reality he is speaking of the Church of Jesus worship which, in the role of Samson, the Teacher destroys.

Similarly, both Jesus and John the Baptist enter upon the stage with the cry 'Repent, for the kingdom of the heavens is at hand', which means 'very soon'. The whole tenor of the preaching of Jesus and John was that there would be one more generation, forty years, by which time man would feel the wrath of God. It never happened.

Nineteen hundred years later we are still building churches, Christianity is still a powerful worldwide religion, and millions of people each year give themselves to Jesus. No doubt this is one of those profound mysteries which the Teacher will one day reveal.

There is a story about a king and his magic suit of clothes which makes a good analogy. It seems some disreputable tailors sold the king a suit which they said looked exquisite, though he himself could not see it. These magic clothes, invisible to the wearer, were in fact no clothing at all. Everyone in the court and throughout the land was told about the regal raiment. On the day that he paraded through the land, all expressed their amazement at how handsome the king appeared. Everyone, that is, except a young boy who had heard nothing about the monarch's magic suit, and who exclaimed that he saw the king naked.

The Bible is, after all, the most studied and analyzed book in history, and yet it seems there is much that should have been seen a long time ago. Can it be that some external force has clouded our eyes until the prescribed time? It seems more than coincidence that the Qumran Scrolls were found when they were. Also the forces that endeavoured to silence them seem now like those of an old order resisting a new.

It is only in recent years that any serious and objective Scripture analysis has begun to take place. Each piece of work makes an opening for the next. And what of the emergence of the so-called New Age philosophies? Even politicians now speak of a new era. Where does the idea of Aquarius being the age of harmony and trust, peace and understanding spring from? Is it that Daniel's prophecy is now being fulfilled? Is the old understanding being swept aside to make room for the new? I wonder how many of us have considered how little we know of reality and how utterly unaware we are. These things have only gone unseen because our eyes were closed. But what closed them?

Conclusion

We have seen more evidence of stone/star stories in Scripture. I have again argued that the Bible as history is nonsense but much more comprehensible if seen in the future tense.

I have introduced the idea that Israel as a modern state has no direct relationship with Scripture. Its present inhabitants are Russian Khazars who took Judaism as a religion prior to their dispersal as a national group. I have, in fact, suggested that as of now there are no Jews. I am proposing that the idea that Israel is an ethnic group is wrong: rather it is a spiritually ripe humanity that will become the priests and shepherds of the future.

Other points stated or implied in this section are:

1. The Bible is such an overtly pagan document that, once one has seen it as such, one is bound to conclude that the proposition is obvious.
2. Astrology should not be confused with astronomy. The former, which might be said to fall into the psychological category of religion, is yet another vehicle that has kept the ancient wisdom alive. But it, too, is a manifestation of the Piscean Age and as such is, I suggest, nothing more than a soppy and diversionary delusion.
3. Most importantly, there are subtle differences between the zodiac and the tree.

6

The Fisher King

The term 'synoptic' is applied to the gospels of Matthew, Mark and Luke. The reason for this is that from these we may derive a synopsis of the life of Jesus. According to scholarship they are so designated because they agree with each other. To describe Matthew, Mark and Luke in this manner would indicate a complete lack of scholarship. According to the same scholarship, that they are not synoptic is well known. Nevertheless, academia continues to use the term to cover a gaping hole in the New Testament.

Whatever one's opinion may be in this matter, the term should never have been applied in the first place. Its corollary may be found in the sacking and public humiliation of any academic in a Catholic university who openly questions the Scriptures. Just as the medical fraternity have an investment in our physical sickness, these scholars have an investment in our spiritual ignorance. T do not know' or T do not understand' does not seem to be part of their learned vocabulary. It is difficult to accept the duplicity of people who claim to know better, particularly when it is coupled with scholarly arrogance.

Without taking into account the minute detail, the following inconsistencies become apparent when one compares the 'synoptic' stories.

Of the four gospels, only Matthew and Luke are concerned with the birth of Jesus. In the early chapters of Matthew, this character is a king, born of the house of David, visited by priest kings who bring very expensive gifts. In Matthew 2:11, the Nazarene is born in a house, or is in one when the magi come to call. There is no mention of a manger. Joseph then takes the child born to be king into Egypt, along with his mother, because it is prophesied that God is to call His son out of (allegorical) Egypt. I shall show later that this 'calling out' represents the spiritual birth of Jesus and Israel. Egypt and Babylon — the modern world — are mother to this new child. Biblically, this Egypt is the mother of Israel.

The holy family leaves to escape King Herod, who fears that the child is a threat to his throne. As the story is told in Matthew, Joseph and Mary are originally resident in Bethlehem. Upon their return from Egypt they settle in Nazareth.

The character we see in Matthew is a kingly and aristocratic Jesus, who, in his last words, makes the statement 'My God, my God, why hast thou forsaken me'.

Luke is absolutely at odds with this story. But for the fact that this man has the same name, he describes an entirely different person.

While Matthew speaks of the birth of a king, Luke begins with the birth of John the Baptist. In the Scrolls, the Last Days Community is in existence for twenty years (led by John) before the Teacher comes, hence John is spiritually born before him. In Luke, the virgin is resident in Nazareth when she conceives of the Holy Ghost. In Luke 1: 48 Mary is of 'low estate'. In verse 56 she spends three months living with Elizabeth, the mother of John. While Matthew states that the events occurred when Herod was King, Luke says Cyrenius was Governor, and thus Joseph and Mary must go to Bethlehem because of a census. According to Josephus (Antiquities 17,13,5 and 18,1,1ff.), this Cyrenius did not become Governor until 8 CE, at least ten years too late for Jesus' birth. Another Cyrenius was Governor from 10 to 7 BCE, and he is too early.

In Luke 2: 7, Jesus is born in a manger where he appears to stay until the family departs. In this instance, there is no star to guide the magi, nor are there any magi as such. Here they are called shepherds, which is the same thing. The angel of the Lord appears to them and announces the birth of a saviour, rather than a king.

Whereas in Matthew, Mary and Joseph depart immediately for Egypt, in Luke they tarry without fear and eventually depart 'to their own city, Nazareth'. In Luke, Jesus is no king; he is the son of a poor carpenter and is later portrayed as a meek, mild-mannered man, not the aristocrat depicted in Matthew. In Luke, even his dying words differ from those spoken in Matthew. Here he is the priest who says 'Father, forgive them, for they know not what they do'.

These stories do, of course, have similarities, without which they would not have a relationship. The differences are part of the mythmaker's art, drawing our attention to deeper meaning. On the basis of these two very different characters, the Church has created an idol composed of the mythical belief that a peasant could one day become king of the world. It is this very principle which was so typical of the revolution that was to take place in the Piscean Age. In reality, Matthew and Luke describe the spiritual birth of the Sceptre, Star and John in the 'Last Days'. These three heroes are spiritual brothers.

The book of Matthew begins with a genealogy of Jesus; so too does the book of Luke. Matthew begins at the beginning of the bloodline and Luke begins at its end, which makes them difficult to compare. Both trace the bloodline through Joseph, who specifically is not the father of Jesus; hence both genealogies are pointless unless we see Joseph as the sun on the tree and father in both cases. I have set them down here so that they appear in the same order.

Genealogy in Matthew (chapter 1)	Genealogy in Luke (chapter 3)
Joseph husband of Mary	Joseph husband of Mary
Jacob	Heli
Matthew	Matthew
Eleazar	Levi
Eliud	Melchi
Achim	Janna
Sadoc	Joseph

These two lineages, of which I have given only the first seven generations, are clearly of two completely different individuals. They are, throughout, vastly at odds. Both are patently mythological; nevertheless I take them to indicate the Star and Sceptre of the Scrolls. That in Matthew is the bloodline of the Sceptre, the king of the line of David. That in Luke is of the Star/Teacher, for it goes through Levi, the priests. It is the mythical line of the Righteousness Teacher who we find as the star of Bethlehem leading the magi to the birth of the Sceptre King, the object of his revelation.

Equal significance is given in the New Testament to the genealogy of John the Baptist. In Mark 1: 9-13 Jesus goes immediately into the wilderness for forty days after his baptism by John. In John 2: 1-2, three days after the same baptism, he goes to the wedding at Cana. Other texts at odds with each other are: Matthew 10: 34 and Acts 10: 36; Luke 2: 14; Luke 14: 26 and I John 3: 15; Matthew 7: 7-8 and Luke 13: 24; Luke 1: 32-33 and John 18: 36 and 1: 11; Mark 6: 8 and Matthew 10: 9-10. The contradictions are numerous; they include many from the writings accredited to Paul, but that is a totally different matter.

We now, in theory, have enough information to put together a general picture of the major characters. John, a rustic and a simple man, appears everywhere in tandem with Jesus. In the Old Testament the Baptist appears as Jonathan, the much beloved

friend of David. Their story is far-flung, occurring in many cultures. They even appear as two brothers who are the sons of Grandmother Spider in North American Indian mythology. Each day Grandmother Spider's sons went out hunting and always came back with a kill. One day they complained to her about their diet. The next day, when they came home, she had prepared a food they had never tasted before. She told them it was called 'corn'. When they asked where it came from, she would not tell them. She only said that the day they learned how it was made she would have to leave them, and there would come trouble in their land such as had never been known.

They ate this new food for some days and enjoyed it so much that they became more and more curious about its origin. So one day they pretended to go off hunting but hid themselves to spy on their Grandmother.

They waited, and soon they saw her rubbing her hind legs together and producing the cobs. When they came home at the usual time, she told them, 'By your eagerness to know the origins of corn, you two boys were destined to bring trouble into the world. And now you must care for yourselves.' And she left them with their corn (wisdom) which she (Coma) had given them.

The New Testament is tantalizing in that it begins with the implication that John is at least as important as Jesus, but he very quickly fades into the background.

I must admit that John was a very knotty problem in the interpretation of the gospels, until I saw the obvious.

An Essene document, the Damascus Rule, reads (column I):

> And they perceived their iniquity and recognized that they were guilty men, yet for twenty years they were like blind men groping for the way.
>
> And God observed their deeds, that they sought Him with a whole heart, and He raised for them a Teacher of Righteousness to guide them in the way of His heart.

Let us, then, set the matter in present or future tense where it belongs. A small community of ascetics is living somewhere in the modern world. They have a leader, a simple man who loves God, namely John the Baptist. They have for twenty years been following him. Then the scholar, Jesus the Teacher, appears to show them the real Law, as opposed to the traditional interpretation.

In the New Testament, John appears first, a voice crying in the wilderness, 'Repent for the kingdom of the heavens is at hand'. Jesus the Teacher arrives and John the Baptist initiates him into the community of The Way, the baptism in water, the word of God. As mentioned earlier, water is a common symbol for the wisdom that flows from His mouth. In Luke 3: 16 Jesus is to baptize in the Holy Ghost (the spirit of the Spider) and fire, the sun he raises on the tree. In the following verse he is to gather the wheat (wisdom) and burn the chaff with the same unquenchable fire of the sun.

The community grows for forty years and overcomes many problems, not least of all the persecution of the Teacher, who has now taken over as the leader. This is the forty years in the wilderness under Moses. But ultimately they find a leader in the form of the Sceptre/Branch/King, with whom they fight the great battle of the Last Days. This is Joshua, who leads the people into the promised land. Jesus and John are the two witnesses whose bodies lie dead on the street and are called up in Revelation 11.

In Matthew, the genealogy of Jesus is divided into three groups of specifically fourteen generations. The third in fact contains only thirteen, unless one separates 'Jesus called Christ' into Jesus = 13 and Christ = 14.

Matthew 1: 17 reads:

> So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

This genealogy, as I have said, is deficient by one generation in the third group, a fact of which scholars never speak.

Babylon is just as Sodom and Egypt: a place or world of sin and iniquity.

Chronologically speaking, the three divisions in Matthew cover the following periods:

1.	Before the monarchy	750 years
2.	Monarchy	400 years
3.	Post-monarchy	575 years

Where Matthew lists forty-one names, Luke's genealogy has seventy-seven. These are divided into eleven sets of seven, which gives the first indication of an underlying cabalistic scheme. It

should not be assumed that these genealogies are haphazard and unrelated, for they are clearly prepared in reference to each other. The discrepancies between these two lists are not a recent discovery: as early as c. 220 CE the Church fathers were trying to find excuses for them and a means of reconciling them.

The next thing we need to know is that the patriarchs fit on the tree. In this instance, we have Abraham, who is Taurus, 4000 to 2000 BCE, then David, who is Aries, 2000 to 0 BCE. The carrying away into Babylon is the dawn of the Piscean era, in which we have Jesus the fish worshipped and the tree cut down. The Teacher and the Sceptre come at the end of the Piscean Age, the entire epic being set forward by two thousand years. These arrivals are the first and second coming of the Christed man. In Scripture, the apostles await the imminent return of their saviour and the establishment of the millennial kingdom; this second Jesus is King Jesus (the Sceptre), who appears shortly after Jesus the Teacher is killed. These two Jesuses destroy the Jesus image of a beast and establish the Kingdom of God. The Teacher brings an end to false religion based on his preceding image. It is in this role, as an initiator, that he becomes Adam, the first real man that God created, and is thus found in myth as 'the creator' or the 'self-creating'.

Both the book of Enoch and the book of Jubilees are now accepted as being of Essene origin; there is also a modicum of acceptance for the book of Daniel falling into this category.

In Enoch we learn that God, after the creation, set watchers/ angels over the earth. In a Noah fragment,[16] VI, 1-2, we are told that the angels looked down on earth after mankind had multiplied, and they lusted after the daughters of men. They decided to take wives from among them and beget children.

I take this to refer to the iron age of materialism. The name of their leader is Semjaza, and the result of those unions was that women gave birth to giants 'who consumed all the acquisitions of men', as might be said to be the case today. Likewise, on the other side of the world, the Aborigines of New South Wales called these giant children Bulloo. But most importantly these angels, who are later called Satans, brought mankind knowledge of hidden things, which may also be given a modern context.

In Sumerian and Babylonian traditions these creatures are part man and part fish: the people of Pisces. Their leader is Oannes, leader of fifty Anunnaki, who later, in the Jason epic, become the fifty Argonauts. This story will involve us in a brief detour.

The death of Jesus was upon a tree (Acts 5: 30 and 10: 39) and in Deuteronomy 21: 23 we see that he who is hung in this manner is accursed before God. This tree upon which he is crucified is of the cosmic variety; he dies for it, or because of it.

In Britain, centuries before the advent of the New Testament story, the god Hu or Hesus was each year hung upon a tree. He shared more than just his name with Jesus: he was a very early British version of Merlin, who established the kingdom of the once and future king. He was the bringer of the knowledge of letters and was a British form of the Teacher.

It seems that, when he first came down to teach men the arts and sciences, they were so amazed that they fell down and worshipped him. This made him angry, for he insisted there was only one God and only He should be worshipped. But they continued, and in his anger he exploded. Where he was buried there grew a tree which among other things had hanging from it the Beth Luis Neon — the ancient alphabet of the British.

The cross of the crucifixion is another version of the temple, as I have said, and tells a very interesting story. With the earth's movement into Pisces, the spirit essence that the Hebrews called the Messiah (Christ) was said to have died. To the Greeks it was Pan, the 'All' spirit, that passed away.

The sign Crux Australis, the Southern Cross, was depicted in the Persian zodiacs as a dolphin. It was known as Delphinus, which is a wisdom fish and symbolizes the earlier mentioned Oannes, the fish-man creator of Babylonian tradition.

Because of precession, the stars do not appear always in the same place; at the time of the earth's entering Pisces, the Southern Cross was about to disappear from the northern hemisphere. Thus, the mythmakers punned and said Christ the Spirit of wisdom had died upon the cross/tree, and the tree had been hewn down. Christ was then superseded by Jesus, the fish deity of the Piscean Age, upon that same cross in the night sky.

In the Bethlehem story we have the following elements. (As I have said, Bethlehem is the house of bread, which is the zodiac.)

Mary is Mariam = Mar = the sea from which the Piscean fish is born. This sea is a new age and hence virgin. Joseph is from the root SIPA, the sun in the tree, the fertilizing spirit beaming down upon the womb of life, Mary the watery (Hebrew: bitter) word of God.

It is said that when the Holy Family escaped into Egypt they stayed at Heliopolis. Much earlier, this city was known as 'On',

meaning 'sun', and thus Heliopolis was the city of the sun. By sheer coincidence, Joseph the offspring of Jacob married Asenath the daughter of the high priest of On. The name of this man was Potiphar; he had purchased Joseph (the sun) and made him 'head over his house'. After a false accusation by Potiphar's wife (the goddess of the ten-sephiroth tree), he threw Joseph into prison. His daughter Asenath (goddess of the eleven-sephiroth temple) bore Joseph his two boys, Ephraim and Manasseh. Ephraim, we have seen, is Coma. Thus the Bible establishes that the chosen people are descended from priests of the temple of the sun and are born of allegorical Egypt. We shall return to this point.

Joseph and Jesus have the trade of carpenter; mythically speaking this refers to a mage who, like a carpenter, creates things from trees. The Hebrew for carpenter is 'naggar'; it means both 'carpenter' and 'teacher'. The stable is a home for animals and so too is the zodiac, and in that zodiac we have Pisces, the two fishes, who are the Star and the Sceptre: the wisdom fishes.

'Shepherds' is another name for magi, and they follow the thirteenth star, the Teacher, to the royal birth in an ox stall (the ox being a symbol for Coma: see Ezekiel 1: 10). And each year we light up the Christmas tree (with the sun) and place gifts at its root (for the Sceptre/King). This festival originally celebrated the birth of the sun.

The story of Jesus has a direct lineage from the Sumerian Gil-gamesh, 'He who saw everything', through to the Greek Jason (Hellenized Jesus) and Hercules. This epic is very important to us, but has so many strands it can become difficult to explain.

Gilgamesh, whose name means 'the tree', must go into the far distant (in time) land of the living which is also the land of the cut-down cedar. The access to it is guarded by the monster Huwawa (sometimes Humbaba). In the north of this country there is a garden of which the fruits are precious stones. This I take to be the earth in Pisces and Huwawa to be the idol Jesus.

Gilgamesh is to meet with the wild man Enkidu, of whose coming he is warned in a dream. Enkidu is obviously yet another John the Baptist.

In the dream he sees a star fall from heaven and he cannot lift it up. Of this star it is said: 'His fellows kissed its feet'; 'He bent over it as over a woman'; and his mother 'put it on a par with him'. We need to remember that his mother is Queen of Heaven, and she is also his wife (sometimes mistress). This star is also the 'bow star',

which sits among the 'Fifty Heroes', the Anunnaki. We shall return to them in a moment.

Where Jason with his fifty Argonauts sows the dragon's/serpent's teeth (the serpent/dragon sits at the root of the tree), Gilgamesh is this dragon, who sets his teeth to the ground. This creature is a universal symbol of the sun, and thus is synonymous with the mythical heroes who are versions of the Star/Teacher. In Far Eastern traditions this fire-breathing monster is a solar deity who is a water producer/water diviner, this element being the word of God. The teeth are stones/stars and the rising of the serpent's teeth is the rising of the tree, along with Coma and the Serpent/ Jesus/Fish-Man/Creator/Teacher — the wise, the serpentine star. We should not allow ourselves to be confused between the Fish/ Idol/Creator/Jesus and the Star/Fish/Teacher/Creator/Jesus. The fifty argonauts are elements of the thirteenth stone. In Hebrew, 50 is 'nun', which is also the letter 'N'. And nun in Hebrew means 'fish'. Joshua the Sceptre was, as mentioned earlier, the son of the high priest 'Nun', who must be yet another version of the Teacher. We also encounter the concept in the Old Testament and the Scrolls in the term 'captain over fifty'.

In John 8: 57 Jesus is questioned:

> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

In the Scrolls, a man over fifty is past his best and cannot serve. Oannes, who was the Lord of the Satans, fish-men who looked down and saw that the daughters of men were fair, had fifty An-nun-aki. 'An' being heaven and 'ki' being earth, they are the fifty fish-men behind heaven and earth. We also find them in Polynesia in the shape of Muri Rangawhenua, literally he who is behind heaven and earth. This Oannes also appears as Nimrod and Hunrakan the hurricane god. We find him in Homer's Odyssey as Poseidon.

In Shintoism the first child of the Divine Mother and Father is very much a Hercules or Moses, and these legends clarify the origin of the Oannes concept. At age three, Hiruko could not walk or even stand properly. Like Hercules and Moses, his parents abandoned him by casting him adrift in a reed boat. This is indicative of our First Man, who begins as half human and half beast. Hiruko, like the Teacher, is also referred to as a star, and in time was, curiously

enough, identified with Yebisu, which name is very similar to Iesu (Jesus). Like his biblical counterpart, Yebisu was a patron of fishermen. Setting him adrift upon the waters of the word of God most likely gave rise to the part-fish part-man concept. Not being able to stand or walk properly may also imply that he was a merman — a man of mercurial wisdom whose home is very properly the sea of the Milky Way. Furthermore, it is common in creation myths — such as is the case with the Egyptian Ra — to find the sun-god (Star) rising from the primordial waters (of the word of God).

In India Oannes took the form of the elephant-headed makara, and in China it received the lion-head of the sun. In Polynesia it became the tanefa, and thus took its place in the evolution of myth as the dragon, and is now found in cultures as far-flung as Britain, China and Australia.

The clue we need is given in the above quotation from John, for Jesus is asked has he yet seen Abraham, who is Taurus. This takes us back to Samson, who has a 'jaw-bone of an ass' which is astronomically the stars on the face of the bull, Taurus.

Among the Scrolls is a fragment which I take to be an astrological chart of the Teacher, who is born in this sign. What is thought to be ancient worship of this beast, such as of the Egyptian (Apis/ April) bull, the incarnation of Osiris, leads back to this same point.

In Hamlet's Mill" de Santillana and von Deckhend are correct (page 167) in making the association between Samson, Heracles and Llew Llaw Giffes, for whom we find almost exact equivalents in the Chinese Fu-hi and the Sumerian Ea. Our man is he whose soul was placed elsewhere. He lived two thousand years after himself. In this aspect he comes down from the face of the bull, and is thus 'Abraham's son'. But the Latin 'apis' means 'bee', hence apiary.

The case for Gilgamesh, Jason and Noah being one has long since been proved; as Noah he appears from the Rainy Hyades in Taurus.

Back with Gilgamesh. An uprooted tree is brought into Innana's garden (Innana is the Goddess). She hopes to make a throne of it for herself. Unfortunately a dragon has made its lair in the root of the tree, the Zu bird has made a nest in the crown, and in its centre (the position of the earth) the Demoness Lilith (a mythical wife of Adam) has built her house. Gilgamesh comes to the rescue and frees this temple, which later is cut up. The middle part is for Innana's throne, and from the root and crown he makes for himself a wand and a drum which is sometimes seen as a timbrel (sistrum).

In this story Lilith tears down her house and runs away, leaving the earth once again to the possession of the Queen of Heaven (Christ), who makes it her throne. It is worth looking at Gilgamesh as Heracles/Hercules and his mother/lover the Goddess as Freya/ Frega/Frigg, from which we derive Friggs Day = Friday. The colloquial 'to frig' is to have intercourse. Frigg is Venus, and she in turn is the ruling planet of Taurus. The Hebrews took Friday (Taurus = Abraham's day: the Jews were the children of Abraham) to be the sixth and completing day of creation, the birth day of the Jesus/ Fish/Teacher, and celebrated the sabbath on Saturn's day (Saturday), Saturn being the ruling planet of Aquarius, the Golden Age.

Meanwhile the Christians inherited the sun's day with precisely the same meaning, for it was the rising of the sun in the tree that gave birth to the sun god Jesus the Teacher who, in this instance, is the phallic fertilizing fish coming out of the womb of his mother, Mary, the virgin sea of Pisces. He then fertilizes this sea with his spermatozoa, the stars of the Milky Way in Taurus, the seed of which he is born. As Hercules, he was the lover of the fifty temple priestesses. This has survived in Christian tradition where nuns = fifty are the latter-day virgin priestess brides of Jesus and temple prostitutes, who sacrifice themselves to the fish, the Venus made flesh. This same Venus was the sea-goddess born on the banks of Triton lake. Triton was also a fish-god who finds his form in Dagon, whom we shall shortly visit.

The Queen of Heaven is found in many forms: Ishtar, Astarte, Persephone, Kore, Helen, Isis and Mary. It is as Sophia that she is best known as Wisdom. Though she has many names, there are two recurring themes in her myths. According to one of these she is sent into the Underworld, sometimes for three days. That is to say she must die for an age and rise again. Jesus was dead for three days before his resurrection; thus, this period may be an allegorical age of two thousand years. This could also indicate Elijah's three years of initiation, after which 'he can walk properly'.

We also find the Wisdom Queen playing the harlot in the cities of sin. By this we see that Wisdom sold herself during the time of Pisces. As the temple prostitute she is Coma, the vagina and womb the shaman must enter.

Venus was also Pallas Athene. Pallas means strength and lust. Pallas was a sea beast god who later became Apollo (sun), the dolphin god of Delphi whose Delphic oracle must have been a wise, speaking dolphin. Our word 'phallus' must originate from this

Pallas. Apollo the dolphin, one then sees, is the star rising in Jacob and the phallic Fish/Sceptre coming out of the fertilized sea, Israel.

Bethlehem is not only a city of Judah but also of Zebulon, which is 'by the sea' and is, on the tree, Virgo. The mythic world was surrounded by water, and it will be recalled that Crux Australis was a dolphin; in this sense Jesus the Star/wisdom fish does not die upon the cross but rises from it out of Virgo, the womb of the sea.

The sign Virgo holds in her hand an ear of wheat; it will be recalled that bread symbolizes wisdom. As mentioned earlier, this is the 'Branch', and the Branch is, in Scripture, the Sceptre. In this sense Jesus comes out of his mother's womb, fertilizes her and becomes the father of the king of the Golden Age, his seed being wisdom. Thus the Star is father to the Sceptre.

This theme is echoed at the last supper (Matthew 26: 26-28) when Jesus offers bread (wisdom) to be eaten as his body, and wine (the Christ/Pan spirit) as his blood of the New Covenant.

The Covenant was stored in a chest which was the Ark of the Covenant; Noah/Gilgamesh/Jesus built an ark or boat which carried him through the flood. The tree, as I have mentioned, may be seen as a boat or Ark of the Covenant which mythically speaking ties up well with fishermen.

The story of Dagon appears in I Samuel 5, in which this god of the Philistines is described as having the face and hands of a man and the tail of a fish. His image may be found in the Hebrew letter nun (fifty), the modern form of which is J. This is derived from , which is clearly a fish-tailed man. In the story, the Philistines have captured the Ark of the Covenant and have set it in the temple of Dagon/Jesus. When they return the next day they find this idol fallen on its face and broken before the Ark. They raise him up once more, but to no avail: he is again found broken before it. The Lord then visits the Philistines with 'emerods (haemorrhoids) in their secret parts' and forces the release of the Ark to the children of Israel. Seen in a modern context this story is not without humour.

Each Friday, by tradition, Catholics eat fish, which may be said to be both partaking of the bread/wisdom of Jesus and a cannibalistic act of devouring and becoming the god — consuming the flesh of Dagon the fish. After all, we speak of fish as brain food. Jesus was also the sacrificial or pascal lamb. We have retained in English the term 'dag', which refers to the wool around the sheep's rectum. This is cut and graded separately because it is fouled with dung. 'Dag' can also refer to a person who is humorous, a joker or leg-puller.

The name Jehovah is written in Hebrew (right to left) יהוה. The number value of these letters is respectively 10,5,6,5. Man is said to be made in God's image. If we set the letters vertically we have the

image of God,

But! It is not possible: God has no image. Yod, the head of the image, means 'hand' and is also a flame which is the sun, and the sun is the hand of God in the tree. If we restore the tree to what it was in the dark age we must take away the sun and replace it with

the Jesus/Fish nun = 50. This gives us which has a value of

50,5,6,5 = 66, which is Dagon, or Daniel's (chapter 3) image of a beast whose measure was 60 x 6. In John's Revelation, this becomes the number of the beast, 666. This word translates as 'being', happening now. Furthermore, the Hebrew for 'mark' as in 'mark of the beast' is 'tau'. Tau is also the last letter of the alphabet and the equivalent of 't'. The original symbol for this letter was a cross, the cross upon which the symbol of human beastiality, Jehovah/Jesus, was crucified. The alphabet is said to be the means of creation; our understanding this last letter indicates creation's completion.

It is now safe to say that Oannes, the creator Lord of the Satans, is Jesus and he in turn is Jehovah. Hence when Christians claim Jesus is God they could not be more right and could not be more wrong. We now have an explanation for something which has for a long time puzzled Bible scholars.

Genesis 11: 7 reads:

> Go to, let us go down, and there confound their language, that they may not understand one another's speech.

This is very typical of this warrior god, who is given to tantrums and mass destructions on the slightest whim; who is often seen to be plotting against his people. This same deity told Adam and Eve they should not eat of the tree of knowledge, which is guarded by a serpent. Why? The God of Israel is a God of knowledge.

The serpent tempts Eve, the Queen of Heaven, who gives the fruit to her husband/son Adam, the Teacher, who thus destroys the dominion of Jehovah/Jesus, for whom the tree is an Achilles heel. In the above quotation we see him again concerned that mankind may learn too much. In this sense he is a dictatorial despot who

fears the loss of power and as such must be vulnerable. In Exodus 20: 5 we learn:

> .. .for I the LORD thy God am a jealous God...

In the above quotation from Genesis 11: 7 the plural 'let us go down' has often been questioned, but now we see that this is Semjaza/Oannes/Jehovah/Jesus the Lord of the fifty Satans speaking with his fellows.

In Matthew 3: 10 Jesus the Teacher tells us that 'the axe is laid unto the root of the trees', Coma is removed, the tree is circum-cized. In Mark 8:24 the blind man cured by the Teacher says, when asked what he sees, that he sees 'men as trees, walking'. In the Garden of Eden, Adam and Eve learn they are trees and thus that they have genitalia in the form of Coma, for which they make aprons to cover and hide from the Lord. If one assumes that Adam and Eve had long since learned what their genitalia were for before they ate of the tree, the story does not make sense, but in this wise it is perfectly logical. The tree of life and tree of knowledge of Genesis 2 are one and the same: the Piscean with ten sephiroth and the Aquarian with eleven. Contrariwise, and illogically, in Revelation 22: 2 the tree of life is given by God to man. There is no mistaking it, for:

> In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month:

The twelve fruits are the signs of the zodiac.

In chapter XXXII of the book of Enoch the tree makes another appearance. Enoch comes into the Garden of Righteousness and is shown the great tree of wisdom from which Adam and Eve ate. He is told that they were thrown out of the garden because they knew great wisdom and became aware of their nakedness.

Seeing that they were naked can only refer to their seeing that they themselves were trees and that they must hide the steersman, Coma, their genitalia, from the warrior god Jehovah/Jesus/ Poseidon, the Lord of the Piscean Age. In his time the eleven-sephiroth tree of knowledge became the ten-sephiroth tree of life and sorrow. It is the Teacher's task, as Jesus, to repair the temple by replacing the missing cornerstone.

Proof positive that the biblical Jesus and the Scrolls Teacher are one does not require a book of this or any size: it might be written on the back of a postcard.

In Revelation 22: 8 John falls down to worship at the feet of the angel that shows him the tree. In verse 9 the angel says:

> See thou do it not: for I am thy fellowservant, and of thy brethren the prophets...worship God.

In verse 12 the angel says 'Behold I come quickly'. In verse 13 he describes himself as 'Alpha and Omega'. In verse 16 he says 'I Jesus', and then calls himself 'the bright and morning star'. The matter could not be plainer and more incontrovertible for we have the statement that Jesus is the Prophet/Teacher/Star in Scripture itself, the Star (sun) rising in the tree 'of them which keep the sayings of this book'. The significance of this lies in the fact that in this instance we have Jesus himself denying his own divinity in Scripture. This, in the light of the evidence, clearly links him to the Star Teacher.

Let me now turn again to John the Baptist, whose name is clearly a derivative of Oannes the fish-man creator. Robert Graves in The White Goddess (pages 91-92) is debating 'Johannes the Diviner' as referred to by Mereddin, who himself was an earlier version of Merlin. His name was changed in the medieval romances, but from the earliest times he was the Elijah of British folklore and legend. He was also Gwion, who was a dweller of the sea, a child of mysterious birth who confounded the bards of Dyganwy.

In the New Testament story of Jesus' youth (Luke, chapter 2), at the age of twelve (symbolizing understanding the stars), he displays great wisdom in the Scriptures. Noah and Midas, among others, display a similar talent at a very early age. In Luke 24: 27 we find:

> And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

This we can take to be the spiritually young Teacher revealing mysteries.

Graves points out that this universal sage was also Taliesin of the radiant brow; he was chief of the poets, a Celtic Apollo. But Apollo was also a dweller in the sea, associated with a sacred dolphin (a wisdom fish). Graves again points out that in Egypt the early

gnostic Christians associated John the Baptist with the Chaldean Oannes who periodically appeared in the Persian Gulf as Odacon the merman, his object being to bring a new revelation to a new age. In company with these sages from the sea, we also find the Celtic Llew Llaw Giffes. Graves gets himself into a bit of a tangle over line 31 of a Mabinogion poem 'I have suffered hunger for the son of the virgin'. How can Jesus suffer hunger for himself? The simple fact is that we are dealing with two Jesuses, a Star and a Sceptre.

In the New Testament these threads are drawn together when there is debate over the possibility that either Jesus or John might be Elijah, who, as Graves tells us, was also a legendary figure from the sea.

The male organ is sometimes found colloquially referred to as a fish; this is certainly the case in Italian. In English we find the use of specific fish names. In legendary terms the phallus could be said to be a symbol of maleness, force, power, creativity and thus a symbol of the sun. If the male seed is associated in its myriads with the stars, it might be spoken of as the Milky Way. If we add to this the symbolism of water as being life sustaining, then its association with the words of God is obvious. Add this together with the concept of water/wisdom of God coming from the Goddess/Coma, the womb, then the ocean becomes feminine, the watery womb of life which is seeded by the Teacher's revelation. His words become his creating seed. The Goddess gives birth to him and takes him as her consort. Upon her, he fathers the new world race of wise Israel. But Apollo the sun must also rise up from the sea for he too, as a star, becomes one with his son. In mythical terms, it is perfectly logical to present Joseph as the descendant of the house of David, for that's what he is: his son the Star/Teacher/David is also his father, for he set him on the tree. Thus he can be father and son to Jesus without being related to him. The wisdom/seed of the revelation is sprayed by the phallic solar fish; then the earth's waters break in the great Aquarian flood and the new generation is born. In this sense, in stanza 10 of Graves's problematical Mabinogion poem T was in the Ark with Noah and Alpha' is logical, for Jesus is all of them. It all revolves around a stone/star from which the Goddess arises and through which she is seeded, it being her vagina.

We shall later look at Elijah more closely, but as Graves confirms on page 337 of The White Goddess, his name certainly goes back a long way. The derivation of Elijah can be traced back to Iahu, who was a weeping cow (moon) goddess, but that's another story.

What we see is an entire creation epic based on Jesus the god of Pisces, the wise fishes, which in turn is based on the Teacher as a wise father, seeder and creator of a new humanity in the Golden Age. The Alpha and Omega clearly indicate that Jesus is twain, the Star and Sceptre, a central theme of ancient myth.

The material we are dealing with operates on far more than one level, its complexity being such as to defy understanding of how it was constructed in the first place. We have till now examined the most superficial levels. For example, it is not unusual to find in one story the same character in two separate guises in conversation with himself. In the Arthurian cycles we have some of the most complex of this material, and it is at one point correct to say that Arthur carries aspects of the Teacher. Yet again it is equally correct overall to say that on another level the real Teacher is Merlin the mage and Arthur is the Sceptre, who draws his power from a stone.

In Scripture, Jesus and Jehovah are one and the same, yet convey different aspects. But to the mystics who created these stories God could not have images raised to Him. In John 4: 24 Jesus says:

> God is a Spirit: and they that worship him must worship him in spirit and in truth.

In the following verse, the woman he speaks to says:

> I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

The distinction then is made between a man who is to reveal truth and an invented god who is shaped and framed upon him. The word-jugglers made this creator god Jehovah/Jesus into a part-man wisdom fish who would be worshipped by Philistines. This same story in Homer's Odyssey becomes that of the Cyclopean giants, the inference being that they are the masters of the late Piscean Age. And the reference from Graves demonstrates that the British manufactured exactly the same story.

The beast in Revelation 13 rises up out of the sea as Oannes/Jesus/Jehovah/Poseidon. His names are names of blasphemy, which is to say he is called God. His power is given to him by the dragon which is the Serpent/Devil. The dragon gave power unto the beast. There was none like the beast and none could make war with him. He was a god. He overcame the saints and he had power

over all kindreds and nations and tongues. All people whose names are not written in the book of the Lamb/Teacher are to worship him. In verse 11 we see the rising of the Church, which is a beast, causing the worship of the first beast Jesus. Like the Teacher he makes fire (the sun) to come down to earth in the sight of men. He deceives by performing miracles. The Church orders the making of an image of the beast who was pierced like Jesus and lived. Those who will not worship the image will be killed, as they have been over the centuries. Everyone rich and poor is to receive the mark of the beast, the sign of the cross, in his forehead or right hand. It concludes in verse 18:

> Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Legend has it that the fruit the serpent gave to Eve was an apple. The transition from the old 'aval', 'apple', to 'apol', then to Apollo the sun is not difficult to make. In this sense the Teacher brings down the sun, the fruit that brings Eve/Coma to rebirth. This dispossesses Jehovah/Jesus, the creator who rules in the time that man is without the fruit of the tree of wisdom. This deity is then nothing more than the sun in Pisces, as opposed to the sun in Aquarius.

At the end of the time when the tree was hewn down, the Teacher comes and restores all things. For this reason he is the long-sung hero of the Golden Age. He must do battle with and destroy the beast, and must take on the entire army of the Philistines, whom he must crush. It may be recalled that Nostradamus said a man will be sent to destroy churches and sects altered by fantasy. He destroys him who was the ornament of his age, the fish-man from the Piscean sea who reincarnates as the sun in Aquarius.

I can think of no passage in Scripture which explains this situation better than Acts 13: 6—11. We only need know here that 'Bar' means 'son of and that it then follows that someone called Bar-Jesus is a son of, or devotee of, that particular god. It reads:

> And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:
>
> Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
>
> Then Saul (who also is called Paul,) filled with the Holy Ghost, set his eyes on him.
>
> And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all Righteousness, wilt thou not cease to pervert the right ways of the Lord?
>
> And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.

As it is, because of the sons of the idol Jesus, we have not seen the sun on the tree for a season, during the Piscean Age. The sun, you will recall, is yod the flame, the hand of God which is upon the idol Jesus when the sun is in the tree.

As for sorcery, it does seem to be a matter of opinion as to precisely what sorcery is. Idolatry is surely the worst kind.

Conclusion

It would seem the epic which ultimately became the Scriptures was being prepared even as early as the time of Sumer. This has given us a background to what has been perceived as primitive religion. Even the least aspect of this sun worship, we might now say, has an intelligible explanation. It is hard to swallow but it does seem that the old world prepared for us a detailed image which clearly now has no corresponding reality.

Our argument is now expanding. Having said that the Bible from Genesis onward has its setting beginning at the dawn of Pisces, two thousand years ago, we now see that even the Genesis creation is one of the Teacher's epics. Pisces being an age of water and fishes, the creator is logically seen as a wise fish-man, Jehovah/Jesus, who is in turn a false god and father to a generation of despoilers of the earth. Thus he becomes the Beast or Devil who rises from the ocean depth, the abyss. And again, all this is poetic licence set upon the story of the Star and Sceptre. But in this instance it is clear that, for all the theories regarding John's number of the beast, 666 proved to be the number of Jesus/Jehovah. It is amusing to note once again that, in the Italian language, 'fish' is colloquial for the penis. Thus, Roman Catholics can truly be said to indulge in phallic worship.

But 666 is also one of the prime elements of creation, it figures substantially in the forming of the cosmic temple/tree. In the next section I shall show that the tree, the New Jerusalem and stone circles like Stonehenge are one and the same.

An element of the evidence presented in this section will be developed as we progress, namely the matter of the sun in our age being the source of a false god, which I have referred to in the past tense. The fact of the matter is that this prophecy applies equally to the future — the events of the Last Days. Here all the various elements of our story are duplicated and set in opposition to each other, leaving us to try to distinguish between the true and the false. It is as though the friction they create is itself the fire from which the phoenix will rise. Thus we see that this is a means by which creation occurs in both the microcosm and the macrocosm. But all this leaves us to wonder at the nature of time: whether in fact there is such a beast.

It is important for us to see that we are dealing here with material that finds its roots, truth and reality in the unconscious. The 'scientific' approach becomes irrelevant in these matters. An ancient and well-established form in which the unseen and unknown feminine is expressed is the spider who weaves the web of unknowing. An Amerindian story relates this perfectly:

For a very long time all the animal people walked around in the dark bumping into each other. Each time this happened they would say: 'Oh I'm sorry. You know, what the world needs is light.' It was the cunning fox who decided to go hunting for it, and he discovered that the people living on the other side of the world had plenty, but were not prepared to give any away. Each of the animal people tried to capture some, but they all failed. For example the eagle, who originally had a fine feathered head, tried carrying some light back on top of it. Not only did it go out, it burnt all his head feathers, which is why the American eagle is now a bald eagle.

After all of them had tried and failed they gathered together in the darkness, bemoaning their condition. In a quiet moment they heard a very small voice say: 'I will fetch the light for you.' 'Who is that?' they all cried. 'Your Grandmother Spider.' The animal people laughed and laughed: 'Grandmother, you are far too small.' The little voice replied: 'I am your grandmother, and the Great Spirit made me so that I might bring light into your world.'

They decided they had nothing to lose, and Grandmother Spider spun a basket in which to carry the light. As she set off she spun a thread by which she would be able to find her way back. The thread was spun from time.

When she returned, her basket was full of light. Today, when the people walk amid the colour and beauty of the world, they always remember their Grandmother Spider. For them she is not an object of fear, she is a symbol of love and sacrifice.

7

Ezekiel's Wheels

Earlier I drew attention to the closing of the book of Daniel. Chapter 12, verse 9 reads:

> And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Those things not given to be understood are amplified in chapter 4, verses 10-11, when the king has another dream:

> I saw, and behold a tree in the midst of the earth, and the height thereof was great.
>
> The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

Later he sees a watcher come down from heaven. Verse 14:

> He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit:

The effect that this event is to have upon mankind is given in verse 16. It more than adequately describes what man would be in our age without the governing priests:

> Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

In Daniel 7: 9 the Teacher is referred to as the Ancient of days:

> I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

In the following verse we learn specifically of the opening of the books:

> A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened.

The result of this event is given in Daniel 12:10:

> Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The books to be opened are quite clearly the sixty-six books of the Bible, but our main concern here is with the fiery wheels, which are the source of this revelation. In John 21 we have the story of the miraculous catch of one hundred and fifty-three fishes. In verse 9 Jesus has prepared a bed of fiery coals to cook the fish. What we find is the fiery wheels being referred to in allegory as a means of doing this, which is the preparation of mercurial wisdom. This is obtained from those whom John Dee describes as the inhabitants of the outer void. Nostradamus speaks of trembling with fear as the god sits nearby (Century 1:2).

In Revelation 4: 6-8 John is taken up in the spirit, and we see another example of the prophet's experience as he walks through the stones:

> And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.
>
> And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.
>
> And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

We also find a description of the four cardinal points on the tree in Ezekiel. This — the Merkabah — was the throne chariot of the sun. It had the zodiac as its wheels. The face of a man is Aquarius = South, the lion is Leo = East, the eagle is Scorpio = North, and the ox is Coma, the West. Chapter 1, verses 4-6 read:

> And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.
>
> Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.
>
> And every one had four faces, and every one had four wings.

It continues in chapter 1, verses 9-11:

> Their wings were joined one to another; they turned not when they went; they went every one straight forward.
>
> As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
>
> Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

The 'great cloud' of verse 4 is the pillar of a cloud that led the children of Israel in their desert wanderings (Exodus 13: 21). Ezekiel's description concludes in verse 13:

> As for the likeness of the living creatures, their appearance was like burning coals of fire...

In Ezekiel 5: 1 we have a very strange statement which explains the purpose of the Nazarite ritual:

> And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

The hair is Coma and the scales are Libra, which is the stone of the earth. He goes on to say that, being divided into three, the hair must be one third burned with fire in the midst of the city (the tree), another third finely chopped and another scattered to the wind. Hair has long since been a source of superstition. It is said to be the abode of spirits, and should be burned when it is cut. Witches are said to acquire power to cast spells with a lock of someone's hair. Even the word 'spell' has come down to us from its original meaning, the spelling of a secret word of power by

sound and number upon the tree. And can it be that arachno-phobia (fear of spiders) points to unconscious awareness of the Goddess Coma, whose primary manifestation is as Ariadne, the Spider Queen?

It is clear that basic elements of this story go beyond the conscious mind. Even the puns and superstitions are part of our daily lives. Until metrication in Britain a dozen was 12 and a baker's dozen was 13. Bread, as has been said, is wisdom.

Exodus 24: 4 says:

> And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

In the previous verse, our Moses/Teacher told the people 'all the words of the Lord', but that's another matter. We are concerned here with his building an ancient stone circle. In Ezekiel 10 we encounter a sapphire stone which appears as a throne; then the man dressed in white linen must go between the wheels and fill his hands with burning coals. In verses 9-12 the wheels are described. Verse 9 reads:

> And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

In this instance each gem has an association with a particular sign of the zodiac. It continues in verses 10 and 11:

> And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.
>
> When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

The process being described here is that of dividing the tree into two stone circles, one within the other. This is precisely the process which Plato terms 'the same and the other'. Ancient megalithic constructions such as Stonehenge depict in stone the process which Ezekiel describes. Perhaps, when the heavens are in their proper places, the stone circles which tap lines of energy that run through

the earth may, as tradition has it, dance the dance of the stones. And Jesus the Teacher is the Lord of the Dance. The means by which I arrived at the arrangement in Diagram 7 was long and laborious. I present it simply on the principle that it is logical and speaks for itself.

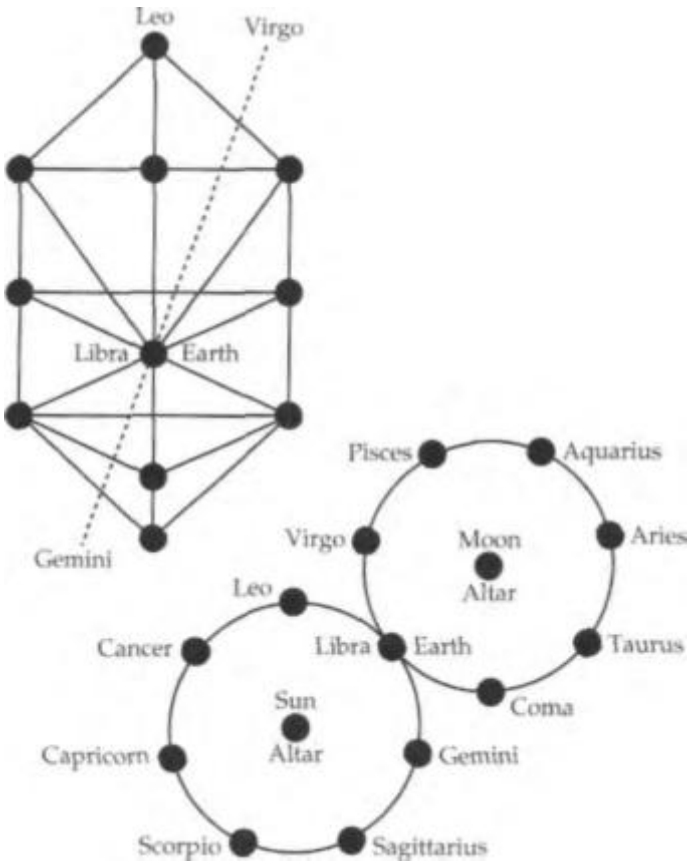

Diagram 7

To form these circles of stones we need only look to the Sphinx, which guards the Great Pyramid (pyramid means 'fire in the centre'). It has the head of a woman and the body of a lion; I take this to imply that we should divide the tree through Leo and Virgo, on to Libra the earth and to Gemini the twins or two halves.

The Great Pyramid has often been referred to as the Bible in stone,

which is exactly what it is. If we see the tree in three-dimensional form and open the pyramid at the juncture of the King's and Queen's Chambers, Leo and Virgo, it is apparent that it is a cosmic temple. The place of its missing capstone may be seen to be the position where Coma should be (Diagram 8).

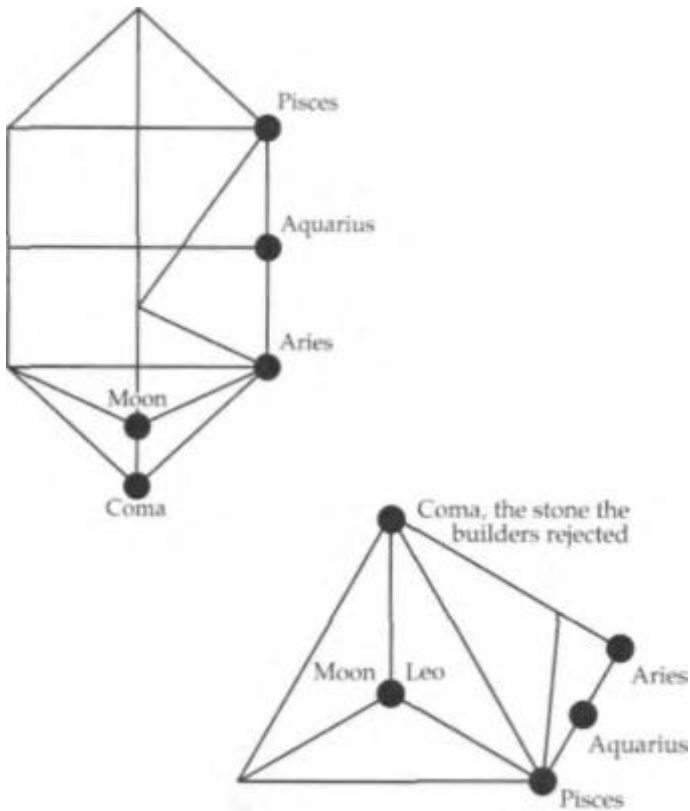

Diagram 8

Thus we may claim to have found the missing capstone. Ironically, the source of its reparation, the sun, has been daily in full view since the pyramid was built. It is amusing to consider that the sole purpose for building the Pyramid of Cheops was as a platform advertising the absence of this thirteenth stone. It is from this missing piece of masonry in the genitalia of the temple that we derive the idea of circumcision. It has been remarked that the Scrolls make no mention of this ritual, it being the case that after

the Teacher comes the tree is complete. In Scripture it is the cosmic temple and not men that are circumcised.

At some stage in his quest to conquer ignorance, our ancient shaman discovered that the Creator was a geometer and mathematician. Ancient man realized that everything in nature worked according to a numerical scheme. Once he uncovered these universal numbers and measures he was able to imitate in microcosm the work of the Great Architect of the Universe. By balancing the wheels and stones of the tree in perfect number, he set the harmonics that permitted his transition through the stones.

As previously mentioned, the Bible has an underlying scheme of numerology. By this, I do not refer to anything like what is popularly associated with modern astrology, tarot cards, flying saucers and things that go bump in the night.

The people who wrote the Bible were, in their own minds, at war. They held in their hands the most important scientific discovery man would ever make. It was to be transported through enemy lines to their spiritual children. The underlying text of Scripture is therefore written in highly complex secret code. In many respects modern astrology and numerology have only served to deter the serious investigator from looking more closely at these ancient sacred sciences.

The Hebrew/Aramaic of the Old Testament and the Greek Koine of the New Testament differ from modern written languages in one particular respect that has already been mentioned: where we use separate symbols for numbers, they did not. Thus any word in the original written languages of Scripture may be read both as a word and as a series of numbers. We saw earlier that the Hebrew letters י,ה,ו,ה— Yod, He, Vau, He — spell the name Jehovah. As
number symbols they are respectively 10,5,6,5. Thus the number of the name Jehovah is a total of 26. The biblical Greek letters Ι,η,σ,υ,υ,ς respectively represent the numbers 10, 8, 200, 70, 400, 200. If we add them together they total 888. As letters they spell — in biblical Greek — 'Jesus'. The word translated 'cross' has a value of 777 and, as we have seen, 'Satan' has a value of 666. These symbolize forces upon the cross/tree which has the divine number (777). With this system as a basis, the Bible enshrines all manner of highly complex codes. The simplest of these include the reading of only the first, middle and last letters of each word as a coherent sentence. Another method is to relate words which, though they have different meanings, have the same number value.

Freemasonry has as its logo the square and compasses, obviously a derivative of the star/shield of David. These symbolize the drawing of architectural designs of the tree hidden in the text of Scripture and other sacred writings, as may be seen in the following.

In City of Revelation (pages 63-65), John Michell explains the geometry and sacred numbers of Stonehenge. He says that, of all ancient monuments, this site can be most certainly identified as an example of the cosmic temple. The dimensions of the stone circles, he finds, are the same as those of the New Jerusalem on a reduced scale. The geometry of the ground plan differs only in one respect from St John's city: that, whereas the city is in the form of a square, Stonehenge is circular. But in their measurements, the temple and the city are identical; both arise from one scheme of number and proportion. Just as we may now trace Christianity back to the earliest times, it is now possible to see that this ancient megalithic construction was one of its centres.

Stonehenge consists of two concentric stone circles which contain two U-shaped structures. Michell uses the measurements given by Professor Atkinson in Stonehenge and E. H. Stone in The Stones of Stonehenge. The outer circle comprised thirty pillars of Wiltshire sarsen, of which only seventeen remain. They supported a continuous ring of thirty lintels which have now been reduced to six. The inner circle was formerly made up of some sixty bluestones. The outer cove consists of five detached trilithons. The inner cove originally consisted of nineteen bluestones, in a semicircle extended in two arms. The altar stone is a block of green micaceous sandstone.

According to Atkinson the inner faces of the remaining stones of the bluestone semicircle are on the circumference of a circle which has a diameter of 39.5 feet, which Michell takes as 39.6 feet. Atkinson estimates the diameter of the bluestone circle of some sixty stones to be 75 feet; Stone calculates 76.5 feet. The figure suggested by Michell is 79.2 feet.

According to Stone's measurements, the outer sarsen circle has an average gap between the pillars of 3.52 feet. The average length given for the lintels is three times this measure, 10.56 feet. With thirty such lintels, the mean circumference of their circle is 30 x 10.56 which is 316.8 feet.

Stone gives the diameter of the great sarsen circle as 100.75 feet, the circumference 316.5 feet; Michell says that the correct measurement of the diameter is 100.82 feet and the circumference 316.8 feet. This last figure is a hundredth part of 6 miles, which happens to be

the measure around the New Jerusalem. The number 3168 is most prominent in cabalistic numerology; it is the number by gematria of the principal holy name in Christianity, Κυριος Ιησους Χριστος, Lord Jesus Christ.

Put in other terms, the perimeter of the cube of the New Jerusalem is 48,000 furlongs, or 31,680,000 feet. If reduced to 316.8 feet, it is the perimeter of the Stonehenge sarsen circle. Within the square there is contained the circular wall of 144 cubits, equal to 248 feet in circumference and 79.2 feet in diameter. This corresponds to the Stonehenge bluestone circle. The diameter of the inner circle of the New Jerusalem is 39.6 feet, the same as that of the bluestone semi-circle. Michell goes on to say that, if the Stonehenge sarsen circle were rearranged in a square of equal perimeter, it would exactly contain the bluestone circle, and the whole figure would be identical in form and dimensions with the New Jerusalem of Revelation 21. The New Jerusalem is therefore a Stonehenge with the circle squared.

Genesis 31: 45-46 says:

> And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

Unless it were bread (wisdom) and water (the words of God) which they consumed, these verses are obviously complete nonsense and their content is not otherwise worth relating.

In Genesis 35: 17 Rachael/Arachne is in labour with her son Benjamin/Gemini. In verse 19 she dies and is buried at Bethlehem (the house of wisdom), where Jacob sets up another pillar. Thus she is interred precisely where she will rise up (within the zodiac) when the stone is rolled away. Rachael was mother to Joseph, of whom it is said in Genesis 49: 24:

> ...(from thence is the shepherd, the stone of Israel:)

As I have said, the Goddess is buried precisely where she is to rise up with her husband/son, the Sun/Star/Teacher.

In Exodus 28: 9-10 the names of the twelve tribes are to be engraved on two stones 'according to their birth'. In Joshua 4: 7 Joshua teaches the response to the question: 'What mean ye by these stones?' He says:

> Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

That the waters were cut off means that the words of God were cut off. These same stones at Stonehenge are said to sit upon and tap lines of energy that flow through the earth in grid patterns (ley lines).

Ancient man began his building projects as early as about 9000 BCE. In Britain alone there are more than 900 stone circles, and another 800 are located in West Africa. Easter Island is ringed by massive stone statues which seem to be designed to deter intruders. It is possible that this island lay on an ancient trade route and that its inhabitants were an ancient kingdom of priests.

At the entrance to Chaco Canyon in New Mexico, the Anasazi used the southeast face of Fafada Butte to produce a very precise calendar of stone. The inhabitants of this canyon managed a very successful trading community. They constructed large-scale irrigation systems and hundreds of miles of roads. One of their buildings, the Pueblo Bonito, was multi-storeyed and comprised some eight hundred rooms.

From what modern man has so far learned of these ancient sites, the objective seems to have been twofold. By the practice of what the Chinese term feng-shui, the aim was to tap into the earth's energy flows: ch'i. We refer to these as ley lines; to some of the Aboriginal Australian tribes this energy was known as kurunba and in Japan it was called ki. Jerusalem is obviously one of the points on earth where this force is manifest. Secondly, ancient calendars repeatedly demonstrate the need to measure very accurately four points in the year: the summer and winter solstices and the vernal and autumnal equinoxes. These concerns indicate the need to find the very precise time and place for the priest to walk through the stones and into the next dimension.

Standing stones are often credited with the power of prophecy, healing and fertility. The menhir at Stanton Drew in England is linked with that at Ka-Ur in Gambia; they are both said to be petrified members of a wedding party, perhaps the wedding of the New Jerusalem, the sun and Coma. Of the Rollright Stones near Oxford, the Kingstone and the Whispering Knights dolmen are said to go each night to a stream to drink. They were once a king

and his knights who were turned to stone by a witch. Certainly the only water stones would drink is that which imbues them with wisdom. Dipped in the earth, they are baptized in its spirit.

The tree is not simply the lifeless diagram we saw initially. It is a geodetic grid which describes the flow of energy through the universe and through its microcosm, the human body. Man is, upon the web, a vibration of the energy patterns that form the universe in which we live. The tree harmonizes these two. Common to all creation myths is the idea that God uttered a word or sound that caused everything to be. The mystical St John begins his gospel saying:

> In the beginning was the Word, and the Word was with God, and the Word was God.
>
> The same was in the beginning with God.

I have already mentioned the legend that the Essenes were guardians of a secret word of 72 letters, which they would not divulge even on pain of death. This may not be actually true, but truth lies within it.

John goes on to designate Jesus the Teacher as a creator. This has come to be taken literally. But again, as is common in many myths, the creator's spermatozoa is wisdom/knowledge from which the earth conceives a new mankind in her watery womb, and this happens when her eggs, or stones, are ripe for fertilization, the time between ages when the earth moves from one constellation to another. It is then that the eggs are laid and the wisdom fish sprays his wisdom seed upon them.

The Aboriginal people of Western Australia speak of this process in the Churinga (Dreamtime = Creation), when Lightning Man, who astrologically is Orion, came and with his lightning brought into being the Rainbow Snake of Creation. The eggs that the snake laid are the stars of the Milky Way; subsequently each one became a different tribe of the peoples of the earth. During the Churinga, people communicated through sacred stones. These were said to fall from heaven. If a man was murdered he was hung upon a tree and sacred stones were set in a special configuration. These would point to his killer, the Sceptre avenging the killing of the Teacher.

In Revelation 6: 13 the stars fall from heaven; they are the Teacher's revelation on earth:

> And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs...

In the following verse we see this event occur when 'the heaven departed', that being the end of an age. This is logically the end of Pisces and beginning of Aquarius. At this time there begins a mass destruction by fire and flood which ultimately consumes (it is estimated from Scripture) between two-thirds and three-quarters of mankind. In Genesis 9: 11-13 God gives His word to Noah/Jesus that he will never again strike the earth with flood and tells him that the rainbow shall be a sign of His covenant with man.

The rainbow is an arc of prismatic colours appearing in the heavens, opposite the sun. Each colour can be associated with a tone of the octave which is then divided by thirteen.

Let us accordingly turn to the story of Joseph and his coat of many colours, which makes him the many-hued sun, or creator of the rainbow. His name means 'increaser'. He was the eleventh son of Jacob, who is himself a standing stone; the sun sits upon the eleventh sephirah on the tree, which increases the zodiac to thirteen. He was also the first son of Rachael, who is the biblical Ariadne, the spider. In Genesis 30: 24 it is said:

> And she called his name Joseph; and said, The LORD shall add to me another son.

The son to be added is, of course, Jesus the Teacher who is the son of the widow spider, fathered upon her by Joseph the sun.

In Genesis 37 it is said that Jacob loved Joseph more than his other boys and so made him a coat of many colours. This designates him as of brighter appearance than his brothers, who were jealous and hated him, and planned his destruction. In the mean time we have been told that Dinah (the moon), Jacob's only daughter, has been defiled, that is to say her genitalia have been interfered with, so her position on the tree is to be that of Coma, who disappears when Joseph the sun is put away. We also learn that Reuben (Aquarius) has slept with his father's concubine; hence it is he who is to usurp his father or replace him.

Later the brothers go out without Joseph to feed the flock and he comes upon them. They plan to kill him, but it is Reuben (Aquarius) who convinces them they should only throw him into a pit, from which he later arranges his rescue. Joseph then becomes

the bright light of Egypt, where he manages the feeding of the people during the time of famine, which, most likely, comes about for want of wisdom (bread).

The era being described is Pisces. The brothers (stars) are feeding the sheep from the tree of life and sorrow, which, without Joseph, has no power of generation because it is subsequently without Coma.

In chapter 40 he is in an Egyptian dungeon (deep in Egypt's vagina), and there he interprets dreams for Pharaoh's butler and baker. The butler's dream (verses 9-11) is related thus:

> ...behold, a vine was before me;
> And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:
> And Pharaoh's cup was in my hand...

Joseph the sun has been taken from the tree and is in prison in the allegorical Sodom and Egypt; there are therefore only three branches or orbs on the centre of the tree, which is now only fit for allegorical Egyptians (gentiles). In verse 15 he says:

> For indeed I was stolen away out of the land of the Hebrews...

The baker then tells his dream (verses 16-17):

> ...I had three white baskets on my head:
> And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

The interpretation (in verse 19) is:

> Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree...

Since Joseph is shut away, the butler has only three stones on the tree and the baker's wisdom is to be cut off, just as John the Baptist was to be beheaded and Jesus was to be hung upon a tree. Joseph goes on to find fame and fortune among the Egyptians, upon whom he fathers Israel, and is eventually reunited with his family. Subsequently the sons of Jacob are given their astrological designations, such as with Reuben in Genesis 49: 3-4, he being Aquarius:

> Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel...

It is at this point, the dawn of the Golden Age, that under the leadership of Joshua the Sceptre King the Israelites enter the promised land. The first place where they make camp in Israel is Gilgal. In Joshua 4:19-20 we find:

> And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.
> And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

Gilgal means 'wheel'. It is spelt (right to left) גלגל. If we do with the letters what the word says, we have the swastika or wheel of the sun. With its circle of twelve stones Gilgal becomes a holy place, a sort of Stonehenge which later goes into captivity.

In The Dead Sea Scrolls and the Christian Myth, John M. Allegro has uncovered more than a few Bible mysteries. He finds a logical link (pages 196-197) between Gilgal and Golgotha. In such cases, one must remember that the Old Testament script is written without vowels and is thus open to coded interpretation. Golgotha means 'skull' (the place of the skull); it is the site of the crucifixion. Its actual whereabouts is unknown and, historically speaking, can be dismissed as yet another piece of dramatic New Testament fiction. It is found in Matthew 27:33, Mark 15: 22 and John 19: 17. Logically, it is in Bethlehem where Rachael (Arachne), Joseph's mother, was buried beneath a stone. It will be recalled that I said earlier that Matthew was concerned with the Sceptre, while Luke was concerned with the Star. In Luke 23: 33 Jesus is crucified at Calvary. Verse 31 reads:

> For if they do these things in a green tree, what shall be done in the dry?

Interpreted, if they hang the Teacher because of the tree of eleven sephiroth, what would they do in the time (Piscean Age) of the tree of ten sephiroth?

Where 'Golgotha' means 'skull', 'Calvary' means 'bare skull'. A

reasonable interpretation would be that, whereas the Sceptre died in the time of the head (crown) of hair, the Teacher died in the time of the tree with no hair. Gilgal was the wheel of the sun; Golgotha, its derivative, is the place of the head of hair.

Conclusion

In this section I have demonstrated that the Bible provides operational instructions for the tree. I have also, by looking at Joseph, given further evidence of Bible allegory.

But, much more to the point, by introducing Stonehenge and the Pyramid of Cheops into the argument, the matter has been given more substance. The reader may now perceive a greater unity of thought and belief in the ancient world. That which till now was essentially confined to the Scriptures may be seen on a grander scale. Where we began with a highly eccentric claim we now have growing substance. Joseph with his coat of many colours may be, it seems, a means of finding the secret name of God, which was used to enter the tree.

The mysteries of the ancients have exercised many, both expert researcher and inspired dreamer. Some of the conclusions reached stand as a testimony to the fantastically inventive imagination of man. We are far from the conclusion of our Grail quest, yet we have resolved many problems and found many answers. Unfortunately our solutions are laced with venom. I am not unaware that this material is, in many aspects, extremely offensive. But I insist that it is unfair to punish the musician because the piano is out of tune. It would be a great pity to dismiss so substantial a step forward because of petty and destructive religious preconceptions. The sum total of a human being, as opposed to a beast, is his knowledge and its relationship to bare reality.

That which is truly amazing is the basis for our information. As I have said, the tree in its diagrammatic form is common knowledge: there is an endless number of books in which it may be found. All I did was add one extra orb to it. I then gave a double meaning to three or four biblical words, and the rest was easy and eminently logical. The limitations are equally obvious, inasmuch as modern language and presentation greatly limit one's ability to transmit this information. At best, I can only provide a diagram where the poetic is required. In a book such as this, the transcendental must be captured by the reader's mind. The Bible was not primarily intended as a literal document: its truths are poetic, rising from deep within the hidden self.

Deep down in the unconscious there is a vast silver web, and at its centre

sits the spider waiting for her prey. Come too close and madness will entangle you in that web. But step lightly, listening in the silence to the music and rhythm of the spheres, and she will take you as her consort, revealing all things. For Wisdom is her name.

We have nothing to fear in this hidden realm of the unconscious mind: it is fear itself that is our undoing. In the natural world the only prey taken are the weak. A phrase we shall encounter in respect of this matter is 'the fearful and unbelieving', these being destined for destruction. Spiritual strength and the power and ability to look truth in the face will be the foundations of a world built upon the rock. In this, we shall discover, lie the future and destiny of mankind. This will be the character of the Tomorrow People. Without self-deception fathered by fear, men will not stumble. This, I contend, is the choice that evolution is now thrusting upon us.

It will be seen that the modern world, in which we seek to cosset and shield ourselves from the privations of nature, is working against us — in putting us off our guard. Our growing reliance upon machines, which by their coldness announce that they alone constitute the real world, is a mighty deception. Mother nature, or Grandmother Spider — call her what you will — can make us prey at any moment.

As we progress it will become increasingly clear that it is in this very urgent respect that the documents of the ancient world speak to us. They urge us to let go external reality and grasp it at source within the deepest recesses of our minds. Thus it will become apparent that we are engaged upon a journey into the most secret places of the ancient science of alchemy.

It is in respect of this ancient science that I feel bound to urge the reader to dismiss any idea that our prehistoric ancestors were in any way 'primitive' or superstitious. It is quite clear that the magi knew that time is only that which separates the coagulated lumps of light waves we call matter. From the measures of the ancient temple, it is obvious they were aware of the harmonic of 2C, where C = 144,000. These are truly the one hundred and forty-four thousand redeemed among men. They also knew that this is The Pulse of the Universe. To be sure, it is in The Book.

Likewise, the earlier mentioned number 3168, which is the value of 'Lord Jesus Christ' and a measure of Stonehenge, must have been known to the Essenes. Pliny, who was a member of the order, uses it as a measure of the earth in Historia Naturalis.

Book II

8

The Conspiracy Against the Heresy

It will probably be clear to the reader that the keys to the material in this book came from the Dead Sea Scrolls. Without them, compiling all this information would have been out of the question as far as I was concerned. Curiously enough my sources are more the earlier than the later publications. And even then that material was in circulation for a considerable time before I was in a position to use it or indeed had any interest in doing so.

The efforts to delay or prevent publication of the Scrolls were quite helpful to me because they aroused my suspicions. Attempts at disinformation were also advantageous, because they were obvious and served to focus my attention.

The nature of this material is such that, once you have the basic keys, the rest is really quite straightforward. The Scrolls open every door, precisely as they are intended to do.

I cannot help but wonder how much those crafty old monks from the Ecole Biblique really knew and understood. Eisenman and Wise ultimately published The Dead Sea Scrolls Uncovered, the result of a bitter struggle to release material which, after more than forty years, was still being held back.

This corpus of material consists largely of fragments, and as a separate body it is very heavily cabalistic. One of these texts, 'The Birth of Noah' (4 Q 534-536),[18] is significant in that it is written in the future tense, discussing the Covenant God made with Noah, as was the case with the Teacher, and clearly denotes him as a revealer of mysteries. That is to say it strongly supports my argument that the latter-day Teacher is both Noah and Jesus. From the little amount of time I have been able to give to it, I can see that the material Eisenman was instrumental in having published will prove very helpful in the next stage of the investigation.

Control of the Scrolls was originally given by the Jordanian Government to the Ecole Biblique, a French school of the Dominican Order. This school established the so-called international team, to which it gave the power of royal descendance. That is, the team nominated replacements as they were required, almost all of these being drawn from Catholic circles.

One exception — a token non-sectarian — was John M. Allegro,

who published a translation of the Copper Scroll (see also J. T. Milik in Revue Biblique 1959). Not being bound by the restrictions of the Vatican, and as witness to the damning nature of the Scrolls for Christianity, Allegro produced The Sacred Mushroom and the Cross.[19] There is much within that text that I would dispute, but I do not question his scholarship. There can be little doubt that the book was not so much a serious study as an earnest attempt to bring matters out into the open — there is no question that he was becoming increasingly frustrated with his fellow committee members. He seems to have been something of a virgin in a whorehouse, not able to calculate the power of the political machines that ground away in Rome and Israel.

After the publication of the book he was hounded by his fellow committee members. Ultimately his health failed and he died. The committee continued in its imperious way, its motives being easily discernible. I feel confident in saying that there exists no precedent in biblical and archaeological research for the degree of skulduggery that has surrounded the Scrolls.

The Dead Sea documents tell of a period of forty years after the coming of the Teacher in which Israel is gathered. During this time of trial there are many who join the community only to prove unsuitable. This unsuitability causes problems and schisms within the organization, and these are sometimes brought to crisis by people who prove to be under the influence of negative forces. After these forty years, the community is closed and Israel is gathered. The separation between the Jews and the Gentiles has been made. During this timespan, only those who accept the Teacher's interpretation of the Law may remain (refer Damascus Rule).[20] This not only harmonizes with Scripture but also confirms the concept that Israel is a spiritually evolved species rather than a racial entity. All are welcome who will live within the statutes.

Accordingly Moses brought together the Law and led the children of Israel in the desert for forty years, from which, under Joshua the Sceptre, they entered the promised land (Joshua 1: 10-11). These two heroes are described in their roles as 'milk', the Teacher, and 'meat', the Sceptre, bringing the people into the promised land in I Corinthians 3: 2. The elements separating the false Christians and Jews from the true are drawn out in the story of the two sons born to Abraham. Ishmael was born of the bondwoman Hagar and Isaac was born of Sarah, his wife. That is to say, one is legitimate and the other illegitimate, one is born free and the other

to slavery. In the story Ishmael persecutes Isaac. There are many instances throughout Scripture where God is seen to choose one above another in what seems an irrational manner. This all begins in Genesis 3: 15. Christian tradition erroneously has it that the Arab nations are the descendants of Ishmael. My interpretation is that, in a modern setting, the matter of withholding the Scrolls is part of this Last Days epic: the Light is now at war with the Dark.

Scripturally, Israel and Judah are spiritual Ishmaelites, referred to as wild asses. In this respect, Genesis 16:12 says of Ishmael:

> And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

That is to say, as a son of Abraham he will dwell in Israel — among his brethren. That his hand is against every man and every man's hand is against him is something that might be prophetically applied to modern Jewry.

On the principle of 'As above, so below', God takes Egypt — the entire Babylonian gentile world of today, in which we may include modern Jewry — as a wife and begets Israel and Judah. This I take to convey the concept of evolution, wherein God fathers the higher life-form upon the beasts; these new creatures are subsequently and initially asses. Hosea 11: 1 says that Israel, as a child, was called out of Egypt. Matthew 2: 15 applies this prophecy to King Jesus, saying 'Out of Egypt have I called my son'. It need only be pointed out that, being infertile, Sarah (also Sarai) the Goddess wife of Abraham 'gave' Abraham/God her maid Hagar/Egypt as a wife, but Exodus 21 quietly nullifies this arrangement. In this sense, Moses the Teacher acts as a midwife to Egypt the mother of Israel. We accordingly find that Moses is repeatedly called to Pharaoh before Egypt is ready to let the people go. Ultimately the Aquarian waters break and Israel crosses the (blood-) Red Sea. Allegorical Egypt, it seems, is destined to die in childbirth.

Accordingly, when Israel experiences famine, it is to mother Egypt that she turns for sustenance, and in the desert wanderings, when God chastises his ass-like child, Israel seeks to return to that same mother Egypt.

In Jeremiah 2: 24 Israel is likened to a wild ass; likewise in Hosea 8: 9 Israel is a wild ass alone in Assyria. In Exodus 13: 13, in the law of the firstling according to which the firstborn males are to be

given to God, the ass is to be redeemed with the sacrifice of a lamb, and Jesus is that sacrificial lamb.

After the celebration of Passover, Israel the ass — the issue of the marriage of heaven and earth celebrated as the marriage feast of the New Jerusalem in Revelation — becomes Israel the sheep. Ultimately Ishmael and Hagar, the false Israel — sons of Abraham and the world in slavery allegorized as Egypt — are thrown out, whereupon Isaac, the true son of Abraham and the Goddess, is born. All this is neatly confirmed in Galatians 4: 22-26:

> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
>
> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.
>
> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
>
> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
>
> But Jerusalem which is above is free, which is the mother of us all.

Appendices I and II show absolutely and conclusively that the Old and New Testaments — Old and New Covenants — are bound inextricably and irrevocably as one book. This thus confirms that those who constitute the present Israel are, biblically, Ishmaelites, who will be cast out as were Hagar and Ishmael. As is evidenced by both the Old Testament and the Scrolls, the circumcision of man's — the tree's — genitalia was to be superseded by the circumcision of the heart.

The evidence is now quite conclusive: the Essenes created the Bible as a vastly complex and all-encompassing version of the prophecies of Nostradamus. In writing it, they established historical, or false, Israel. They did so as a means of creating the true one. The actions of the wild man (the traditional nation) would eventually drive a remnant of mankind to higher consciousness. We must experience evil in order to rise above it; we must be slaves before we can be free.

II Thessalonians 2: 3-12 reads:

> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
>
> Remember ye not, that, when I was yet with you, I told you these things?
>
> And now ye know what withholdeth that he might be revealed in his time.
>
> For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
>
> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
>
> Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
>
> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
>
> And for this cause God shall send them strong delusion, that they should believe a lie:
>
> That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

John the Baptist's community has been in existence for twenty years when the Teacher arrives to lead them in the forty-year sojourn.

In the commentary on Habakkuk we encounter the 'Liar', the 'Spouter of Lies' and the 'Wicked Priest'. In the Damascus Rule he seems also to be the 'Scoffer'. Here he opposes the Righteousness Teacher, and as the Wicked Priest he is the leader of Israel and leads them astray. That he should be the head of the Teacher's community appears contradictory if he begins by opposing him.

Paul says '...except there come a falling away', and this can only refer to a falling away from this new gathering. However the Wicked Priest could well be a leader of existing Israel, a false Messiah.

The Teacher comes and makes his revelation, which is severely criticized by many but is nevertheless very popular. Very large numbers of people join the community, which is bound by strict rules. The Teacher dies, many find adherence to the law oppressive and difficult; the Spouter of Lies, who has begun criticizing the Teacher, then steps forward and offers this group a more relaxed and liberal approach: the law is slackened. This is the falling away. On the principle that one needs to shift a lot of dirt

before one can hope to find a little gold, quite clearly many people must come and go before this community is set to conquer the world. The man of sin arises from within it, possibly labelling the Teacher as a fanatic and extremist and eventually proclaiming the false Messiah, who is from the existing, traditional Israel.

That the Spouter of Lies begins as one of the Teacher's apostles gives us a new view of Judas as a betrayer of Jesus. In Matthew 26: 23 the Nazarene tells the apostles that he (Judas) who dips the bread (wisdom) with him is the one who will betray him. That his name is Judas may imply (prophetically) that his betrayer is a modern Jew. We may also now see that the entire Old Testament epic, in which Israel is unfaithful to God and experiences chastisement through war and conquest, is just another prophetic version of this Last Days epic.

In the first instance, this Liar is in direct conflict with the Revealer of Mysteries. He may or may not be responsible for his demise — it is hard to tell. As many have quite rightly pointed out, it is impossible to see from the Scrolls if we are dealing with one or two individuals. The Liar oppressed the Teacher even to the house of his exile. In Exodus Pharaoh opposed Moses and pursued him and Israel to his own destruction in the Red Sea when it parted and then drowned his army. Quite clearly the Teacher's doctrine must be popular with the people but bitterly opposed by authority.

Without any textual support, but on the basis of logic, we seem to be looking at two separate characters. The Spouter of Lies/Liar is the false prophet (anti-Teacher) and the Wicked Priest is the false Messiah. The Wicked Priest becomes the leader of a large part of this spiritual nation as well as of traditional Israel. He defiles himself and the Temple, then leads the people astray. The key to this conundrum is that everything exists in opposing duplicates.

It may be possible, as far as the Old Testament is concerned, to tentatively identify the Wicked Priest with the Lucifer of Isaiah 14: 12. He was King of Babylon and son of the morning. Contrary to popular belief, Satan and Lucifer are two apparently different entities. Lucifer was a king, not an angel. In Ezekiel 28 he is the prince of Tyrus (Tyre).

Basically and simply, in the Scrolls the Wicked Priest starts off with great wisdom and knowledge, this being after the death of the Teacher. Hence he is the son of the Morning Star. But he defiles himself with wealth and exalts himself above God. All this must also be seen as involving a process in which Israel is tested and

purified of any weaknesses. He makes war against the saints. Thus he must persecute those faithful to the Revealer of Mysteries.

What makes these characters difficult to distinguish is that one tends to look at them solely from an inside-the-community perspective, but they obviously also play roles that generally and increasingly set them centre stage in international affairs. Thus, if these events are to occur, the Wicked Priest may well be a religious leader of traditional Israel — perhaps even attractive to Christianity — when he leads a large part of the Teacher's community astray.

In Ezekiel 28 we have the following statements. In verse 2:

> Son of man, say unto the prince of Tyrus, ...Thou hast said, I am a God, I sit in the seat of God...

In verse 13:

> Thou hast been in Eden the garden of God; every precious stone was thy covering...

Verse 14:

> Thou art the anointed cherub that covereth...thou hast walked up and down in the midst of the stones of fire.

Verse 15:

> Thou wast perfect in thy ways...

Verse 16:

> ...and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Lucifer means 'light'; the King of Tyre obviously has access to the tree as one of the Sons of Light.

In the New Testament we have Jesus the Teacher whom Rome crucifies with substantial support from the Jews. In a modern context this would suggest collusion between Rome and Israel. We have already begun to see this in the matter of the publication of the Scrolls. Much later, in Matthew, Herod is eager to have the life of the baby Jesus/Sceptre. The Edomite Herod does seem to fit the role of the Antichrist as far as the New Testament is concerned.

I began this section by asking how much a select bit of Catholic academia knew when it tried to suppress the Scrolls. What I hope to have demonstrated above in respect of the Wicked Priest is that such possibilities must have been seen by members of the Scrolls team. They were, after all, supposed to be the world's leading experts on Scripture. They have had all available resources at their disposal, and it cannot be said that none was aware of comparable elements in myth in general, nor could any of them deny an awareness of the Bible's cabalistic tendencies. Many of these 'experts' are religionists, and some must have a conception of the Last Days, the return of Christ etc. In my own case, I am not a paid expert, nor do I have any religious preconceptions. I have not spoken to any angels, nor have I had any ecstatic dreams in which all was revealed to me. I am an enthusiastic amateur.

I ask readers, as they progress through the rest of this text, to keep this point in mind. How is it that, with the Scrolls at their exclusive disposal, the contents of this book appear so extraordinary at this late stage — 49 years after the Qumran discoveries? Surely, honest scholarship should by now have led us down this path. I do not like to use the word 'conspiracy', but the findings of this book, among many others, force the issue.

There is something afoot in relation to these matters that is going to have an immeasurable impact on us all. The focal point is modern Israel's building of the Temple in Jerusalem before the end of this century, an event which will be a disaster for the whole of mankind. If current political processes lead to Palestine becoming a separate and autonomous state, Israel will have further grounds for declaring Jerusalem its religious capital, and seem justified in demanding rights over the temple mount. This matter could, even now, be part of the negotiation process with the Arab world.

In Hebrew legend Asmodeus is a demon. He built King Solomon's Temple and was a guardian of treasure and the secrets of God. Allegorically he may be a version of the false prophet; or he may also be the Antichrist/Lucifer/Wicked Priest. This gives us an entirely different view of King Solomon.

Scripture and the ancient myths in general were specifically designed to reach deep into the unconscious. There can be no doubt that many ancient myths and fairy tales were spawned in this way. They go directly to the right brain, where at an unconscious level they are self-explanatory to the feminine.

Aramaic is said to be the language of the angels. It so happens

that it is written from right to left, which makes it a language of the left-handed. These right-brained people are a minority credited with special insight and intellectual skill. Recent surveys show that, whereas they were a real minority, they are now increasing. Yet at the same time they have long since lived under a cloud.

In everyday language they are suspected unconsciously of being sinister. The word sinister is from Latin and means 'left'. By implication, people who are right-handed are also right and correct. The Russians speak of pravda, the truth, and prava, the right-hand side. For the Poles it is exactly the same. If language had any say in the matter, only right-handed people would know righteousness. Not only in the English-speaking world, but almost as a universal concept, people seem divided into those who are right and those who are left over. Even communication is given to the right who are 'writers'. But writing and the creation of cultural myths amount to what is very much a right brain, feminine occupation.

In 'Snow White and the Seven Dwarfs' the wicked stepmother poisons an apple, the Adam's apple, and the princess is left to sleep a very long time. Then comes our gallant prince, the Teacher, who awakens her with a kiss.

Jack's poor mother sends him to buy food and he returns with a packet of seed, from which grows a great beanstalk in which there is a castle occupied by a giant much like Gilgamesh's Huwawa. This story does seem to echo that of Jesus' mustard seed which grows into a great tree.

Robin Hood, the green man, is yet another vegetative Jack in the beanstalk who robs the rich to feed the poor, as likely as not with wisdom. And what child does not know 'Mary had a little lamb'?

There are countless old fairy stories that begin 'Once upon a time', and which carry large elements of this, the never-ending story. But modern media, too, has been touched by these elements.

In Star Wars we again find our hero the Star/Teacher who in this instance is called Luke Skywalker. He must go through his initiation and learn the power of the Force. His greatest enemy is an exponent of its dark side who proves ultimately to be Skywalker's father. He is his own darker self (Jesus), whom Skywalker destroys in a great clash of Titans. And only he can save the children of Israel from the cruel mechanistic empire which this rag-tag remnant ultimately overcomes and destroys.

In Battlestar Galactica the story moves along a very similar vein. Here we find the twelve tribes named as signs of the zodiac. The

story is basically the same, but in this instance the troops of the wicked empire are referred to as 'tin cans', surely an allusion to mechanistic society. But there is in this tale a very beautiful woman; her crowning glory is her hair, which is long and copious. She has a young child eager to become one of the heroes, and this little boy seems to spend his time wandering through the film looking vacantly into nowhere and repeating 'I wonder who my father is'. He is of course the son of the widow spider Coma. It will be recalled that the Teacher's father 'knew him not'. The implication is that, like Jesus, his Father is in heaven.

Quite recently I found a children's book comprising a sequence of stories. It is The Dark is Rising sequence by Susan Cooper.[21] I have no way of knowing if Susan is priestess to the rite or if she simply had the right-brain door open in her dreams. This work is amazing in that it contains such detail of otherwise hidden elements. And it is beautifully told. It is a tale about six children who, with uncle Merryman, a reincarnated Merlin, must fight to force back the darkness. The story has a modern setting and revolves around a poem. The children concerned must find the Grail and other items of power. One of them is the Sign-seeker, who gathers together the six circles quartered by the cross, the sign of the light which happens to be the astrological symbol for Coma. But one child must go on alone. He is the albino of Albion. This particular theme is both persistent and puzzling.

We are told in the Scrolls that the people did not know that the Teacher received his instruction directly from God. In the commentary on Habakkuk it is said:

> [Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when] told (1: 5).
>
> [Interpreted, this concerns] those who were unfaithful together with the liar, in that they [did] not [listen to the word received by] the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New [Covenant] in that they have not believed in the Covenant of God [and have profaned] His holy Name. And likewise, this saying is to be interpreted [as concerning those who] will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that [is to happen to] the final generation from the Priest [in whose heart] God set [understanding] that he might interpret all the words of His

servants the Prophets, through whom He foretold all that would happen to His people and [His land].

It is said here that he (the Teacher) will interpret the words of the biblical prophets, clearly implying that in the mean time the Bible is a mystery. Until such time the Scriptures are sealed. It is also clear that, as with Jesus, both he and his message will be rejected.

In the Hymns Scroll the Teacher is speaking (column 1):

These things I know
by the wisdom which comes from Thee, for Thou hast unstopped my ears
to marvellous mysteries.

In the following verse we see Jesus the Teacher as an extraordinarily ordinary man. He says:

And yet I, a shape of clay
kneaded in water, a ground of shame
and a source of pollution, a melting-pot of wickedness
and an edifice of sin, a straying and perverted spirit
of no understanding,
fearful of righteous judgements, what can I say that is not foreknown,
and what can I utter that is not foretold?

At the end of column 1 he says:

[but the foo]lish of heart
shall not comprehend these things.

In this instance we may guess that 'knowing' or understanding after the Teacher comes is a right- rather than left-brain operation. It is the developed feminine in an age when the masculine was dominant, just as we may say the fairytales I mentioned might easily and simply have been a right-brain product from the well of knowing.

Historically speaking, this material was just as accessible to the men of the Church as it was to the mystics they persecuted. How

an individual reacted to it depended entirely upon whether he was predominantly right-brained or balanced. The Church, throughout its history, has attracted many clever and cunning people. There must have come a point at which Rome became fully aware that her edifice was on very shaky ground. But not only Rome: this epic involves Jewry as well. If they were and are capable of producing the titans who have quite disproportionately contributed to man's store in the arts and sciences, I doubt they would have overlooked the central theme of their existence, the Torah.

Taking the Bible as history, Adam and Eve were progenitors of the entire human race. But they were not alone: in related legends so were, among many others, Deucalion and Pyra. They populated the world after the flood by casting the bones of their mother over their shoulders, as instructed by the oracle. Their mother was the earth, and her bones are stones, as they subsequently discovered. And so it was that they too ate the fruit of the tree.

No indication is given as to the geographic location of the Garden of Eden. Most likely, as John Allegro points out, from its root GAN NARIMAN, we may guess that it is 'the canopy of the stars'.

Chapter 5 of Genesis lists the generations of Adam from Seth, of whom Scripture tells us very little, but who has come down to us as an initiate in the magic arts. Verse 3 reads:

> ...and begat a son in his own likeness, after his image: and called his name Seth:

He declared his son Enos prince and high priest of mankind. In the Scrolls he is subsequently killed by the Sons of Light. But there is so little to go on.

This cycle reaches its conclusion in Noah. Genesis 5: 29 reads:

> ...This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

My interpretation of this verse is that the ground which is cursed is the earth in Pisces; the flood is global. The work of their hands comprises the mysteries hidden in Scripture. And the comforter is the Teacher.

Noah is then credited with three sons, of whom two are Shem and Ham, the Shemhamphorai.

After the Noacian flood the cycle starts all over again. In Genesis

9: 19 it is clear that the whole earth is seeded by Noah's sons; these are obviously spiritual seed. Ham is the progenitor of Canaan, who is cursed by Noah. The generations of the Ashkenazi, the predominant group of Jews presently occupying Israel, are Noah, Japheth, Gomer and Ashkenaz.

If our tribe or social group had recently converted to Judaism or Christianity for whatever reason, we might likely choose ourselves a propitious biblical ancestor from whom we might claim descendance. We would not choose the line Noah/Ham/Canaan, because it is cursed. However, if I am correct, the inhabitants of Israel, the state when Israel the nation is formed, are the Canaanites, who are the people we know as modern Jewry.

The most prominent of the patriarchs are Abraham, Isaac and Jacob, none of whom were Jews; nor were they Israelites. God changed Jacob's name to Israel in Genesis 32: 28. Neither was Moses or David a Jew. This name is first found in II Kings 16: 6-7, where the Jews are at war with Israel.

The word 'Hebrew' makes its first appearance in Genesis 14:13, where it is a patronymic of Abraham and his seed. Later, and significantly, we learn in Genesis 40: 15 that Joseph (the sun) was stolen out of the land of the Hebrews. The answer must lie with Abraham, who is earlier called Abram.

In Genesis 15:7 God brought Abraham out of Ur of the Chaldees. The Babylonians and Chaldeans are established in Scripture as magi and astronomer priests. The name 'Ur' means 'brightness' or 'light'. In biblical allusion the Hebrews are one and the same as the people of Ur, the Sons of Light, and Joseph the sun in the tree is stolen from among them. It then becomes safe to say that all Abraham's seed are Hebrews, or Sons of Light, who in the Last Days do battle with the Sons of Darkness. That is to say that, mythically speaking, those with the sun in the tree will do battle with those with no enlightenment.

Anyone attempting to find Israel's racial origins in the Bible is a fool, not only because of what has been found here, but because of the impossibility of ethnic purity as such. I speak not of the larger and predominant groupings but of a world two to four thousand years ago when the smaller tribes were rapidly absorbed.

In I Kings 11 the prophet rends a coat in twelve pieces to signify the division of Israel because of Solomon's promiscuity. But it seems that yet again someone is having trouble with his arithmetic. As we shall see in due course, the possibility of any

scribal error in Scripture is absolutely out of the question. Verses 35-36 read:

> But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.
>
> And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

Note that, though Solomon in his old age is the cause, the tribes are divided during his son's reign. That is to say, the myth cycle is completed, and so with Solomon's son we go back to the beginning, where we have only twelve stars upon the tree, not thirteen. It will be recalled that this really means eleven, not twelve, signs because Libra is Levi, which is the priesthood of the earth and does not have tribal status. But then that means the tree is not of eleven sephiroth but ten, because the stone of Joseph the sun is taken away. And the light of the Jerusalem tree is this Joseph the sun.

In this story Jeroboam does exactly as happened with Jesus the Sceptre when Herod sought to kill him. He flees into Egypt till Solomon is dead.

Put another way, the felling of the tree and bringing down of whichever mythical king is reigning at the time can be said to be a stoning to death. I doubt very much if actual stoning ever occurred; its purpose in Scripture is to describe the stoning to death of the tree.

In modern parlance, when someone is heavily affected by drugs or alcohol we say he or she is 'stoned', not properly conscious. If they are too far gone, they are in a 'coma'.

Historically speaking this chapter is taken to be the point at which ten tribes are lost to Israel. All that remain are Judah, Benjamin and the Levites. No number is given beyond telling us that they have a hundred and eighty thousand fighting men (I Kings 12: 21).

Most significant in this tale is that Jeroboam and his remnant built the city of Shechem on Mount Ephraim, which, as we know, is Coma.

But historically we now have the northern and southern kingdoms of two peoples constantly at war with each other.

In II Kings 17: 6 Israel is lost altogether, being carried off into Syria, out of the sight of the Lord. Judah is actually deported in chapter 18.

Again, historically speaking, around 445 BCE, in the days of Nehemiah, the number of Israelites returning (Nehemiah 7) is forty-two thousand. This was the Babylonian captivity, which I say is no different to an Egyptian one in that it is purely allegorical, these being the times of the Gentiles (Luke 21: 24).

In Esther 8: 17 it is said that there were many Persians who became Jews for fear of the God of Israel. This greatly augments our spiritual people, made up of all nations. But historically and ethnically speaking, not even taking into account intermarriage during the captivity, our Jews have now been watered down. Esther means the planet Venus, the goddess of love, ruler over the bull of Taurus, and another form of Coma. Jacob gave this inheritance to Joseph's younger son, not the elder Taurus as their father had expected. In other words it is the Sceptre, not the Star, that is to inherit.

This matter of tribal corruption was made worse when the Hasmonians conquered the Edomites, descendants of Esau. But the conquest seems to have been the other way around, for the Edomites prospered and eventually there sprang from them the Herodian dynasty. They also dominated the all-important priesthood, for the Pharisees were largely of this tribe. It is this mythical Edom that is one of the major forces of the Sons of Darkness mentioned in the War Scroll. This makes nonsense of the idea that the historical Qumran community — the Essenes — were of Pharisaic origin.

In chapter 7 of John's gospel there is a surprising statement which tells us Jesus is vulnerable and without divine protection:

> After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

This separates the Benjamites (Galileans) from the Jews. It will be recalled that Benjamin is Gemini. These mysterious tribes so far are Taurus, Coma and Gemini, all of which sit together at the west side of the Temple.

In I Kings 11 the torn coat is in fact rent in eleven pieces. As mentioned above, Judah/Leo is left to Israel and one piece is missing. Later the tribe of Benjamin is thrown in as Israel to make up the number. If we add to this the mass conversion of the Persians (Esther 8:17), an ethnic Israel is really quite unacceptable.

In John 8: 33 the Pharisees are Abraham's seed. In verse 37, in complete and utter contradiction — historically speaking — Jesus

acknowledges them as such. And so it is that in the prophetic sense the Jews of today are at one stage Canaanites, and later Pharisees in the Teacher's time. They are Abraham's bastard sons.

In Scripture sheep are Israel. In John 10: 26 Jesus tells them they are not of his sheep.

In Matthew 23: 29 he says:

> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

Historically speaking we now find ourselves at the time of the diaspora. If the record can be trusted, in excess of one million died in Palestine in 70 CE.

Modern Jewry has no ancestral claim to the land of Israel. But this is obviously unconscionable because otherwise any man of any race who proves himself a spiritual child of Abraham might enter the country and call it his home.

It is well known that, as a tool of prophecy, the Bible uses the tribes and sub-tribes to define the various peoples of the world in the latter days. Much more important is that the Old Testament is not historical, but prophetic of the painful birth of a future Israel — one that 'will be' and never was. This point cannot be overemphasized. What we have believed to be an ancient nation in the Old Testament is actually a prognostication of future events. None of it has actually happened. The Bible is, as I have said, a vastly expanded version of the prophecies of Nostradamus.

Because of the vast sum of material which points to Britain having a major involvement in the biblical scheme of things, Robert Graves felt himself constrained, in The White Goddess, to confirm that he was not a British Israelite. British Israel is yet another revivalist Christian sect, which believes that Ephraim/Coma is the lost tribe now manifest as the Celto-Saxon people. It does not require much imagination to see how quickly this kind of thing can lead to dangerous political movements based on a sort of Christo-fascism.

In the mind of the British Israelite, he finds among the blonde and blue-eyed Europeans biblical tribal names which for him constitute evidence that the lost tribes founded those states. Jutland becomes Judah-land, Denmark is Dan-mark. The Hebrides become Hebrew settlements, and Spain (Iberia) becomes the land of the Ibris (Hebrews). Zarah apparently came through the Straits of

Gibraltar to Ireland and the Shelahites (youngest son of Judah by Shua, a Canaanite) to Britain. The English, or Angles, become Angels, and so it goes on ad nauseam. Interestingly enough, as will be demonstrated, they have strong non-biblical evidence to support their case, not the least of which, as has often been remarked, is the very great similarity between the ancient Celtic and Old Testament languages. This can now be easily explained in that the Hebrew and Aramaic of the Old Testament and early Celtic have preserved much of the prehistoric speech of the magi.

In the ancient world, there existed a universal sacred language, used only by the priests. A completely separate profane written one was maintained for civil use. At the beginning of our age, when the tree was hewn down, there came a confusion of tongues.

According to British Israel, the Union Jack is the banner of the tribes of the union of Jacob, of which Jack is an abbreviation. Interestingly enough, according to me and not them, upon this flag the cross of St Andrew is broken, and thus it can be opened into a very good approximation of the diagram of the tree.

But notwithstanding, it may also be said that the Aboriginal flag of Australia — half black, half red with a solar disc in the centre — can also be said to symbolize the sun rising upon the mystic tree with its branches in space = black, and its roots in the country's red desert soil. All this proves nothing beyond showing the prominence of this tree in the unconscious.

Historically speaking, Jesus said there would not one stone of the Temple remain standing upon another. If Matthew 24: 2 is to be read as history, then Jesus was wrong, for even today there remains the wailing wall, which coincidentally is the west wall. True surviving Israel comprises Benjamin and Ephraim, who are part of one side of the tree, as are Gemini and Coma. There are no ethnic groups; it is all myth, in which ancient Israel is the stars, depicting the birth of a nation in the future.

Beneath the British throne there once sat the Stone of Scone, which British Israel claims is the stone of David. The rock of their foundation is the prophecy in Genesis 48: 19, where Ephraim is to become a company of nations, which according to them are the countries of the English-speaking peoples. Manasseh/Taurus also figures in this scheme; our west wall is the surviving stones in the tree. Spiritual Israel is the company of nations. Notwithstanding all this, there is an element to British Israel which is almost uncanny.

Mythically speaking Jesus is absolutely correct if we apply his statement about the destruction of the Temple to the tree.

In this tribal scheme Ephraim and Manasseh represent Britain and the United States respectively. It is only fair to say that there are, I believe, some fifteen hundred different Christian sects, all of which quite rightly interpret Scripture according to the individual straw they have happened to grasp. They cannot be blamed for innocent and honest misunderstanding. But one wonders how much they have intentionally been misled.

British Israel points to the name 'British'. In Hebrew, brith-ish means 'covenant man'. There is, as we have seen, only one covenant man and he is the Teacher. Should we presume that he is to spring up in Britain? After all, the peculiar people Israel comprises all the nations of the earth.

Jacob is the younger twin of Esau (sons of Isaac). They are not the twins who so often pop up in mythology. At the end of Genesis 25 Jacob, the younger brother, cheats a hungry Esau of his birthright for a proverbial mess of pottage. This theme of usurped birthright is common: we see it again in the story of King Arthur.

In Genesis 26: 4 Isaac's seed is to multiply as the stars of heaven, which is exactly what happens when Jacob blesses his sons in Genesis 49. He is therefore the supplanter.

Rebekah is Isaac's wife and mother to these boys. In chapters 26 and 27 there is a brief charade. First Isaac pretends to the Philistines that his wife is his sister; then at his death-bed she plots to have the inheritance go to her chosen son, Jacob. In this fashion we see she is the Triple-Headed Goddess who is manifest as Rachael/ Arachne, the wife, sister and mother.

There then follows some very provincial Victorian melodrama in which Rebekah and Jacob plot to deceive Isaac in giving his blessing of inheritance. It seems Esau, the logical inheritor, is a very 'hairy' man; thus Jacob dons kid's skins to imitate his brother, Isaac being blind. But he fears a curse, not a blessing, might come upon him. And the key is in 27:13, where Rebekah says:

> ...Upon me be thy curse, my son...

There is then a display of outright lies and trickery, by which Esau is cheated and the Spider Goddess has her way.

In chapter 36 of Genesis we find that Esau is Edom, the Edomites. We also learn that he took his wives of the daughters of Canaan.

The Canaanites and Edomites, as I have said, are modern Israel. It is believed that Jesus the Saviour was a Jew. Scripturally speaking he is not, and this is itself an important part of his myth. But! Jacob stole the inheritance, the Messianic expectation: the tree. My interpretation is that the hairy Esau is primitive mankind, which is to be replaced by a more highly evolved creature.

I have said that Israel is not an ethnic group, but an evolved humanity from every race on earth. This begs an important question. Inasmuch as there is to be a New Jerusalem, there must have been an old one. We know this to have been the case. But let me be specific. I do not refer only to the land from which the Bible arose, but to the Israel which must be the mirror image of the new. If the new is to be called out of all nations, then so was the old. It is, after all, to be 'reinstated'.

Daniel brings his book to a rather strange and mysterious conclusion. Chapter 12, verse 7 reads:

> And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The important point here is the accomplishment of the scattering of the power of the holy people. This was not achieved in 70 CE when the Jerusalem Temple was destroyed; it only began then.

For example, until Europeans arrived in the Pacific, those people were still governed by their shamans, the holy people. Even up to the time of the expansion of China into Tibet, there still remained, in increasing isolation, groups governed by their priesthood.

This new elect, Israel, is the shamans and magi. Jacob then is an unspecified nation which cheats Esau of his inheritance. This I take to mean that the source from which we were led to believe man's messianic expectations might be fulfilled (the traditional Jews) is a false trail. And this because Israel the chosen people is not a race as such. Hence our Star and Sceptre, which come out of Judah and Jacob/Israel respectively, could be sourced anywhere among whoever Judah (the Lion) and Jacob/Israel represent.

The land of Judea is but a tiny dot, and a very inhospitable one on our planet. Yet more human blood has been shed for that soil than for any place on earth. The false arguments based on Scripture

are quite easily demolished with a little objectivity. I question whether the Church or Jewry lacks that objectivity. If so, why are both the Vatican and the Israeli Government implicated in the Dead Sea Scrolls scandal? And if so, why, even today, are men, women and children suffering and dying because of beliefs that are known to be false?

The institutionalizing of scholarship, as with religion, has led to the establishment of barriers to real understanding, beyond which access is strictly forbidden. In this sense, state education is no different to state religion: it is just another leg of the sacred cow. We are not educated for our benefit, but for the state's purpose. Contrary to what we are led to believe, our actual understanding of history is rather limited. Seeing it through only one gender literally means we see it in a cyclopean fashion. The shameful and pathetic nakedness of the king is, in itself, of little consequence. Shouts from the ivory towers of academia that the king is so handsomely dressed are sufficient to bring bitter tears to the eyes. In such a case, one can understand and sympathize with arguments that suggest the continued intrusion of extra-terrestrials in human affairs. This is a Bandaid argument, but it demonstrates the patient is in need of attention.

Christianity was not alone in trying to win hearts and souls in Rome: it was one of many with similar beliefs at the time. In fact it came close to being bettered by the very popular cult of Mithras, which was very similar in its teachings. Mithras was the corn (wisdom) god who sacrificed the harvest festival bull. It will be recalled that I have argued that the Teacher is born in Taurus. This bull's tail terminated in three corn (wisdom) stalks, which may symbolize either the three pillars of the tree or the three messiahs. The origin of the name Mithras is almost certainly the Assyrian 'metru', meaning rain; this is obviously the word of God falling from heaven in the form of a revelation. In this tradition the Teacher was born from a stone, which is my argument exactly. The long-term disadvantages of the Mithras cult were that it was overtly gnostic and made no pretensions to historicity, as did Christianity. In our kind of age it would not have gone the distance. Not only was Christianity's winning the day miraculous, Mithraism actually prepared and smoothed its path.

Much later, the actual survival of Christianity against the onslaught of Islam — shortly after the death of the prophet — suggests an organization of human agencies on a cosmic scale. Roman

Christianity was, from birth, a very sickly child that survived against all odds.

While Charles Martel and the Franks were battling Islam in Europe (see Appendix IV), but for the Khazars (the ancestors and progenitors of modern Jewry), who were strategically stationed along the Caucasus mountains, St Peter's Church in Rome might well have become the site of a mosque. It is almost as though we have chosen to ignore the most important elements in the history of the last two thousand years.

Plate 2. Approximate extent of Khazaria.

One of these major elements, of which we know virtually nothing, is the empire of Khazaria, which stretched from the Caucasus mountains to the Volga. From circa 635 CE the Khazars were engaged in a war with Islam which lasted over a hundred years. They alone prevented the invaders from crossing this mountain range and entering Europe. Byzantium acknowledged its indebtedness to them for its survival.

'Khazar' is probably nomenclative, describing a vast collection of diverse tribes. Curiously, the Caucasus region is the supposed cradle of the Aryan peoples. As Koestler points out,[22] this makes anti-Semitism void; it proves to be the cruelest joke that history

ever played. This federation consisted mainly of Magyars, Bulgars and Turkic tribes in general. The term 'Turkic' basically means hill people. The English 'tor' means hill, and this seems to be related to Taurus. Abraham is derived from 'father of height'.

The conversion of the Khazars to Judaism happened circa 740 CE. The empire was at its height between the seventh and tenth centuries. Modern Jewish scholarship acknowledges that these people have contributed to the composition of latter-day Jewry.

As they comprised a nation of highly successful and wealthy merchants, Rome, Byzantium and Islam all sought to win them over to their faith. However siding with one of these groups would have put them at war with the others. With the cunning for which they were famed, their chieftain asked the representative of each of these three faiths about the origin and foundation of their separate beliefs. When they all in turn said it was the Law of Moses and the religion of the Jews, the chieftain announced that he and his people would convert to that faith, and they did.

Later, Khazaria was invaded by the Russian tribes to the north and the people were scattered. As 'the Jews', their origins having long since been forgotten, they drifted into Russia and later into Europe.

Thus it was from some smart politicking that the modern Jews sprang. It is from this same little piece of politicking that circumstances have developed to the point that we await a third world war generated by events in the Middle East, and will eventually not be disappointed.

On page 26 of The Thirteenth Tribe, Koestler concurs that the Khazars were not one specific grouping but an ethnic mosaic. The real Khazars were likely a monarchy, similar to an Essene or Templar group of warrior monks. They governed and directed affairs, themselves probably drawn from an admix of ethnic groups. The Judaic doctrine they inherited and left behind may have been an intentional shaping of history.

In the eighth century, there emerged in neighbouring Persia a fundamentalist Jewish sect called the Karaites (Hebrew quaraim = readers, or students of the Law). In keeping with the events that we are uncovering, it is possible that this may prove to be yet another instance in which the people have inherited from their absent masters a set of doctrines they did not fully understand. It is plausible that the warrior knight masters of the Khazars might have been a Templar-type Karaite priesthood who eventually could hold on no longer. When the empire finally collapsed, a nation of converts to

Judaism was scattered abroad. As the priests (holy people) were scattered, the general populace throughout the globe established diverse religions in the shadow of wisdom inherited from their former masters. But the evidence presented so far is not all there is to hand. There are many other sources. Accordingly, we shall see that God was arranging the chess pieces we call history, and that the outcome of these moves is now both inevitable and imminent.

Conclusion

I began by pointing out that there is definite evidence that the committee responsible for the Scrolls dragged their feet. I went on to say that the efforts of John Allegro — a member of the team — to bring matters out into the public arena led to his being hounded by his colleagues. Both Israel and the Christian world have obvious motives for this secrecy, for the Bible clearly points to a false Israel and false Christianity. In this connection I showed that Ishmael is modern Jewry, the bastard son of Abraham.

We have now been introduced to the Liar and the Wicked Priest, the two other characters depicted in the Scrolls. These, I have begun to show, have their place in Scripture. We later saw that the names 'Israel' and 'Jews' appear quite late in the Old Testament and, when they do, Israel is at war with the Jews. This led to a review of biblical stories that make a distinction between a true and a false Israel. I concluded by observing that the Khazars — the ancestors of the traditional Jews — may have learned their Judaism from their neighbours the Karaites.

Taking the notion that the twelve tribes are an allegory for the zodiac and that Israel is not ethnic, the following may reasonably be concluded in respect of a future Israel:

The twelve tribes are twelve divisions of mankind's ethnic makeup. Initially they form a state that will act as a theocratic centre of government; eventually it will govern the entire globe. At its own centre will be the Levites, who in turn are made up of all nations. These separate tribes (ethnic groups) will never interbreed, as evidenced by Scripture. Ultimately this new humanity will increase and the Gentiles (existing mankind) will disappear, at which point the entire population of the world will be made up of 'Israel'. All this has its foundation in the Teacher's revelation, which is itself a means of selecting, or 'calling out' this new humanity. The role of the Antichrist and False Prophet is to weed out the weaklings. And all this is itself the result of catastrophic evolution. My proposal is that the entire Bible is devoted to both aiding and prophesying these events.

9

Nemesis

Within most human hearts there is that spark which ultimately desires to see the victory of good over evil. We have all at some time in our lives been moved to envision that final day when, with swords blazing, we are part of that ultimate victory in which injustice is vanquished and chaos no longer reigns. This is itself the stuff that drives men to the Grail Quest. That he might become that brave knight who defends the young maiden's honour, a staff for the poor to lean upon, one whose presence sets fear in the hearts of those who would do wrong, and one who, with humility, bends the knee and bows low with reverence before the Lady — this is the eternal dream of the poet.

The Qumran War Scroll is poignantly evocative of the light within us which pleads the coming of that great day, but we should not forget that we ourselves are also that dark horde — the sons of chaos and servitors of the Evil One. That great battle must thus first be fought within, and the moment of engagement to war is now. Column 1 section 2 of the War Scroll reads:

> Justice shall go forth unto the ends of the world, ever increasing until all the appointed times of the dominion of Darkness are completed. At the time appointed by God, His lofty majesty shall shine forth through all appointed times for peace and blessing, joy, and long life for all Sons of Light. Upon that day when the Kittim are vanquished there shall be mighty carnage before the God of Israel, for that is the day appointed by Him from the beginning for a war of annihilation of the Sons of Darkness, in which there shall engage in great carnage the congregation of angels and an assembly of men, the Sons of Light and the Sons of Darkness, fighting each with the might of God amidst the sound of great tumult and the war cry of angels and men for a day of destruction.

It goes on to say in column 2:

> During the remaining thirty-three years of the war the men of renown who are called to assembly and all the chiefs of the families of the congregation shall from time to time choose for them warriors for the lands of the gentiles.

Long before the writing of this scroll, Zoroaster had taught, in the sixth century BCE, that the Lord of Light, Ahura Mazda, was now locked in battle with Ahriman the Lord of the Dark. When the Light withdrew from the world, particles remained trapped in qelippot, the evil that binds in matter. Tiqqun (the restoration) would only be achieved when a chosen few among men sought aid from the Most High, who would bring about the end of all evil. It is now clear that the Persian monotheism of Zoroaster predates that of the Hebrews. Furthermore, the writings of the Essenes clearly demonstrate a direct line of descent from Persia to Palestine. This then shows us the enormous value of Professor Thomas Thompson's finding that Israel was created by Persia. We begin now to see a unity in this new history and may intelligently guess that the first priests of Palestine were Zoroastrian magi.

It is well established that the authors of the War Scroll had a very considerable knowledge and understanding of warfare and its intricate strategies. Nevertheless the scroll stretches credibility by presuming that the words written upon the various battle weapons themselves increase the power of the weaponry. In column 3 we read:

> Upon the trumpets of the expeditions shall they write 'God's mighty deeds for scattering the enemy and for putting to flight all the enemies of justice, and humiliating retribution upon all opponents of God'; upon the trumpets of the battle arrays shall they write 'Arrays of God's battalions for His angry vengeance upon all the Sons of Darkness'...

It continues:

> Upon the trumpets of the ambush shall they write 'Mysteries of God for the destruction of wickedness'...

In section 5 these magical words become the names of the tribes and their epithets, and are organized around the cosmic temple. Column 4, section 6 begins:

> And when they enter into battle they shall write on their banners 'Truth of God', 'Justice of God', 'Glory of God', 'Judgement of God', and following this all of their names in full.

Section 7 then goes on to specify the length of each of the banners. But, literally speaking, this product of poetic genius is farcical and not to be taken seriously.

The last line of column V tells us that the first two skirmishing battalions are to go forth with slingshots, obviously opening the battle by casting stones. This may be equated with the Teacher casting the two stones (Sun and Coma) in the cosmic tree. No doubt his battle-cry will be 'Mysteries of God for the destruction of wickedness'.

It is clear and unequivocal that no-one in his 'right mind' would presume that this is an actual description of the final battle. Each of the statements to be written upon the trumpets, banners and weapons is a cabalistic cipher, and the whole document is concerned with the building of the cosmic temple/tree which is a door to the fourth dimension and from whence will come the forces (angels) who will select and destroy those beings who have failed to evolve. The document itself begins by stating when these events must occur:

> [For the Master. The book of the disposition of] the war. The first encounter of the Sons of Light will be to attack the lot of the Sons of Darkness, the army of Satan, the forces of Edom and Moab, the sons of Ammon and the army [of] Philistia and the troops of the Kittim of Asshur, and the offenders against the covenant who are in league with them. The sons of Levi, the sons of Judah, the sons of Benjamin and the exiles of the wilderness shall fight against them with [valour], against all their armies, when the exiles of the Sons of Light come back from the Wilderness of the Nations to make camp in the Wilderness of Jerusalem.

Biblically speaking, the Sons of Light are the sons of Jacob, and it will be recalled that chapter 49 of Genesis sets them in the Last Days. The Sons of Darkness are Esau/Edom. As previously mentioned, this story echoes a common theme in myth, in which there is a stolen birthright, or a false trail in which light and dark appear in opposite roles, or the true Israel turns out to be other than what was believed. If the whole thing is some kind of intelligence test, it would be ludicrous to presume that the distinction between light and dark would be obvious.

It will be recalled that Benjamin (Gemini) sits to the right of the thirteenth stone on the tree. This tribe was the smallest of all, and it

occupied northern Israel, while Judah (Leo) occupied the south after the other tribes were lost. Jerusalem was originally in the territory of Benjamin, but it was later ceded to Judah. Galilee was the name given to the territory of the Benjamites in later times. Accordingly, since they were Galileans the disciples, and Jesus too, were Benjamites, the only exception being Judas, who was a Judean. That is to say, it is Judah (the Jews) who rejects Jesus the Teacher. In Acts 2 it is these same Benjamites who illumine the Scriptures and translate them into many languages. Accordingly this tribe is 'the light-bearer' or 'a light unto the house of Judah'. Thus, Jesus is also a light unto the Gentiles.

It may appear a contradiction, but Paul, who I shall show is the Liar (false prophet) in the Dead Sea Scrolls, was also a Benjamite. He was, however, only so by parentage: Paul was a Roman citizen born at Tarsus, the son of a Pharisee who learned the trade of tent-maker. It will be recalled that the Pharisees are false Jews. It so happens that the Khazars were tentmakers. They subsequently became prominent in the clothing trade in Europe.

The tribe that is to be a perpetual light for David is in fact Benjamin, the Galileans. During the time that it was attached to Judah they were lumped in as Jews, but they never were. The name 'Jew' has become synonymous with 'Israelite', but in fact only the Judeans were so designated; the others were Israelites. In Romans 9: 6 we are told: 'Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.'

Later the Benjamites go into Asia Minor, leaving the Judeans (Jews) in possession of the promised land, and, later still, they too are scattered — by Rome. If we have the wit to see this as prophecy, we have here an amazing insight into the future. For example, five years after the destruction of Solomon's (the Wicked Priest's) Temple, the remnant of Judah and Benjamin go into captivity in Babylon. Without a doubt, Scripture points to Benjamin as the final and ultimate Israel, which we may see is the final and completely evolved new humanity after a number of stumbling steps taken by the Teacher. Accordingly, in Genesis 49: 27 Benjamin is to 'ravin as a wolf who is to 'devour the prey' and 'divide the spoil'. In short, he will exterminate inferior humanity.

As we are seeing, the Bible was not so much written as built. Beginning with its surface text as a basement we find (if the image is not too contradictory) the levels beneath rising high into the air like a great skyscraper. It is exactly the same with the War Scroll,

which, as many have noted, has themes, borrowings and common language with Daniel and Revelation.

Scholarship originally set the composition of this document at around 200 BCE, the purpose being to distance these writings from the New Testament. But this would have had the text predate Daniel (circa 160 BCE), from which it borrows quite heavily. Even if it were set 200 years later, we would still need to ask how the authors knew that Israel would be dispersed in 70 CE and then, in the end times, return. This question is a very obvious and important one, yet to my knowledge it has never been asked. The statement in the scroll must be much more than an inspired guess. The answer can only be that the authors passed through Sirius, the door to the fourth dimension, Coma's womb. We need also to question whether they were writing about a political state that exists today or a poetic concept of an Israel within us all which will be manifest in the future. Certainly, the setting of the Qumran writings in the intertestamental and early Christian period has denied their authors a quite amazing prophetic skill. Thus the question must be asked again: was there ever a nation state called Israel?

Taking both the evidence provided by Professor Thompson and that given here, it is now possible to form an hypothesis as to the origins of ancient Israel and the Bible. Once the magi moved into Judea and took control of the territory, they would have had to create a very sizable population quite rapidly. No doubt trade opportunities and the opening of new lands would have helped, and, quite probably, given a period of some two hundred years in which population and cohesion could take place, this should not have presented too great a problem. Economically speaking, the area of ancient Palestine was of fast-growing importance. What we need to see is that the magi of the Holy Land and the surrounding countries were agreed in their long-term goal. The creation of the Old Testament would have been a major contributing factor in unifying this original rag-bag of migrants. With the magi at the helm, and their promulgation of a monotheistic faith in an apparently pantheistic world, this would have quickly created a nation subservient to the priests. These people would eventually believe themselves to be the chosen of God. We should also remember that there existed then, as there still does today, the idea that the letters of the Hebrew alphabet are sacred. In keeping with my argument that settlement began after the period of the supposed Babylonian captivity, it is not until this time that the present square characters

of Hebrew began to emerge. Talmudic and ancient cabalistic tradition says that they were the actual means by which God brought about the creation. In this kind of situation the population would have actively avoided learning, to which they probably had no access anyway; subsequently the priests created the historical record, which no doubt was well in place by the time the Romans arrived. If all this is so, the ancient state was created specifically for its destruction.

As a hypothetical figure, I would suggest that the Old Testament began to take shape some little time before 200 BCE. At this point, I postulate, the magi began preaching this gospel to the inhabitants of Palestine, as they were themselves developing and producing these books. The conversion to Judaism of the original migrants and their coalescence into a state and later a memory called Israel would have been no more difficult than, and little different from, the conversion of the Khazars.

The Temple which Titus destroyed in 70 CE was demolished, quite probably, only shortly after it had been finished. Let us remember that this was the first Temple on that site and that the Herodians had still been in the process of building it a few years before Titus came along. Herod began its reconstruction and expansion in 20 BCE, and the work continued for about eighteen months. Minor construction and alteration went on until close to the time of its destruction. The building was partially restored by Bar Cocheba in 132 CE, but was levelled three years later by Hadrian, who replaced it with a temple to Jupiter Capitallnus. In 689 CE the site became the third holiest shrine of Islam. The threshing floor is at present within the Haram esh-Sherif, the sacred enclosure of the Dome of the Rock, which is called Kubbet es-Sakhra.

The original Temple would have been destroyed solely to neutralize the power of the priests, whom the Romans also attacked at Qumran and Masada, which were Essene strongholds. In Antiquities 15,10,5 Josephus tells us that Herod honoured the Essenes, who were given special privileges. This was apparently because Manahem the Essene had prophesied his kingship when he was a boy. Fulfilling such prophecy is easy when, like the Druid, you have the power of king-maker. Furthermore, outside the Bible the land was never called 'Israel'. The Romans knew it as Palestine and Judea, and to this day it has retained that name. 'Israel' has always been more of a spiritual concept than a country. If it had

been called Israel, surely Rome would have known it as such. It does not require the removal of many bricks to demolish a badly constructed wall. But there is something here which the poet knows and which can easily be missed. History is aware of itself; it is capable of casting reflections and appearing to repeat and fulfil itself. Time is an illusion; its pages lie together, side by side. Ask yourself what is the primary task of the illusionist? It is to help you create the reality that you desire. But whence comes desire? Exodus 15:13-15 reads:

> Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.
>
> The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.
>
> Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

These verses are an echo of the War Scroll and, as a Last Days scenario, imply that there is no Israel as yet. Later in this chapter, in verse 23, Moses leads the people to the waters of Marah ('bitter'), and Mariam, it will be recalled, is also the sea. These are the bitter words of God which the people in Pisces cannot drink. Verse 25 reads:

> And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet...

Time and again we find that beneath the ludicrous superficial miracle there lies the poetic and more believable truth. Here, for instance, Moses as the Revealer of Mysteries shows the people the cosmic tree, which sweetens the words of God and gives new meaning to Scripture, which, till then, they have found untenable.

In Exodus 17 the people are again thirsty and clamouring for the words of God. This explains Moses' statement in verse 4, where he says '...they be almost ready to stone me'. Verse 6 reads:

> Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it,

> that the people may drink. And Moses did so in the sight of the elders of Israel.

In Exodus 4 his rod has magical powers of its own. When cast to the ground it becomes a serpent; this sits entwined at the root of the cosmic tree. Mythologically, it is the guardian of the thirteenth stone. In chapter 7 the rod is cast down before Pharaoh and again becomes a serpent; the Teacher makes his revelation before the allegorical Egyptians. This time it is cast down by Aaron, whose name means 'illumined'. He is an older brother of Moses, and thus is another mythological symbol of the sun in the tree. In Numbers 17: 8 his rod blossoms while in the tabernacle, and becomes an almond tree. The Aaronic priests are the celebrants of the temple of the sun, the Levites. Moses complained to God that he was not clever of speech; thus God gave him Aaron (Exodus 4: 10-16). It is the raising of the sun in the tree that makes Moses the Teacher eloquent; it is the source of his revelation. In Exodus 4: 27 Aaron and Moses meet at the mountain of God (the tree) after another — allegorical — forty years of separation. It was Aaron (the sun in the tree) who persuaded the people to accept Moses as their leader. Aaron died and was buried on Mount Hor and the people mourned him for thirty days, which must be an allegory for a Great Month. Later, in Exodus 17, Joshua must fight against Amalek. Moses is seated upon a stone, and each time he holds up his hands Joshua's men are successful in battle. The hands symbolize the hand of God which, it will be recalled, is the letter 'yod', which in turn is a flame representing the sun rising in the tree. And, as if to clarify and confirm these matters, the Teacher in the role of David speaks of these things in I Chronicles 28: 19:

> All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

As we have seen, the entire Bible is a series of interlocking myths with only a few major characters. It also harmonizes with the legends of the magi of the entire ancient world; it is therefore quite legitimate to look for clues in otherwise unrelated traditions.

A parallel to the story of the rightful heir to the kingdom is found in the Arthurian material. This also clarifies the matter of the Liar and the Wicked Priest, the other two major characters of the Dead Sea Scrolls.

When Arthur was an infant, Merlin took him from Uther, his father, and gave him in adoption to Sir Ector. The boy grew up with Ector's son Kay as a brother. On the death of King Uther, Merlin initiated a contest of swordsmanship to find who should be king. Kay, it transpired, had forgotten his sword, and he sent Arthur to fetch it. Unable to do so, Arthur took the sword from the stone and gave it to Kay, who then falsely claimed that he himself had drawn it from its place, and thus that he should be king. His father, realizing the ruse, returned the sword to the rock in which it had been found and bade Arthur draw it out — which, of course, he did.

Likewise Genesis 38 contains a marvellous story which manages to kill two mythical birds with one stone. It is important to note here that 'Jews' are Judaites. Tamar (palm tree), who I propose is the Goddess of the thirteenth stone, gets herself pregnant to her father-in-law, Judah, by playing the harlot. She conceives twins, who are born in a strange and now predictable way. He who is to be called Zarah puts his hand out from the womb (raises the sun in the tree) and the midwife ties the scarlet thread around it, denoting his inheritance of the throne. But it is his brother Pharez who is born first. Thus, as mother to both Israels — the true and false Jews — Tamar is an incarnation of the Goddess. Subsequently there is a major dispute as to who is heir to Judah — the Jews. But it is those born last (Zarah) who are to inherit. At the time of the Exodus from allegorical Egypt in the Last Days, the line of Pharez (the older Jews) go into Palestine. The Zarah line have wandered off into the mists, no doubt, of a Templar Avalon. Curiously enough, Josephus in Antiquities 11,5,2 tells us there are two tribes in Europe and Asia subject to the Romans. In John 11: 52 Jesus the Teacher is to gather together the 'children of God that were scattered abroad'.

In the second part of the story, the genealogy goes on to show that the descendants of Pharez produce the line of David (shepherds) while Zarah's royal thread is antecedent to the Sceptre. This line is the sceptre that did depart from the false Israel. The true nation, it transpires, retained it. As in the story of Arthur, so with Zarah and Pharez: the true king comes unknown and crowned by Merlin the Star in the Last Days, on behalf of the Old Ones. The lineage of David presents an apparent contradiction here, but this will be clarified.

Biblically speaking, it is after the destruction of the House of David — the ancient magi priests — that the people cease to be 'the House of Judah' and become 'the nation of the Jews' who occupy Judea. Zarah and his kin arguably wander off to the

north-west (Europe?), this being where we will find the Sacai or Saceasunni (sons of Isaac) — refer Genesis 21: 12 and Romans 9: 7. These Saxons may also have been the biblical egel/engel, meaning bull. This ties in well with bull worship in Britain and may provide the source for the name 'English'. 'Ish', it will be recalled, means 'man', and Abraham is Taurus. Thus it may also be argued that, as 'brith' means covenant, 'brithain' would mean covenant people.

Seeing this as a future event, Matthew 23: 2 implies that the Jews sit falsely upon the seat of Moses, which is one and the same with the seat of David — the Teacher, the son of the Taurean bull. In John 8: 39 Jesus tells the Jews they are not Abraham's children. In Revelation 2: 9 we read:

> ...I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Revelation 3: 9 says:

> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie...

In a future tense where we have an alternative Israel, these passages make sense. But let us remember that we also have alternative Christians of every race.

Most importantly, the story of the young Arthur giving the power of the stone to his step-brother tells us that the false Messiah, who I shall show is the biblical Satan, will come first and that he will probably be Jewish in the general and accepted sense.

In II Samuel 2 David the Teacher, after the death of Saul, is made King of Judah while Ish-bosheth, the son of Saul, is made King over Israel. That is to say Paul/Saul the Liar is the priest (Judah) and Ish-bosheth is the Antichrist who is made king of modern Israel. In this respect, Scripture presents us with two contradictory statements, I Samuel 28: 6 and I Chronicles 10: 13-14. Nevertheless in the latter passage God slays Saul and gives the kingdom to David. Among his dominions, which he held for two years, was that of the Ashurites. Ish-bosheth means 'man of shame', and it is highly unlikely that anyone, including Saul, would name their son so, nor is it likely that any man would retain such a name. What we have here is a parallel of Paul/Saul's breakaway Christianism from that which is being taught by the Righteousness Teacher in the Last

Days and which is reflected in Paulism becoming the foundation of historical Christianity. It is Paul who says that Jesus is God made flesh — and he will say the same of the Antichrist. This is what identifies Paul as the Liar. This is what is meant in the Scrolls by 'the Spouter of Lies'.

Earlier, as we saw, Lucifer is the Antichrist in the Old Testament, and we may now see Paul as a man who worshipped the Beast in the New Testament. Just as there is due to come a true prophet and Messianic King, there shall also be a false prophet and an Antichrist who fits the role of Lucifer. That is to say, in keeping with the story of Paul, he must — after the Teacher's death — proclaim a vision which later is fulfilled by the Antichrist/Lucifer, who declares himself to be the Messiah. In Revelation 13: 3 the beast is 'wounded to death' and then healed. In 13: 11-12 we seem to have a Paul-type Liar who is like a 'lamb', and his 'word' causes the worship of the beast. This would indicate two separate characters.

In Scripture Paul is a persecutor of true Christians before having his vision of the risen Christ. He is never an apostle of Jesus, and his teachings become the foundation of false Christianity. The Scrolls speak of someone who persecutes the Teacher and leads much of Israel astray. We shall get to this anomaly in a moment.

My argument is dependent upon how one views the Wicked Priest and the Man of a Lie/Spouter of Lies. Geza Vermes holds that they are different, while others see them as identical. The fact is that the evidence is inconclusive. The unquestionable logic is that in a Last Days scenario there have to be a priest of truth and an anointed king with their deceitful counterparts, and mankind must make its choice. Each side must appear truthful and right, response being contingent upon the spirits of truth and perversity which inhabit the individual. With the objective being to eliminate perversity and bring salvation, these men are catalysts. In the commentary on Haba-kkuk 2: 5 it is said that the Wicked Priest is called by the name of truth when he arises. That the Teacher should teach a conservative and occult doctrine from his revelations can only serve to make him appear evil in liberalized societies which loosely hold to a watered-down system of belief. It can also be added that at this point we are forced into a decision as to whether the Scrolls and Scripture are ancient documents expressing a failed and unfulfilled dream and are now of only academic interest, or that they are inspired and instruct us for the immediate future. If the latter, then Jesus the Teacher is not a historical figure but a prophecy to be fulfilled.

Had the Bible always been as easy to understand as I am hoping to convey, our ignorance of it and the diverse and mutually contradicting religious sects, which dispute with each other, would never have come about. Furthermore, it must be understood that we are not concerned here with becoming another useless appendage to this mindless body. I trust that, at least thus far, I have shown that I have no interest in engaging in religious polemic or exegesis to support some innovative but equally futile religious movement. My sole purpose is the unravelling of a complex series of myths. In so doing I am exposed to the very same criticism that these diverse sects aim at each other. For example, I have used the term 'spiritually evolved Israel' throughout this book. In Romans 9: 3-5 Paul argues against any spiritual Israel, and does so with support from scriptures such as James 1:1, I Peter 1: 1 and Revelation 12: 17. Thus I might be said to be in error. But, as a convenient method of conveying the idea of spiritual evolution, I use the term without hesitation. Certainly, I totally deny the traditional concept of ethnicity, but this stance is supported by commonsense anyway. I suspect that, interestingly enough, the evolutionary factor that will allow people of all races to become Israelites is a genetic one.

In my analysis of the letter of James (below), I Corinthians 11:18ff. stands in contradiction to James, where one body of the Church is poor and the other is not. It is this literalism which has fed the numerous sects which often appear like gangs supporting opposing football teams. The Scrolls themselves highlight the underlying myth that disunites the surface text. So it must be understood that if, for example, Scripture had been written in such a way that James and Paul were seen to be in total opposition, the entire structure of religious history might have been quite different: there is always the cross-breeding of theology which allows some kind of unity. This, again, is not my concern. I seek to go beyond this literal juxtaposition; I am concerned with investigating the Scrolls' idea that there are hidden mysteries in Scripture.

In the matter of Paul and the Jerusalem Church, the New Testament presents sufficient data for us to draw parallels with the Scrolls. At some future time, when the Teacher's followers are the only true Jews in the world, Paul with his emphasis on faith in the resurrected Jesus (Antichrist) brings his message to Gentiles who cannot become Jews. He waters down the message and causes schisms within the Church of the Jews (Acts 9: 23 and 15: 5). Paul's

deviation from the teachings of James and his brush with Peter are shown up in Galatians 2 and 3.

The matter of Paul as the Spouter of Lies thus needs to be looked at through James, who ideologically is opposed to his teachings. Very simply, for Paul faith in the crucified and risen Christ is enough. James's Church in Jerusalem insists on total adherence to the law. The entire tenor of his letter is to warn, exhort and give instruction in the law. We may see from James 2: 3-5 and Galatians 2: 10 that the Jerusalem Church are Ebionites (Ebionim = the poor). This gives us a direct link to the Scrolls, where the community is so designated. The letter accredited to James in the New Testament — and it is important that this should be understood — not only gives us a direct line with the Qumran Scrolls, but is in many respects the antithesis of Pauline doctrine and, by implication, the antithesis of what we know as modern Christianity. As to this letter having any relationship to any James at all, we find that its origins are quite spurious. It must be said, and I do not think it an exaggeration, that for modern Christianity all but the writings accredited to Paul are not only superfluous but they contradict him. Again in very simplistic terms, in common with the literature of Qumran, the New Testament writings, excluding those attributed to Paul, present a legalistic community for whom 'works of righteousness' far exceed the value of faith. Paul presents and worships a dead god where the other writings — with the possible exception of the mystical John — present a reluctant hero forced upon the world stage by his wisdom. They do not see him, nor does he see himself, as anything more than a man with a new revelation. Had an historical Jesus been divine, there surely would not have been any reluctance displayed in his mission.

To make my point regarding the ease with which Scripture is brought into question, let us make the following examination of James the Just, who in translation might equally be James the Righteous. In Matthew 4: 21 and 10: 2 he is a son of Zebedee and brother of John. I have already suggested that, mythically speaking, John the apostle could equally be John the Baptist. It will also be recalled that Nostradamus speaks of the Teacher, the Messianic King and John the Baptist as brothers. In Matthew 17: 1 James and John are brothers. Mark and Luke support James being the son of Zebedee and brother of John. In Acts 1: 13-14 we have James the brother of John in company with James the son of Alphaeus. James the son of Alphaeus makes his only appearances in Matthew 10: 3,

Mark 3: 18, Luke 6: 15 and Acts 1: 13 as above. There are also three references to James the son of Mary — not to be confused with Mary the mother of Jesus and James the brother of Jesus. In Acts 12: 2 James the brother of John is put to the sword. This is helpful because we now have one less James in the crowd to confuse us. But the plot thickens. In Luke and Jude we have two references to James the brother of Jude. Matthew 13: 55, Mark 6: 3 and Galatians 1: 19 make direct references to James the brother of Jesus; then there are sundry other appearances that have been used by interpreters to create a history of this character but which, under the circumstances, are open to question. The all-important point is that Luke has no reference to James the brother of Jesus, and Luke is concerned with Jesus the Righteousness Teacher. What we really need to know is which particular James is brother to which particular Jesus. His exclusion from Luke as related to Jesus must make him brother to the Jesus in Matthew.

The answer to our Jimmy riddle lies in the Scrolls, particularly those unearthed by Eisenman and Wise and published in The Dead Sea Scrolls Uncovered. As an indication of the link to be made between the Scrolls and this particular aspect of the New Testament, Barbara Thiering in Jesus the Man has concluded that James was the Righteousness Teacher and Jesus the Liar. But I disagree.

In the Scrolls the ministry of the Teacher (the Jesus of Luke) is concurrent with his persecution by the Wicked Priest. In the gospels, Jesus dies before Paul appears on the scene. So it is logical, in the light of the numerous incarnations of the Teacher in Scripture, that he should also make an appearance as James the 'spiritual' brother of John and also of the Messianic King Jesus of Matthew and be a son of Mary the Goddess. Thus, mythically speaking, James is another version of the Teacher. In this way, this man in the character of James is able in Scripture to play out his role with Paul without making the comparison between the Scrolls and New Testament too obvious. Theoretically, the mysteries have been hidden for him to reveal and, as I have implied, if the links between Scripture and the Scrolls had been very obvious, the problem would have been solved long ago.

With the Bible's history being what it is, it is impossible to grasp and economically explain the concepts we have before us. The vast panoply of diverse religions and beliefs that have sprung from Scripture have done so because of total ignorance regarding its true nature. Everyone took the surface text seriously. Its total lack

of seriousness may be exemplified in the story of the birth of Isaac, who was born to Sarah when she was 91 years old and her husband, Abraham, who was 101 years old — refer Genesis 17: 16-19; 18:10-15; 21:1-8.

The formula is simple. Abraham, it will be recalled, is Taurus and the Teacher is a Taurean. Sarah is the Goddess of the thirteenth stone and, in Hebrew, Isaac means 'laughter'. When God made the covenant with Abraham He told him he would have a son who would father many nations which, as I have said, is the result of the Teacher's revelation. Abraham laughed because of his and Sarah's age, so their son is called laughter. The point is that the Goddess bears him when she is old, at the end of the age. But one must wonder here as to who is laughing at whom. From the dawn of Pisces two thousand years ago, the coming of the kingdom promised to Abraham has been awaited. Most people have given up waiting. The Bible seems too old to bear fruit, and anyone suggesting — now — that the kingdom of heaven is at hand would be laughed at. After all, it contradicts all accepted wisdom.

In the birth of Isaac as another incarnation of the Teacher (the son of Abraham/Taurus), although the Goddess is near her end, just before she reincarnates in a new age, at the terminus of Pisces she bears the man who, in wisdom, is fathered by Taurus, and this is a great source of laughter. What he must find in Scripture is, literally, laughable.

In Genesis 15: 16 Abraham is told that his children shall inherit the promised land in the fourth generation. This seems quite in order, given that a generation is an age. Hence, we have Abraham (Taurus), Isaac (Aries), Jacob (Pisces) and Reuben (Aquarius). There is no contradiction here: the Bible is somewhat repetitious in its plots, but it is economic in its utilization of characters. While Isaac as a son of Taurus is, in character, the Teacher, genealogically speaking he is also Aries, the son of Taurus. If we are to speak of contradiction, we find it in the surface text in Genesis 17: 8, where God says He will give the promised land to Abraham himself. This scripture is a confirmation of Genesis 13:15, where God says:

> For all the land which thou seest, to thee will I give it, and to thy seed for ever.

In Exodus 32: 13 Moses reminds God of this promise, so it cannot be said that this is scribal error. The fact is that it is only with

Abraham as Taurus and Reuben as Aquarius that these writings can be totally harmonized. Furthermore, historically speaking, these scriptures are more examples of the fundamental nonsense of the traditional view. Abraham, biblically speaking, was born in 1996 BCE and, no matter how it is viewed, his seed have not permanently held the land for the past 4000 years. If the reader should think this a matter of purely academic biblical speculation, he should be made aware that it is because of these verses that we are told daily of the death and destruction which has now become an intrinsic part of Middle Eastern affairs. One example of this is the shrine in Hebron that is claimed to be the burial site of Abraham. It is in fact no more than about 2000 years old. It is at this 'sacred' site that Jews and Moslems fight and kill each other for the exclusive right to worship the stars of Taurus.

I predict that, because of these few scriptures, in the not too distant future much of mankind will be annihilated. One possible example of this catastrophic dispute of the future is where in Acts 7: 5 the Spouter of Lies says that God gave Abraham 'none inheritance'. Another scriptural contradiction solved, but it does not alter the future.

Conclusion

The argument has been expanded a little further with evidence that Israel and the Temple appear much later in history than has been believed.

I have also expanded the roles of the Wicked Priest and the Liar to show that, like the New Testament epic, the Old Testament too is part of this Last Days story.

We shall later hear much more of Merlin and King Arthur, who have been introduced as the Star (Teacher) and the Messianic King Jesus who draws his sword (power) from the thirteenth stone.

By showing that the numerous Jameses in the New Testament can be reduced to James the brother of King Jesus, I have identified him as another version of the Teacher. According to my further argument, this minor epic was created to allow the Teacher to play out his role with Paul the Liar without giving the game away. Without James, the New Testament story would have been too similar to that of the Scrolls.

Finally, what is the connection between the War Scroll and Revelation? Did John take a copy to Patmos, where he is supposed to have written his apocalypse? If so, how did he obtain this text in the first instance if he was not a pagan Essene?

10

The Law and the Profits

The story of Isaac is easily shown to be yet another version of the elements we have discussed. There is a contest between him and Ishmael, who, like Jacob (real Israel), became the father of twelve sons and a daughter (refer Genesis 25). His wife is an (allegorical) Egyptian. And his only daughter? She is given in marriage to Esau (the false Israel). In the fourth chapter of Galatians, Paul the Spouter of Lies allegorizes this story to show that Jesus sets men free from the law — another example of the Bible scribe poking fun at the literalism of the traditional interpreter. But the unveiling of Scripture by Jesus the Teacher must include the revealing of the real Israel and Messiah, and thus the Jews seek to kill him (refer John 7:1).

When Reuben rogers Jacob's concubine (Genesis 35: 22) — in Pisces the female is in bondage so she is not his wife — mythically speaking it is established that, though he is the firstborn of Jacob, he does not have the role of the sun. By taking Jacob's place in his bed — 'thou wentest up to my couch' — in the sequence where Jacob is Pisces (Israel in captivity) and Reuben is Aquarius, it is established that Reuben is the next and new age. In Genesis 37: 2 it is Joseph (the sun) who blows the whistle on Reuben's committing his dastardly deed, the sun declaring a new sign (Reuben usurping Jacob). In verse 3, Joseph's receipt of a coat of many colours, which makes him the creator of the rainbow — a sign of God's covenant with man — is the same as Reuben sleeping with Billhah, because it is declaring roles and identities. In Genesis 28: 11ff. it is established that:

1. There is a stone of Israel.
2. It is the means by which God speaks to man.
3. By God's changing Jacob's name to Israel in this fashion, it is clear that the stone is the means by which Israel is created.

In Genesis 49: 22 Joseph is described as a fruitful bough with branches by a well, that is, a tree with its roots close to water — the words of God. In verse 24 it is from Joseph that the 'stone of Israel' is to come. It is with this stone, which Jesus says the builders rejected, that the divine right of inheritance of the priest kings of Judah is established. See also I Chronicles 5:1.

In keeping with God being the sun and thus this stone, which

man has turned his back upon, Isaiah tells us the following. In 28: 2, the Teacher is a mighty one of God who will come with a mighty, overflowing flood of God's word. In verse 16 God will lay a foundation stone in Zion; in verse 19 it will be a vexation to understand the report of these words of God. Daniel says the unrighteous will not understand when the Bible is opened, and in John 1: 5 we read 'And the light shineth in darkness; and the darkness comprehended it not'.

In Isaiah 28: 21 the Lord will perform a 'strange work' and bring to pass a 'strange act'. In 33: 16 the Teacher's defence will be munitions of rocks; like David he will hurl stones. God is thus termed the 'rock of salvation' who in Genesis 17: 1-5 makes Abraham (Taurus) the father of not one Israel but 'many nations'. In Genesis 17: 6-7 kings will come out of him and Sarah, and in verses 15-16 Sarah is to be the mother of nations (plural).

It should be noted that the hovering of Israel from twelve to thirteen tribes and back again is not isolated to the matter of the role of the Levites. Joseph is not a tribe, and this leaves him free to pass from one sign to the next. Thus, with Joseph the sun as his father, Jesus declares in John 14: 2 'In my Father's house are many mansions...', the houses of the moon on the ecliptic. So, with the exclusion of Joseph and the inclusion of his two sons, the twelve become thirteen and then twelve again with the exclusion of the Levites.

It is during his father's lifetime (Jacob = Pisces) that Joseph goes off to serve the Egyptians and becomes the root cause of Israel's captivity. The families follow Joseph into Egypt, where they become slaves. Thus, the sun enters Pisces and the nation is in bondage. Now, even the period of that captivity is open to question — whether it was 400 years (Genesis 15: 13), chronologically 215 years, 430 years (Exodus 12: 40), a period of affliction lasting about 80 years or a period of distorted genealogy in Acts 7: 6. A sensible Josephus, in Antiquities 2,15,2, makes it 215 years. This presents a very good example of how superficial Scripture is openly contradictory. Things are never quite what they seem.

In Genesis 46: 26 there are 66 direct descendants of Jacob/Israel who go into Egypt with their wives. In the following verse there are added Joseph and his two sons; thus 66 + 3 = 69. Somehow, the author of this verse arrives at a total of 70. Acts 7: 14 makes the number 75. By the time of the Exodus which we will generously assume as 430 years, the 66 + 3 has, I assume, become about three million. This I conclude from Exodus 12: 37 and Numbers 1: 46,

where only males are numbered. If one follows the chronology carefully, the captivity could not have been longer than 215 years, as I have pointed out. This would have left Israel with a breeding programme so intense that there would have been little time or energy left for slavery to a nation of beleaguered, bemused and disenchanted Egyptians, whose virility was demonstrably wanting.

The means by which Israel finally achieves its freedom from bondage is established in the first fifteen chapters of Exodus. This comprises ten judgements, which are the ten-sephiroth Piscean tree, and thirteen miracles, which clearly begin with the 66 books of the Bible and the 70 elders of Israel.

Thus, it is at the end of the Piscean captivity that Moses the Teacher receives the Law written upon two stones, after the people of the sun and the zodiac have escaped from bondage. The two stones, it will be recalled, are Coma and the Sun. Thus the Old Testament legislation is not wiped away by the crucified Jesus, as Paul will have us believe. Biblical law is specifically for Israel in the future, and this gives us considerable harmony between Scripture and the Scrolls. In Exodus 19: 8 the new people gives its verbal and contractual word of acceptance of this law to God, a code dealing with the Kingdom of God 'on earth'. In complete harmony with the War Scroll, it is after the total destruction of Esau/Edom (the rulers of the land of Israel in the Last Days) that the real nation will be established. Thus the fact that Jacob and Esau are twins makes the point that at this time there are two Israels — one, the apparent heir, is to lose its birthright and the other is to gain it.

The perennial problem with the Scriptures is man's search for the miraculous. The world in which we live is the absolute miracle. The Bible is not a foundation for any sort of religious ecstasy or self delusion: it recounts events as they will fall, as God works His will through evolution. It also lays down a ground plan by which this is achieved. Irrespective of who is right or wrong, or how much they may be offended by the reality that shatters their religious dreams, they piss their self-righteousness into a gale force wind. God the unknowable remains unmovable.

Down here on earth, each and every one of us, including the saints, are bound by the limitations of the flesh. All debate as to the life, or even lives, hereafter is irrelevant mass debating in which people indulge because their stomachs are full and their heads are empty. Presupposing that there is somewhere some kind of sanity, how can it be that a minority can devote so much time to building

spiritual fantasies while all around them is poverty and desolation? Psychologically, they may be excused on the principle that these illusions are the product of an escape mechanism which comes into play when reality becomes too harsh. That we excuse it does not mean that evolution will countenance it. Though Jesus walked on water, his detractors danced on fire at the stake. Where he turned water into wine, the Church made large amounts of gold from a little straw. But you cannot sell a product for which there is no market. If one examines the relationship between a prostitute and her client, it is impossible to distinguish who is exploiting whom.

But the search for the miraculous does not end with Jesus. It continues today with past life regressions, flying saucers and the channelling of thirty-five-thousand-year-old demons from ancient civilizations that never existed. The Bible tells us that the dead know nothing, that they sleep until judgment day.

Evolution and the real world detest such weakness, and it is periodically eradicated. How we feel about this is irrelevant: God does not consider the opinions of the weak and foolish. By this I do not imply that any one of us is wise; my point is that we must now urgently abandon illusion or suffer the consequences. We cannot play the role of dreamer when we are nothing more than a small part of God's dreaming; the dream cannot become the dreamer. My own findings are not necessarily total truths, but they are absolute and total evidence of our degree of self-delusion. Irrespective of what you or I believe, that which is to occur will occur. Our opinions will not be sought. If you choose the role of a sheep, you must accept being led to the slaughter. The universe is causal and everything has its price. There is none more exciting and beautiful, none more giving and bounteous, than nature. But she is also an extraordinarily harsh mistress. As our mother, she births and nurtures us. As our wife, she is tender, sensuous and caring. But at the day of death she consumes us. As a woman, she cannot love a weak man. Her femininity seeks to be conquered powerfully by one who will seed her with healthy children. This is the nature and truth of things: she births us, mates with us and, like the spider, finally consumes us. Oh so sweet, but bitter-sweet, are the gifts our mother brings.

We are all familiar with the myth that during the desert wanderings God provided manna and quails to feed the people. This, again, is miraculous. What is rarely mentioned is that this supply was, from time to time, cut off to drive home the message that the

law was not open to debate. God was at the helm and was setting the terms and conditions. This, like all Scripture, has many meanings; we may interpret this in relation to the Liar, who offers unconditional food — spiritual nourishment — which proves to be no food at all. Likewise, in Exodus 17:1-7, God tests the people by leaving them without water (His word), but the miracle that is remembered is that Moses drew that water from a rock by striking it with his staff. The Hebrew in this instance is 'tsar', which does not imply a piece of masonry among many: it refers to 'the rock', the thirteenth stone.

Biblical law is often harsh and uncompromising. The Liar serves God's purpose by separating those who are able to face reality from those who prefer to play with spiritual toys. It is clear from Hebrews 9: 22-23 that Christ — not Jesus — makes the necessary blood sacrifice; it is the menstrual emission that cleanses the sin of the womb. In this sense alone Christ did die for us and it is only in Christ that we shall find life. Thus all flesh is the product of the sacrifice of the womb. This blood is of the dark magic manifest in a very real world. Ultimately, contrary to what we are led to believe, Isaiah 43: 11 confirms a harsh truth:

> I, even I, am the Lord; and beside me there is no saviour.

Nowhere in these texts are we dealing with religions; it is all a matter of our individual and collective ability to face and deal with reality. The heart of Paul's lie is to be found in the second chapter of Ephesians, where verses 15-16 read:

> Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
>
> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

In this, he is specifically saying that faith in the slain Jesus sets us above the law.

In the second chapter of Colossians, Paul the Liar spells out his blasphemies. In verse 3 he acknowledges the role of the Teacher, which he must establish as the major characteristic of the false Messiah:

In whom are hid all the treasures of wisdom and knowledge. Verses 9-17 are the crux of the matter:

> For in him [the resurrected Jesus] dwelleth all the fullness of the Godhead bodily.
>
> And ye are complete in him, which is the head of all principality and power:
>
> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
>
> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
>
> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
>
> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
>
> And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
>
> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
>
> Which are a shadow of things to come; but the body is of Christ.

These verses raise a considerable number of questions, not least of which is Essene abhorrence of animal sacrifice. They will certainly help the non-specialist to see that, contrary to assertions, superficial Scripture does not harmonize: in fact it is full of glaring contradictions. This is why, as I have said, there exists such a plethora of Christian sects.

It is only when we realize that the Bible is relating a future event that we see why Paul contradicts his fellows. In the tradition of the true initiate, Jesus the Teacher is promoting the Law which 'has been slacked'. Paul literally says that it is enough to worship the Beast, which according to him is salvation. This, as an historical reality, is a shadow cast by events that will occur when modern Israel builds the Temple in Jerusalem. Then the false Messiah will proclaim himself, and in so doing will meet the religious aspirations of Christians and Jews alike. The economic dominance of the

West and the economic and religious domination of that power by Israel and worldwide Jewry will, with the development of modern technology, give the Beast complete control in a very short time. With people not able to buy or sell without the mark of the Beast, his power will be total. In a world in ever-deepening crisis (perhaps after a major collapse of the international monetary system), with a decline in education, mass media communication, the means to effect electronic transfer of money, he will be welcomed with open arms. Particularly if, as a religious phenomenon, he restores order after chaos, order which will give him absolute power.

Paul's lies regarding the Messiah from modern Israel are confirmed in Acts 2: 30, where his saviour is to be the fruit of David's loins, the Pharez of Judah. This is a typical example of Scripture painting a continuous picture of two Israels. In Matthew 1:18 — and this is an extremely important point — Mary conceives, not from the fruit of David's loins, but of the Holy Ghost. In Matthew 1: 3ff. this 'Davidic' bloodline goes through to Joseph — David is the Teacher and Joseph the sun — who was not the actual father of Jesus in literal Scripture. As a mythological construction, the first chapter of Matthew may be seen to introduce the birth of the real messianic King Jesus into a genealogy which then may be seen to have no blood relationship to him at all. That is, he is born of Mary, for whom this genealogy has absolutely no relevance, and sired by the Holy Ghost, who is equally unrelated to anyone mentioned. But if we translate 'Holy Ghost' as implying a spiritual rather than a physical birth, this becomes a different matter again. Thus King Jesus (the Messiah) may arguably be spiritually born from any race on earth. To emphasize my point, the genealogy in Matthew may well be a religiously inspiring fairytale, but it is legally and actually totally nonsensical. Paul's lies must then include the claim that his Messiah is a direct descendant of Pharez, son of Judah and ancestor of Solomon, the builder of our non-existent temple. But Solomon was not the only son of David the Teacher, who, no doubt, will have many spiritual sons conceived by Mary the Goddess and the Holy Ghost.

The genealogy in Matthew confirms these findings by presenting us with a major scriptural contradiction. Deuteronomy 23: 3 reads:

> An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

Ruth was not only a Moabitess, she actually had one of the books of the Bible named after her. It may be found between Judges and I Samuel. Ruth married Mahlon of Bethlehem-Judah (Ruth 1: 2-4). According to Ruth 4: 13 she married Boaz, who, 'when he went in unto her, the Lord gave her conception'. In the genealogy of Jesus at Matthew 1: 5-6, Boaz begets Obed of Ruth and Obed begets Jesse, who becomes the father of David the King. Historically speaking, this makes David and subsequently Jesus of Moabite blood. According to Deuteronomy 23: 3 this would exclude them both from Israel. Thus, with cunning, and demanding that we examine Scripture with care, the genealogy in Matthew is both a description of the spiritual birth of the Messianic King and a genealogy of the false Messiah. Quite clearly, faith in Jesus is not enough, nor can we dismiss the Bible as a hotch-potch of disconnected fables. II Chronicles 2:13 reads:

> And now I have sent a cunning man, endued with understanding...

Verse 12 says:

> ...Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

The house he must build is the cosmic temple.

The Wicked Priest was known by the name of truth when he arose (1Qp Hab viii 8-9). He becomes the nation's leader; he 'rules over Israel'. He robs both the rebellious and the people; that is, those who follow him and the Gentile nations over which he will have dominance. He builds the city (New Jerusalem) with blood and therein commits abominations and defiles the temple of God. So, logically, he is the builder of the temple (of the sun). He is eventually captured and put to death by someone who is his rival and is foreign (not an Israeli or traditional Jew). He is put to death by the Messianic King. This agrees with the idea of a competing spiritual Israel made up of all nations and choosing its leaders without any preference for race.

The Wicked Priest does two major and important things: he pursues the Teacher and is eventually responsible for doing away with him. He also tries to cause the Teacher and his followers to

break the law of rest on the Day of Atonement. From this I postulate that, as a result of the revelation, the Wicked Priest learns the secret of entering into the stones of fire and thus speaks to the gods. This must become a major means by which he appears to perform miracles and subsequently obtains power.

He begins as a righteous man and may even amaze the world by his power of prophecy. In his pursuing the Revealer of Mysteries, he must initially do so in order to obtain more information as to the means of entering the tree. In this sense David/the Teacher/ the Star (Judah) — which is the sun in the tree — is a spiritual parent of twins: he fathers both the true and the false Messiah. He, being the Star/Sun, does so upon his sister Coma, who is thus mother to both Light and Dark. This sets both of them in the realm of the 'Old Ones' or 'Deathless Ones', who are above these forces, this being the realm of God where good and evil serve His purpose. For example, in the Damascus Rule (CD 1,14) the Scoffer shed waters of lies (false doctrines) over Israel, but the Devil can only, like the lion, prey upon the weak and feeble-minded.

Now, our argument may come full circle. All we need do is look more closely at Solomon and we shall see the poetic genius and absolute completeness of the 66 books of Scripture, which stand as a circle of megalithic stones denying the existence of linear time.

When contrasted with his spiritual father, David, a humble stone-throwing shepherd (mage), Solomon is one of Scripture's suspicious characters. David cast only one stone (the thirteenth), Solomon built an entire (theoretical) temple of them, yet God loved David so much more. Solomon is unquestionably another mythological incarnation of Lucifer, who was the son of the morning Star/Teacher. Like Lucifer, he began with great wisdom and spoke to God, who loved him. Likewise, as with Lucifer, wealth, sex and power eventually brought him to disgrace. Interestingly, Elisha the prophet, who was the spiritual heir of Elijah (the Teacher), followed him around, but Elijah would have nothing to do with him (II Kings 2). Ultimately, God gave Elisha a double measure of Elijah's spirit. It is Bible stories such as this that add to the difficulty of deciding whether the Liar/Scoffer of the Scrolls is one person or two. But let us return to the heir to David's throne.

Solomon is a descendant of Pharez/Judah, the apparent Jews, but was begotten by David of Bathsheba. In Judaism, bloodlines are matrilineal. This woman was the wife of Urias, a soldier in David's army. She and David had an adulterous relationship, and, after

arranging Urias's death, David married her and begat Solomon. This, by the way, makes the biblical Jesus a descendant of an adulteress as well as a Moabite. This in itself is scripturally untenable, particularly for the man proclaimed to be the son of God. According to biblical law — and the law in Scripture is the fundamental — David and Bathsheba's crime was punishable by death. This would have given us no Solomon to not build a non-existent temple and no Jesus to fail in his prophecy that it would be completely destroyed, and the world would then have been minus one filthy idol, and you and I would not be unravelling this very messy ball of wool.

Tradition says Solomon built the Temple in thirteen years. Obviously, he set down one stone per year. This raises the question as to where he got his precious stones. Solomon is famed for his wealth, which was so great and so quickly acquired that the only way it could have happened was for him to have gained complete control of the financial system and receive tribute from every nation on earth. This is what I say will happen.

His mother's name, 'Bathsheba', has some interesting connections. Shebah, in Hebrew, is both 'seven' (the place of the Goddess on the tree) and 'oath', the taking of which is scripturally forbidden. In Genesis 26: 32-33 it is the name of a well dug (while in search of the words of God) by the servants of Isaac/the Teacher. In Isaiah 60: 6, Jeremiah 6: 20 and Ezekiel 27:22 and 38:13, the kingdom of Sheba (the Sabeans) is seen to consist of traders in precious stones. The Queen of Sheba (the Goddess) visited Solomon (I Kings 10: 1-13; II Chronicles 9: 1-12); this puts her in juxtaposition with his adulterous mother, Bathsheba, who is obviously the Goddess of the Piscean tree. Sheba in Joshua 19: 1-2 is a town allotted to Simeon, who is Pisces. Sheba was also a Benjamite who was jealous of David's power (II Samuel 20); ultimately a wise old woman had them throw his head over the town wall. But, finally, it was Solomon who was responsible for the destruction of the kingdom of Israel, after he had brought it to its greatest ever height of power.

It is far too easy to imagine that the world will stand still while this particular story is enacted on centre stage. Not so: it must be part of a much larger canvas, lacking in the miraculous and specializing in the mundane. It is later, after the Teacher's demise, that these events will begin to overtake human affairs.

One needs to have a reasonable knowledge of the Bible to fully understand — even with the keys we now have at our disposal —

how massive and daunting a task it presents. With Scripture, one must watch every word. For example, in Matthew 13: 58 Jesus' powers are shown to be limited by unbelief. In the preceding verses astonishment is expressed at the wisdom of a simple carpenter (someone who creates things from trees). In verse 52, the scribes instructed in the kingdom of heaven (the hidden mysteries in Scripture) are to bring out things new and old. In verses 47-48 the heavenly kingdom (the stars) is likened to a net (the tree) which brought forth many (wise) fishes. And, curiously enough, the Bible uses the same word ('yam') for 'fish' (wisdom) and 'west' (the location of the thirteenth stone on the tree). In verse 44 the same kingdom of heaven is likened to hidden treasure (the mysteries in Scripture). In verse 43 the righteous are likened to the sun, which 'shines forth'. It concludes with 'who hath ears to hear, let him hear'. Verse 35 says:

> That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

That is to say he will reveal all the mysteries of Scripture, which were hidden from the time of the first civilizations. Book III of this volume is an analysis showing that myth cycles around the globe conform to this epic.

In verse 33 a woman (the Triple-Headed Goddess) hides leaven in three measures of meal which, of course, makes the bread (wisdom) rise. In verse 25 the enemy — the Liar — sows tares among the good seed.

In Ezekiel 21: 13 the judgements of God are a trial. In verses 25-27 we see the conclusion of that trial as the Wicked Priest is overturned after he has collected all the weak and foolish idolaters of the future Israel and has, in fact, contributed to its purification by doing so. It reads:

> And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,
>
> Thus saith the Lord GOD: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.
>
> I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

In Matthew 6: 29 Jesus points out that Solomon was vainglorious when he says that, for all his glory, he was no better arrayed than the lilies of the field. Here again we have the story of the Wicked Priest/Messiah who sets himself in Jerusalem amid Israel and proclaims himself God made flesh. The source from which the true king is to come is found in Ezekiel 17: 22:

> Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent:

The top of the tree is Leo/Judah and it is from the 'lost tribe' that the real Messiah comes. It is the sun removed and then replaced in the new age.

This leaves us with three major themes which may be seen as follows:

1. There is a false Israel which is to be superseded by the real one. This I take to be the spiritual nation of the Last Days which replaces the so-called ethnic state. It is from a lost tribe of Judah.
2. A real Messianic king will follow on from the false Messiah, who will be a man from the false (present day) Israel.
3. There is a true prophet (Revealer of Mysteries) who must be distinguished from the Liar. This man must also be differentiated from the Messianic king, just as we would distinguish Merlin from Arthur — which is difficult in some cases.

In the Scrolls, as earlier mentioned, the Liar persecutes and is probably responsible for the death of the Teacher. This seems to be clarified in Genesis 4 in the story of Cain and Abel. Cain is born first, which is to say that the doctrine of Paul the Liar is already with us. Cain was a tiller of the soil and Abel was 'a keeper of sheep', which is a shepherd, which is another name for a mage. Cain slew his brother because, when they brought the fruits of their labour to the Lord, He accepted the gift of a sheep and declined the fruits of the earth (earthly treasure). Cain being born first, in Pisces, he brings the fruit of the ten-sephiroth tree. Abel brings (through his revelation of mysteries) sheep — converts to the true faith. This is confirmed in verse 15, where 'the Lord set a mark upon Cain'. This is then the mark of (the worship of Jesus) the Beast, who is a form of the false Messiah.

The distinction is made here between the teaching of the full

letter of the Law, as opposed to outright idolatry, with which the Liar wins converts from true Israel.

To conclude this particular discussion it is worth looking a little more closely at the differences between the Teacher and the Liar in terms of their doctrines.

Now, as luck would have it, through the good offices of the Christian Church, we have, from its foundation, a good example of life under the Pauline doctrine. It has been a beastly and bloody disaster in which there has been nothing more than organized chaos. Man has not found God; neither has he found peace or paradise. In recent times, even Paulism has been let go and now, increasingly, we live with no law at all. The world we have today — its teetering on the edge of total destruction — is a consequence of our individual and collective abandonment of restraint and adherence to a specific code. Freedom comes with manifold responsibilities and requires the capacity for each and every member of the community to act constantly with consideration for the good of the whole. One rotten apple can turn the entire barrel sour. Thus, mankind being manifestly unable to cope with total freedom, it must either submit to regulation, which is purely for the greater good, or literally end its life on earth in chaos.

We are all familiar with the ten commandments and imagine the statutes of Scripture to have now become grossly outdated and irrelevant. This legislation is in many respects quite harsh, but the harshness affects only those who contravene it. The innocent have nothing to fear; they are, in fact, set free. Furthermore, the scriptural code is totally comprehensive and is destined to be the guideline by which mankind will one day live.

There is no such thing as the Mosaic Law. Moses did not — does not — make any statutes. He only acts as scribe taking dictation from God. The fundamental and underlying principle behind this legislation is that with it we may learn to love one another.

Romans 4: 15 states that where there is no legislation there is no transgression, whereas I John 3: 4 states:

> Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

This helps us understand that sin is not an abstract concept. It is bound entirely to conduct, which is itself solely concerned with the kingdom of heaven here on earth. This strict adherence to a code is

tempered by confession, that is the individual's recognition of his failings and God's acceptance of our frailty.

Matthew 19:17 is as a picture which speaks a thousand words:

> And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

These are the words of Jesus, as opposed to those of the apostles, but even so there is no real contradiction with scriptures such as John 1: 17.

As an aside, we may see here that Paul totally contradicts his own saviour. Paul would have us believe that Jesus was more of an animal rights activist than a Messiah, inasmuch as, having himself nailed to the cross, he was substitute for the countless cuddly creatures who would otherwise act as sin offerings. The Teacher quite clearly dies for the Law; he is not an alternative to it. His dying to bring a new revelation and our faith in his teaching are completely separate matters.

Because there is much more to reality than the three-dimensional aspects with which we are familiar, it is impossible to comprehend that obedience brings bounty and disobedience brings pestilence and disease in its manifold aspects. In this respect alone, we create our own reality.

We live today in what we like to think of as an enlightened liberal society. In my opinion, this liberalism is an attempt to avoid and escape life's harsh realities. A brief look at the realism of biblical legislation will give us some idea as to how the Teacher will appear as a harsh reactionary and the Liar an enlightened and worldly prophet.

We are all familiar with dietary regulations that forbid pork and shellfish, but it is little known that these rules are not exclusive to Scripture. Poignantly, pork was also anathema to the earlier Egyptians and the pre-Roman Celts of Britain. Also forbidden in Scripture are duck and geese. Nor is any kind of blood or fat to be consumed, and this can exclude a vast range of foods. Usury is unacceptable: no money or goods can be lent at interest, at least not to one's fellow Israelites. Exodus 21: 22-25 reads:

> If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished,

> according as the woman's husband will lay upon him; and he shall pay as the Judges determine.
>
> And if any mischief follow, then thou shalt give life for life.
>
> Eye for eye, tooth for tooth, hand for hand, foot for foot.
>
> Burning for burning, wound for wound, stripe for stripe.

This basically says 'let the punishment fit the crime'. This rule also applies to someone giving false witness: the judgement which would have fallen on the accused must fall on the accuser.

In time to come there will be no prisons, only holding cells pending a court decision (see Numbers 15: 34 and Leviticus 24: 12). A thief must repay with interest, he must work to make good the loss. He may also be given a maximum of 40 lashes (see Deuteronomy 25: 2-3).

Waywardness and stubbornness are punishable by stoning to death (see Deuteronomy 21: 18-21). The death sentence also applies to rape (Deuteronomy 22: 25). Adultery brings death to both parties (Leviticus 20: 10) and bestiality brings death to both the man and the beast. Homosexuality is an 'abomination' punishable by death (Leviticus 20: 13) and incest also invokes the death penalty. Murder that has more than one witness carries the death penalty (Numbers 35: 30). But six cities are set aside as refuges for those who bring about death involuntarily. Disobeying the court (Deuteronomy 17:12), profaning the sabbath (Exodus 31: 14) and blasphemy (Leviticus 24:16) are all punishable by death.

Miscegenation — interbreeding of races — is forbidden (Numbers 23: 9 and chapters 21, 22 and 23 generally). All crossbred people are to be killed in the time of cleansing. The seventh commandment, which forbids adultery, refers specifically to the adulteration of race. Common adultery is dealt with in the tenth.

The above are just a few examples of the legislation of the future. These statutes, when adhered to in spirit and to the letter, when administered in respect to the common good, set us free. When the law has been uttered by the Creator of All, it is divine, it is perfect, and if we debate it we are in error. If we defy it we are without hope. Those few countries that apply this kind of strict adherence today have a negligible crime rate and the populace does not suffer the tyranny of crime that is plaguing the West. This raises the question as to who is free and what is meant by 'freedom'. I would also have the reader understand that, in this instance, I am reporting a biblical fact, not necessarily expressing a personal opinion.

Conclusion

Having taken the Bible out of the hands of religionists, we may now perceive that it is a highly complex set of prophecies, such as those of Nostradamus, achieved by using the temple/tree as a device to visit the future, which the Book itself would help create. I have again distinguished between a spiritual as opposed to a traditional Israel. It having previously been said that Aaron, from whom the Levitical priests are descended, is another version of the sun, and thus the Levites are priests of the temple of the sun, the main thrust in this section has been to try to distinguish the true from the false Israel and thus the true from the false Messiah. In Scripture, the twin sons of Judah (Jews) compete for the throne. It is after the destruction of the Temple/House of David/magi-priests that we encounter the nation of the Jews. We thus not only have a 'lost tribe' or lost stone or lost ark, there is a clear picture that the Messianic expectation will be filled from this 'totally disappeared' source.

Scripture indicates that the real Israel is not that which we presently call the Jews. The latter give rise to the false Messiah after the Temple is rebuilt in Israel, this being the one that we know as Solomon's. And he, along with Lucifer, is a mythological incarnation of this false Messiah, who begins with great wisdom and is corrupted by money, sex and power. Both the true and false Messiahs are spiritual twin sons of the Teacher, and the false saviour learns the mysteries from him.

In following the question of the Spouter of Lies and Wicked Priest, I identified Paul as the false prophet where previously I had identified James the Just as another version of the Teacher. The lying Paul points to the Scriptural contradiction that Abraham was never given his inheritance, one which both Jacob and his twin, Esau, contest, along with their families. By amazing coincidence each family comprises twelve sons and one daughter. And, it will be recalled, Jacob means 'standing stone'. Hence, Joseph is a rock, logically fathered by a stone.

I concluded, firstly, that Paul's major lie is that sin is cleansed by the blood of his Messiah; and, secondly, that the Teacher will preach the significance of the law. In a liberal-minded world this will make him unpopular. Paul will thus lead many of the Teacher's converts astray. The beast will hold these and the rest of the world captive through Jewish economic and US military strength.

With the power modern Israel holds in the West and the economic power the West holds over the entire globe, with the means to electronically transfer money, and with the West's obsession with a new world order, we could soon find that none might buy or sell without the mark of the Beast.

Presently, in the occupied territories of Palestine, Arabs and Israelis are engaged in a bitter struggle. Palestine is one of the remaining edifices of the old colonialism. In this case the Khazars are building an entirely new empire, one which is at present almost unseen. Israel's power lies in the ability of the West to keep the Arab world — a wealthy and resourceful one — divided. The differences between the combatants appear to be religious, but they are not. The Middle East is a tinderbox which must eventually set the world on fire. But it might well be argued that modern Israel is economically incapable of the power that I suggest. The fact is that her real power lies in the political and economic control she exercises over the US, which, I say, is destined to act on her behalf.

Herein lies the significance of Scripture and our justification for trying to rationalize the ludicrous. If I appear to be radical and uncompromising in my stance, it is because I am aware, and would make the reader conscious of, the poignancy of the Bible and the Scrolls. Though many now think it outdated, Israel and the Jesusologists of the West consider the Old Testament an important aspect of their lives. We should at least consider the power of these zealots to throw the world into chaos. Furthermore God quite clearly wills this to be so, in order that you and I might be tried and tested in the purifying fire of the sun in the tree.

We may now view Joseph the son of Jacob in a poetic way, which also illumines the story of his counterpart, the husband of Mary. It is his 'going into' Egypt that culminates in Moses' leading Israel 'out of her. Joseph, the great solar phallus, enters Egypt, the vagina of the Gentile world, and seeds her with the stars of heaven — the twelve tribes. This is a common theme in myth: heaven copulating with mother earth. At their birth, these stone people then cross the (blood-) Red Sea as they depart her womb. Israel, the issue of heaven and earth, then 'multipl[ies] as the stars of heaven'. The spermatozoa are from the Milky Way, in Taurus, which is Abraham, the initiator and father of Israel. Thus, Joseph is the phallus, Egypt the vagina and Abraham the seed; and Israel is the child of this great pagan expression of the cycle of birth, death and resurrection. They reject their harsh and rock-like father, and the Teacher's task is to re-install this stone of the sun which the builders rejected.

Who would have, who could have, believed that the Bible was capable of such interpretation? I, for one, can only shake my head slowly from side to side as these words flow from my pen. I am genuinely and honestly as amazed as may be any who read these 'blasphemies'. But truth is not that which we choose; it is that which chooses us.

11

The Devil Made Me Do It

From time to time my editor has been obliged to reason with me over some of my more passionate statements on the basis of 'You can't say that'. Invariably the response has been 'Why not, its damned well true, and you know it'. At this point the argument becomes circular. I am personally convinced that respectability and correctness are inventions of the Dark designed to keep the Light at bay. But Grail knights die on their feet rather than live on their knees; only God and the Lady can tame them.

Thus with thrusting sword in hand, in the full knowledge that my editor knows not one word of Polish and seeing that the present Pope (at the time of writing) is a Pole, I shall mount my charger and cunningly and gleefully cry: Koniec balu panno lalu!* Liars scheme in dark corners, the Grail knight fights openly under the sun. He fully understands the meaning of 'The truth against the world'.

The story of Daniel in the lion's den is an allegory of the Teacher in the tree: the lion, a symbol of the sun, will not harm him as he sits on the Siege Perilous. Shadrach, Meshach and Abednego are Nos-tradamus's three brothers — the Teacher, King Jesus and John the Baptist — who enter the tree which has become a furnace that cannot burn them though the blazing sun is set in it. Ironically, in a modern setting the den and the furnace seem places of relative safety.

The story I am telling contains every element of fiction to be found on any bookshelf: spies, intrigue, international conspiracies, quests for the Holy Grail, passion, romance and the triumph of good over evil; and in this case, it transpires, it's all true. Even Sherlock Holmes and Doctor Watson have now manifested from the pages of fiction and have substance in our time and space. Surely, all things considered and at this late stage, I am justified in setting decorum aside and saying: Frankly, I don't give a damn what the reader thinks; a world in which lies are so decorously told and lived is unworthy of my good manners and polite conversation. The reader must be advised that I simply do not live at the level where, for example, race is an issue; I will not maintain my poise when I feel an unwelcome hand and I will not lie back and

* Editor's note: Literally 'Finish dancing, little doll', a faintly old-fashioned phrase implying 'Enough is enough'; 'Game over'...

think of England when some beast has made my mind an object of his desire.

Every race on earth has its own specific characteristics. Humour often captures the essence of this fact. The English vilify the Irish as stupid, but the joke rebounds because, wise as the English may be in a temporary, strictly material world, it sometimes seems that in every Irishman there lives the eternal poet and the dreamer who remembers the future. Somewhere there is a legend that God loves the Irish so much that in the Last Days He will send a flood to kill them as quickly and painlessly as possible. Jewish jokes are invariably about Jews and money, the best ones being without exception those told by Jews. But here too we find an unspoken wisdom, a philosophical acceptance of the role the Jew seems doomed to play. In humour, Latins are lovers, worshippers of the body, slaves to physical beauty and form. If one wanted to find a race with characteristics that would derive a physical idol from a myth about a man born of a virgin who walked on water and turned it into wine, the Latins would have to be prime candidates — particularly if they happened to rule the known world at the time. Thus their natural lust and desire to physically touch the things that arouse their passions, and to hold aloft the rounded protuberances of nature's forms, was ultimately fed by and expressed in the very physical and material gods of the Latin world as we know it today. But it did not all begin with madonnas and crucifixes. The Romans were very busy idolizing and lusting after the same characters long before the Essenes provided the innovation. The religious world is divided into buyers and sellers; it's all a question of prophetability.

The astute PRO and the clever advertising executive have two basic 'words of knowledge'. They know that words are absolutely extraordinary things and that most people are lazy in using them; they are also aware that if they can alter your conception of a particular word they can change your perception of reality.

Humour is a very useful escape mechanism when danger threatens, but it does have its downside. Idolatry, by its physical manifestation, is an admission of failure to grasp reality. 'Lets pretend' eventually becomes absolutely laughable, and humour becomes the only real means of escape when that danger threatens.

And so it was, when Rome showed itself as the potential coach driver on mankind's charabanc jaunt to hell, that the Essenes decided they might as well provide it with a devil as a tour guide. II Samuel 24:1 reads:

> And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

I Chronicles 21:1 says:

> And Satan stood up against Israel, and provoked David to number Israel.

These two passages describe the same incident; taken together they say that God is Satan. Isaiah 45: 7 reads:

> I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Quite clearly there are many who will read this work and decide that the Devil made me do it. Before we can cut this idea off at the knees we need to make a brief foray into a non-existent hell and demolish it, just as Thompson did with Solomon's non-existent temple. It will also become apparent at some stage that this poetic comparison on my part has a ring of truth. Solomon the Wicked Priest, as an adversary (Hebrew: satan) of God, will establish the temple of the one true hell on earth.

At this late stage in the history of Scripture the edifices created by popular religion are — though only of cardboard and plywood construction — most magnificently arrayed and of considerable complexity and cunning. And they are an obstacle to understanding. True, the Bible does not help here, but it is quite straightforward on another plane.

I have come to this subject with reasonable intelligence and no preconceptions; much of what I am finding is as new to me as it may be to the reader. I have absolutely no interest in what some scholars may or may not know, and I would certainly not waste my time writing this book for academics; besides, if they were to substantiate their claims and earn their keep, this essay would have been written a long time ago. The formula is a simple one. Aca-demia is very familiar with the matters raised by this text but is keeping them all to itself. In the mean time religionists have turned the Bible into a fiction for overgrown, mentally retarded children who ask nothing more than a rattling good yarn. As a result intelligent people will have nothing to do with Scripture, and thus there is no threat to the fairytales. Academia and religion maintain the status

quo by appearing stupid in the eyes of the intelligent, but do not underestimate their cunning.

The Bible — like the Scrolls — points to two spirits, as earlier mentioned. These are fixed, just as a computer is programmed or as a modern appliance has built-in obsolescence. Those whose names are not written in the book of life cannot save themselves, nor can they be saved. Every good film has to have its good guys and bad guys. Yes, I know, what is the point of it all? The simple answer is spiritual evolution. God uses the Dark to sharpen the Light. There are no goodies and baddies in the traditional sense. The basic scenario is that evil comes from the lusts of the flesh (bestiality or animal behaviour). To call it evil, with all the traditional connotations, is a value judgement. When viewed through the eyes of one who is part of this higher man (an Israelite) it is relative bestiality. It is as illogical to chastise this inferior breed for being what they are as it is to punish a dog for chasing cats or cats for chasing birds or either of them for having fleas. So a general Hell begins to become unreasonable. But this does not deny the existence of the pit in Revelation where the Beast and the false prophet are to be punished and stored for use in about a thousand years or so. Hell becomes a place of containment for the Devil. The terms thus translated are:

Sheol

Sheol is a name, generally translated 'grave'. It is the place where all the dead go (Genesis 37: 35; Isaiah 14: 9ff.). Thus death, the grave, extinction, nonexistence is the lot of both the good and the wicked (Psalms 6: 5; 30: 3; 88: 3-6). We all go to Sheol/Hell (the grave) and sleep. Come the day of judgement, some are raised to glory (Psalms 73: 23-24) and they have redemption from Sheol (Psalms 49: 14-15). Punishment is then the second death (death of the spirit) in which there is no partaking in the eternal kingdom: being ceases.

Abaddon

The Greek equivalent in Revelation 9: 11 is Apollyon. This is simply ruin or destruction by fire. Termination without eternal torment. Again, cessation of being after judgement (assessment).

Gehenna

Gehenna is a place on earth; it is the valley of the son of Hinnom, situated to the south-west of Jerusalem. It was the Jerusalem city

dump, and rabbinic tradition made it first the gateway to hell, then hell itself. But this says more than is immediately apparent. Life that has not attained a required level of evolution need not be punished: it is dumped, disposed of. The soul goes the way of the body: extinction.

So biblically speaking Hell is a place of punishment for the Devil. Those of us who have not evolved spiritually die permanently, and those who have are resurrected into eternal life. And all this does not take account of the negative karma that faces those who have hated or hurt the saints. It now all starts to appear a lot more practical and down-to-earth. God is in the process of creating something of which we are a part. The so-called sinners are a byproduct of the production process. Perhaps, we might say, they have failed the stringent road-testing requirements. Either way, man cannot presume to understand or judge the mind of God; and refusing to believe in and obey Him is an outright case of cutting off one's nose to spite one's face. Our next task is to look at the now homeless but phantasmagorical Devil and Satan.

The closest we get to the English 'devil' is the Greek 'diabolos', which means nothing more than 'slanderer' or 'false accuser'. At some time in our lives this could almost certainly have been applied to all of us: nothing occult or mysterious about that. Let it be emphasized that the Greek 'diabolos', translated 'devil', has no meaning beyond someone making a false accusation, such as might be the case with the false prophet making an accusation against the Teacher, who suffers persecution, exile and death as a result of this. But there is an inconsistency in the New Testament which should be noted. Usually the translation gives the rendering 'devil' for the word 'diabolos', but in II Timothy 3:1-3 we find:

> This know also, that in the last days perilous times shall come, For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. (Emphasis added.)

One may wonder in passing how anyone could have made such a concise and accurate assessment of modern man, some two thousand years ago. But perhaps it has always been like that. If so, one way or another it cannot be like that for very much longer.

If the translators had been consistent, verse 3 would have read:

> Without natural affection, trucebreakers, devils, incontinent, fierce, despisers of those that are good.

In Matthew 4 Jesus goes into the wilderness for forty days; likewise Israel was in its desert wanderings for forty years. Whether we say that Jesus the Teacher is tempted to surrender his power to the Wicked Priest/Antichrist, or whether we see it as God testing the Teacher and Israel for any weaknesses, amounts to the same thing. The Wicked Priest wants to know the Teacher's secrets, so in verse 3 he asks him to turn to the stars for wisdom. In verse 6 he suggests that he jump from the pinnacle of the Temple — jump from the cosmic tree — without dashing his foot against the thirteenth stone. In verse 9 he is offered a reward of the kingdoms of the earth, because the Wicked Priest has power only on earth: he has no spiritual kingdom.

Another form in which we find the tempter in the New Testament is Beelzebub, and I shall show later that Jehovah is a derivative of Baal Zephon and Baal-Zebul, who in the New Testament becomes this Beelzebub. God forbid that Jesus the Teacher should cast out devils in the name of Jehovah/Jesus, the dominating solar power of 666.

The Satan of the Old Testament has nothing to do with the serpent in the Garden of Eden. He neither seduced Eve nor fathered Cain upon her. The Hebrew for 'serpent' in Genesis 3 is 'nachash'. In verse 14 it is clear that this serpent is mortal because he is to eat dust 'all the days of his life'. The next time that nachash appears is in Genesis 49: 17, where, in the blessing of Dan, he is called a 'serpent' and 'adder'. Dan is Scorpio, and the presumed thirteenth sign. In ancient Egypt Scorpio was a viper or cobra, and the Hebrew 'nun' (fish, fifty) evolved from the Egyptian hieroglyph for serpent. Nun the wisdom fish will be recalled.

In Exodus 4 Moses' rod becomes a nachash which heals people. In Exodus 7: 8-9, Aaron is to cast down his rod before Pharaoh and it will become a nachash. So Aaron is the sun, the rod is the tree, Moses is the Teacher and Dan is the stand-in for the thirteenth sign. The snake is a symbol of wisdom from the sun (666) which sits at the bottom of the tree and can be seen on most chemist's shop windows as a long-adopted symbol of their profession. The snake in Genesis etc. is nothing more than an ordinary everyday limbless, scaly, elongated reptile of the suborder Serpentes. Well... almost: the one in the garden could talk, but the snake is the

tree and God speaks through its stones. And as a thing that speaks in the Bible the snake is not unique; in Numbers 22: 28-30 the ass also has something to say. The reader may well recall that Samson had a jaw-bone of an ass (the Pleiades in Taurus) with which he slew Philistines.

In the much earlier mentioned reference to a father giving his son a stone instead of bread and a serpent instead of a fish, this is clearly the solar serpent through which God speaks. This must also refer to Job 12: 8, where fishes speak too; not to mention God talking to Jacob through a stone and to Moses through a burning bush, and healing Israelites through a brazen serpent.

Proverbs 30:19 reads:

> The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

The eagle is Scorpio, the supposed thirteenth sign, the serpent sits on the thirteenth rock, the ship (boat) is the tree in the midst of the Piscean sea, the man is Reuben (Aquarius) and the maid is Coma. In Fijian tradition the mother of the Ngendai was a rock, and the Ngendai itself is half rock and half serpent. The Fijian devil is Rati-mbati-ndua, his name indicating that he has only one tooth. This must be the thirteenth, because teeth are stones.

The Hebrew word 'sawtawn' (satan) appears seventeen times in the Old Testament and means 'adversary'. For example, both the Teacher and the false prophet are satans (adversaries) to each other. The Devil and Satan are the Liar and the Wicked Priest. The Teacher is preaching a new gospel, and Paul says in II Corinthians 11:4:

> For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

The lying Paul is promoting a doctrine of Jesus the scapegoat, which is a blood offering. Leviticus 17: 7 says:

> And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

The Hebrew translated 'devils' in this instance is from 'sayir', a he-goat; this gives us the English 'satyr'. These devils are 'shed', which is 'non-things'. Thus the Jesus of traditional religion is a non-god sacrificial he-goat called a devil. The worship of Jesus is as close as any traditional Christian will ever get to a devil in the Bible.

In Numbers 22: 22 an angel of the Lord is a satan; in I Samuel 29: 4 David is a satan to the Philistines in battle — and that alone speaks volumes. In I Kings 11: 14 a political satan from among the Edomites/Jews is raised against Solomon. As a proper noun it appears in the book of Job, which we shall deal with in a moment, but it may be said now that the satan in Job is an adversary and nothing more. The same is the case in Zechariah 3: 1-2, where the scribe aids the invention of the Devil. It is important here to realize that not only is a satan merely a human adversary but that if one walks through the fiery stones of the tree one stands before 'the Lord' of the lock of hair. Thus I am now in a position to comfortably contradict myself because, having said that Lucifer is not the Devil but the Antichrist king of Tyre, I now say that Satan is not the Devil either but he is one and the same with Lucifer, who is the obvious adversary of the Teacher, who has the lion's share of the Bible as his biography.

In Psalms 109: 6 we have a human satan; the word also appears in I Chronicles 21: 1 (as above), where it may also be applied to Lucifer. In I Chronicles 21: 7-8 it is God who exercises displeasure at David (see page 193). Had the correct word, in this sense, been used in the New Testament it would be 'antidikos', which is a legal adversary such as a prosecuting counsel, as in I Peter 5: 8, where also 'diabolos' is translated 'devil'.

Another word in the New Testament translated 'devil' is 'daimo-nion'. It specifically means 'demon', and would be applied to someone who is 'mad' — lunatic or diseased. It expresses a superstitious view of illness: possession by the spirit of a departed mortal. For example, Hippocrates mockingly refers to epilepsy as 'the sacred disease'. Therefore, as in Matthew 17:18, the casting out of devils is to effect a cure as a doctor would. In John 7:19-20 Jesus asks, 'Why go ye about to kill me?' He is told that it is because he has a demon (daimonion) — because he is mad. This would be a logical reaction to the Teacher's revelation by today's Scribes and Pharisees. It is obvious that, given the degree to which Scripture is allegorical, its authors exploited our superstitious nature, and our translators complied. This could not be better demonstrated than by quoting Ephesians 6:12:

> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places.

This is evocative of a cheap line from a Hammer horror film, and it is from the mouth of Paul, who begins his career as a persecutor of Christians. The powers of darkness are nothing more than the authorities of our world in a time to come, who will persecute this new humanity. The warning to them is to beware the Wicked Priest, the Liar and their earthly servitors. Accordingly, in Matthew 16: 23 and Mark 8: 33 Jesus says to Peter 'Get thee behind me, Satan'. This is because he lusts after the things of the flesh. Thus we see that even Peter, the rock upon which this New Israel will be built, is himself far from perfect. We have come to fear those things that cannot harm us because they do not exist, yet we shall one day soon make devils and demons our masters and call them our friends.

The Scrolls story as it pertains here goes something like this:

1. The mysteries having been hidden in Scripture by God's servants the prophets, the Teacher comes in the Last Days, reveals them and so gathers Israel.
2. From his revelation, the man destined to be the Antichrist discovers the means of passing through the stones and wins great favour with God.
3. Along comes Paul the Scoffer/Judas Iscariot/Liar and says that the Teacher is a fraud. He points to the Antichrist as being the true Messiah.
4. At this point the Teacher has made the first Covenant with God.
5. The Teacher's community has a very strict regimen which the Liar says is unnecessary for followers of the Wicked Priest.
6. In the mean time the Antichrist is talking to God and deprecating the Teacher on the basis that he is faithful only because He has been so good to him (this being the basis of the book of Job).
7. Israel deserts in droves, only a faithful remnant remaining.
8. Ultimately the weaklings are disposed of along with the Wicked One, and a community of strong, law-abiding Israelites under the Messianic King Jesus makes a new covenant with the Creator of All. Thus the Golden Age begins.

The Teacher is a spiritual father to Israel and the Man of Sin, who learns the secret of passing through the stones from the Teacher's revelation. Thus, he is not only synonymous with the sun set in the tree, he is also Venus, the bright morning star that heralds the rising

of the sun as a solar force (666), which identifies not only the masculine but also Lucifer the Beast. Venus is not only the Goddess of love — Jesus the Teacher preaches a gospel of love — she is also the ruling planet of Taurus, and this man is a Taurean. Thus he is both father and son to Lucifer/Venus. Accordingly, he is Ophiuchus the red serpent holder who releases the serpent Antichrist from the pit; he is responsible for the rising of the Beast. Red is Edom and the Edomites are the Khazars. The serpent in the constellation Ophiuchus points directly to the location of Coma, who sits between Gemini and Taurus. The Minotaur was half human and half bull, which describes the Antichrist (and Teacher) perfectly, but he was killed by Theseus the Sceptre. Aesculapius (Ophiuchus) became the patron of medicine because of his healing springs — of the watery word of God. Thus he is the 'healer' of the zodiac, and the Goddess is mother to both good and evil.

Not only will this man father a new humanity, he carries full responsibility for destroying the old. Accordingly, this obscure individual is given temporary power over the All, and he is subsequently given almost deific status in Scripture. Thus, we see him in deep anguish as he carries his burden. In Luke 22: 41-42 we read:

> And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
>
> Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Verse 44 reads:

> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

This cup is the true cup of the Grail which holds the blood, sweat and tears of an ordinary mortal who must carry the burden of the ages. For this reason alone the ancients memorialized him, as though to show support for this man of sorrows.

We now also have an entirely new view of the book of Job, which anyone will tell you is anachronistic in the extreme in that it paints a picture of God and a traditional Satan playing with Job's life as though it were an expendable toy. He is another version of the Righteousness Teacher, and it is necessary that he loses almost all he has because the wheat is to be separated from the chaff by

his adversary. This also takes us a substantial step closer to understanding the book of Revelation.

The crux of the matter here, as is clear from Scripture, is that the Teacher not only comes up against a Khazar Jewish Antichrist and presents a true Israel against a false one; he is clearly in constant conflict with the Jews. The Great Whore in Revelation, who rides on the back of the Beast, is the city Jerusalem; she is dressed in red — red is Edom and the Edomites are Khazars who rule her — and she is destined to be the ruling capital of the world for a short time.

It will now be apparent that if, as I will show, the Holocaust is a lie, it is a part of this overall scheme designed to bring about a specific objective as indicated. World War II may now be seen as a prominent point at which the grand epic began to coalesce: the war gave rise to Israel, and she will be the mother of the Antichrist. The Holocaust lie has both silenced critics of this nation's rise and brought her moral and material support. Holding it up to scrutiny is therefore a genuine and intrinsic part of the investigation.

Most of the contents of this book rattled around in my head for a number of years before I put pen to paper; I was, in fact, blackmailed into writing it. The coercion came from my secretary and very dearest friend (an implacable satan), who has laboured like a devil to see the task completed. Oh that Adam had had such an helpmeet. The fact is that I never saw it as a book that could be written, nor did I see any point in writing it. I do not require the money, I do not want the fame (infamy) and I am not at all envious of Salman Rushdi. I am by conviction a Creationist: I believe that the first dawn of creation wrote exactly what the Last Days will inevitably bring, and that nothing I can do will change that. And besides, my little life is a good one as it is: the scriptwriter and casting director were most kind. All things considered, a mature and sensible man does not take any pleasure from telling Christians they are Philistines and Jews that they are imposters. Disrupting a children's game only causes extensive noise pollution. Yes, it is sometimes sad and a little bit lonely knowing that there is nothing you can say to the people who pass through your life, but as they say: Seven out of ten ain't bad.

Conclusion

This book is something of a roller-coaster, with endless twists and turns, and covering a lot of ground. In raising the matter of the traditional Devil

being yet another fiction, I have aimed at killing two birds with but one stone. I hope, firstly, to have encouraged the thinking investigator to realise that the Bible itself should not be held responsible for many of the ridiculous conclusions that have been drawn from it, a problem not helped by the lofty stance taken by academia. Secondly, we have continued the process of seeing the numerous biblical characters as expansions of the few characters in the Scrolls.

My argument is that the Devil and Satan are the Liar and the Wicked Priest. It may now be obvious that many of the mysteries in Scripture exist because of mystification by the Church and its translators. And without a Devil there is obviously no hell — at least not in the commonly accepted sense. As is clear from the book of Revelation, the pit is a place where the Devil and Satan are stored for a thousand years, and from which they will be released for a little season. This is after their now imminent appearance, in which they will do God's work by purifying the Teacher's new humanity. That they are to be released a thousand years later is confirmation of their evolutionary role: they will draw to them those few impurities that were missed the first time around. We may thus speculate that, some eleven hundred years from now, the earth will be a paradise peopled by angels. Surely each and every one of us should be moved to hail such a future for our descendants, and to want to contribute to it.

An extraordinary number of philosophical questions are raised by the notion that, as Scripture tells us, the dead know nothing (they sleep until the day of judgement) but this book simply has no space to consider them. Not least of these matters is reincarnation, about which there has been much ridiculous speculation but very little serious analysis. Like belief in Jesus, it has become a philosophical means by which we might excuse our deficiencies. Where Jesus automatically forgives because we believe in him, reincarnation allows us to presume we can have an infinite number of lifetimes in which we can play cat and mouse with God.

All this contradicts what must be the central purpose of creation. It denies a starting-point and a conclusion; it negates the truth that the Great Mind — an incomprehensible entity — is working at a definite purpose. That inevitable reality is the marriage of heaven and earth, the culmination of which is that our descendants will live earthly lives of perfect bliss. This is all here, and it is all now. There is no time for fantasies. That our Heavenly Father should have prepared such a gift for us should cause us all to constantly bow our heads and bless His most holy name.

12

Elijah the Tishbite

The Bible is an amazing and wonderful book. From it we have derived some very strange conclusions without altering one single word of it. The truth was always there, sitting on the surface but imperceptible without a few basic keys. Scripture is obviously designed to be read on many levels, the same texts providing deeper and deeper meanings.

It is difficult to say how much it encouraged deception and how much the traditionalist sought to deceive himself. For example, chapter 11 of Isaiah begins with the 'rod out of the stem of Jesse' prophecy. This, I said earlier, is the Sceptre who in verse 2 is to have a spirit of wisdom and understanding. In verse 4 he will judge in righteousness. Verses 6-9 read:

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
>
> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
>
> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
>
> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

The chapter goes on to say that the dispersed of Israel are to be gathered from the four corners of the earth.

This particular prophecy has conjured up for the traditional believer a picture of strolling in Elysian fields with a tall, dark and handsome god-like Jesus dressed up in a bed-sheet. Recent westernized Eastern traditions paint the same picture, but here the godlike Jesus guru is teaching the sound of one hand clapping or something to that effect. Everyone is smiling, all the laws of the universe have been defied and reality has been overcome. Nature being dismayed and defeated by all that is anathema to her, the weak are to inherit the earth.

The events in the Isaiah prophecy take place in God's holy mountain which, in Daniel, grows from a stone cut out without

hands. The lion is the sun, the young lion is the Sceptre, the ox is a symbol for Coma, the serpent sits at the root of the tree and the lamb and the child are the Teacher who leads them. Similarly, in Psalm 91: 12 we read:

> They shall bear thee up in their hands, lest thou dash thy foot against a stone.

In verse 13 they will tread upon the lion and the adder, and the dragon will be trampled under foot: more poetic licence. The book of Revelation is, by its title and its content, a revealing of events that are to occur in the time of the apocalypse in the Last Days. It is supposed to be a revelation of mysteries. The book is anything but that: it is obscure in the extreme. Its symbols are colourful and rich in imagery, and their impact on the human psyche has been considerable. This collection of prognostications is also known as the Apocalypse of John, but, strangely enough, its opening verses tell a different story. The revelation is clearly that of the Righteousness Teacher. Chapter 1: 1-3 reads:

> The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:
>
> Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
>
> Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

The words 'at hand' echo the first words spoken by both Jesus and John the Baptist; hence the time must be 'at hand', as of the coming of the Teacher who makes his declaration to John and his community in the Last Days (see page 99). All this is confirmed in Revelation 5: 5:

> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

The Lion is a symbol of the sun, which is a star. Jesus — and this is not open to question — was the root and offspring of David.

Thus Jesus is the Star/Teacher who opens the book and reveals its mysteries. The precise nature of those mysteries we find explained in John 3: 4-5:

> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
>
> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

The water is the mercurial wisdom that flows from God via the Teacher apropos the cosmic tree. The Spirit is that of the man who passes through it and into the Kingdom of God. Thus the traditional Christian nonsense attached to the concept of being 'born again' can be seen to refer to passing through Coma, our mother's womb. 'Resurrection' is specifically reserved for the Beast/Antichrist (see Revelation 13: 3). As with Jesus, it is his claim to divinity.

Words, like lumps of wood, have the capacity to become idols. The semantic investment we make in them can often take them entirely out of context. As far as communal investment is concerned, the words 'Jesus Christ' have had the power to conjure more idols of the heart than the Devil could ever have hoped for. The problem stems from the simple fact that the word 'Christ' has been taken out of context. We probably cannot even give Jesus the status of prophet, in the strictest sense. A Christ is a man who has been anointed. A prophet is someone who by some means has seen future events and reports them. From several instances, both in the Scrolls and in Scripture, we may see that the Teacher does not qualify as a seer. By interpreting 'all the words of the prophets', he reveals those things that are to befall the final generation. They are a part of what the magi hid in Scripture for him to reveal.

Nostradamus, in his letter to his 'spiritual' son, also tells us that it is by his interpretation of 'the Prophecies' that the Teacher reveals the events of the Last Days. He himself does not enter between the stones of fire. We should also bear in mind that, though he has a lion's share of Scripture and the Scrolls, he takes much of his messianic charisma from Jesus the Sceptre, who is correctly the Messiah. Here we have a man who speaks to God and rules the world in His name. He is just and without blemish, his spirit — we learn from the Scrolls — is eight parts light, and one part darkness. The Teacher is only six parts light, and is three parts darkness — refer 4Q186 (1) and 4Q186 (2), quoted on page 354.

Coincidentally, Gilgamesh is 'a goring bull' (the Teacher is a Taurean); he is the son of Ninsun the lofty cow and Lugalbanda the shepherd-king (the rising sun of the Hyksos, the early Palestinian invaders who were driven out of Egypt). Gilgamesh is two-thirds divine and one-third mortal (six parts light and three parts darkness); half-human beast and half bull — the Minotaur. He binds the monster Humbaba with thirteen winds and, after the Great Flood, restores the sacred halub tree to the Goddess Innana.

We may begin to see that there exists a world of difference between the Teacher, as one of many ordinary men in history who have brought a divine message, and Jesus Christ. He is distinguished because he brings the most important of all messages; nevertheless he is only a messenger. As earlier mentioned, in chapter 22 of Revelation, Jesus tells John to worship God and not him. The chapter begins:

> And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Water is the words of God. It continues:

> In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

This tree, bearing a new sign of the zodiac each month, can be none other than the cosmic tree. It goes on in verse 6 to say:

> And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Here, Jesus the Revealer is distinguished from the prophets when he is referred to as an angel. In verse 7 the angel/Teacher is speaking:

> Behold, I come quickly: blessed is he that keepeth the saying of the prophecy of this book.

Verses 8 to 16 read:

> And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
>
> Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
>
> And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
>
> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
>
> And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
>
> I am Alpha and Omega, the beginning and the end, the first and the last.
>
> Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
>
> For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
>
> I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

There is no ambiguity here. Jesus is just a man who plants the tree from which the world is to be governed forever (see verse 5). As the Star he is the root and offspring, both David and Jesus.

The primary concern of John's Revelation is the temple/tree. In chapter 11, he is told to go and measure it and the altar of God. Verse 2 reads:

> But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

At the beginning of chapter 9, a star falls from heaven. As the following chapter opens, an angel descends with a rainbow about his head — Joseph the sun with his coat of many colours will be recalled. The angel's face was 'as it were the sun'. And, in the verse just quoted from chapter 11, the temple is trodden under foot by the Gentiles. Thus the Star/stone falls from heaven, the new sun rises in the tree, and the Teacher makes his revelation in a world

which at this point is populated purely by Gentiles who with the exception of the newborn Israel refute the message from God (the tree is trodden under foot); that which should be secret and sacred becomes public. The 42 months (the 3 1/2 years of Jesus' ministry) are the period of the Teacher's revelation, at the end of which he is killed while speaking of the stone in the tree. It will also be recalled that Nostradamus says he will harm the stones. The sacred tree becomes public property, but it is necessary for the gathering of the people of God.

The third chapter of Acts begins with the working of a miracle and the apostles chastising the people for denying their master. Verses 17-21 are, in themselves, very revealing. They read:

> And now, brethren, I wot that through ignorance ye did it, as did also your rulers.
>
> But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
>
> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
>
> And he shall send Jesus Christ, which before was preached unto you:
>
> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The gist of this passage is that there was no Jesus until the restitution of the former things (the cosmic tree and the priest kings). His story was preached as early as the time of Sumer, as we have discovered. The Teacher comes and is killed, the apostles are preaching his gospel and Jesus the Sceptre is due to take the stage. The important point is that the heaven — the thirteenth — must hold him until the time of refreshing, when all things are made new. The key to these verses is knowing that they speak of two Jesuses.

Nowhere, in my opinion, can be found a more spiritual and moving moment than when, at the modern Jewish Passover meal, a glass of wine is set on the table for Elijah, and the children are sent to open the door for him. When they return, an adult will gently shake the table and, wide-eyed, the children see the spirit of Elijah sip the wine. It is the stuff of magical and enchanting dreams, another page in the book of the never-ending story. In the midst of

darkness, the light is kindled in a new generation. One day those children will know, and will take their turn at nudging the table. But one day, as sure as the rising of the sun, Elijah will come and sup with the children of light. In the words of the Scrolls, that day will be one of reckoning for the lot of darkness, an hour when the fearful and unbelieving will be filled with shame, for Elijah is the herald of God and His coming to possess the earth. Malachi 4: 2 reads:

> But unto you that fear my name shall the Sun of righteousness arise with healing in his wings...

This clearly refers to the sun rising in the tree. Verse 5 reads:

> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Verses 5 and 6 are the closing words of the Old Testament, and this, I believe, is significant.

In the New Testament we find Elijah, in the Greek form, as Elias. It is clear and unambiguous that the nine references to him in Matthew indicate that Jesus the Sceptre is not he. Mark is in complete agreement with Matthew. Luke, who is concerned with the Teacher, is ambiguous and inconclusive; he neither confirms nor denies. In the first chapter of John, Elias is clearly not incarnate in John the Baptist.

The manner in which mysteries are hidden in Scripture is very simple and totally effective, and the story of Elijah epitomizes this. To the traditionalist there is but one Jesus and, as may be seen from the above, the mystery of Elijah is subsequently sealed against unwelcome attention. However, those with an analytical mind and a poetic heart would, by distinguishing between the two Jesuses, resolve this mystery. In this manner, the authors of Scripture were able to select who would understand and who would not.

Elijah was foremost among the Old Testament prophets. He came to Israel at a time of spiritual desolation. In chapter 18 of I Kings he comes at a time of drought (when the people are without the word of God). In verse 30 he 'repaired the altar of the LORD that was broken down' (he set the stone in the tree). Verses 31-32 read:

> And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:
>
> And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

The seed, of course, is wisdom. The blessing/naming of the twelve tribes — zodiac signs — by Jacob in Genesis 49 is prefaced with the words:

> And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Elijah, like the Teacher, is without parents. In I Kings 17:1 he predicts a drought, which is broken in 18: 1. In Revelation 11: 6 there is to be drought during the time of prophecy by the two witnesses, the Teacher and John the Baptist. In Luke 4: 25 and James 5: 17 the drought lasts for three and a half years, the period of Jesus' ministry. In I Kings 17:3 the Lord takes Elijah into hiding, where he serves an apprenticeship. This is similar to Horus (associated with Venus, the ruler of Taurus) being brought up in hiding. In Malachi 4: 5-6 Elijah is, like the Teacher, to precede the coming of the day of the Lord and the Messianic king.

As mentioned earlier, Malachi 4: 5-6 tells us that God will send Elijah the prophet. Then in Matthew's gospel (the first book of the New Testament), at 17:12, King Jesus says of the Teacher:

> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

John the Baptist is to prepare a way in the wilderness. Malachi 3: 1 makes the distinction between John and Elijah in saying 'Behold, I will send my messenger, and he shall prepare the way'. Isaiah 40: 3 reads:

> The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

In Luke 1:17 John will only go 'in the spirit of Elijah'. Thus the

three brothers — John, the Teacher (as Elijah) and King Jesus — are sent to point the way to this new mankind. Hence it is said in Isaiah 51:1:

> Hearken unto me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn...

This rock is the stone of the womb of the Goddess Sarah, and Abraham is her Taurean husband the Teacher. Hence verse 2 reads:

> Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

The thirteenth rock reveals truth, and the Teacher's subsequent revelations must shame the priests of traditional religion when, as Elijah, he repairs the stone altar of the Lord. Malachi 2:1 says 'And now, O ye priests, this commandment is for you'. Verses 3-4 read:

> Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.
>
> And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

This chapter goes on to say that this Teacher is 'afraid before my name' and that 'the law of truth was in his mouth' and he turned 'many away from iniquity'. The priests 'should seek the law at his mouth: for he is the messenger of the LORD of hosts'. Men of religion and academia are, like Judah, said to have dealt treacherously with the wife of their youth — the Goddess of the pre-Christian world.

John 16:13-14 reads:

> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
>
> He shall glorify me: for he shall receive of mine, and shall shew it unto you.

There can be no doubt that Elijah is yet another form of the Righteousness Teacher. The countless repetitions of the same theme give

a clear indication of the necessity of building the image of this messenger, but more importantly they demonstrate that the surface text was secondary to the primary concern of conveying the cosmic tree across the age.

A number of theories spring to mind to explain this phenomenon, but none of them seems worth expounding at this stage. It seems to me that this repetition of the same simple theme does not weaken but strengthen my argument. What we have in Scripture is probably the most complex and sophisticated human endeavour of all time. It will be recalled that we reached this point with the aid of a few simple keys. I can only presume that those that would allow us to go further are simply not available to me, but that is only as it should be.

It is amazing to think that all this points to a moment in future history, a moment when a near perfect man takes the throne of the world and inaugurates the Kingdom of God.

These events are described by Nostradamus. Century 4: 30 reads:

> The moon will not have the sun above until the time of the eleven.
> Then both are increased and lessened in degree.
> And put so low that they will sew only little gold:
> After famine and plague are decreased the secret will be discovered.

The 'eleven' are the sephiroth in the tree. They are 'put so low' by the absence of the sun in Pisces. In 4: 31 we read:

> The full moon at night over the great mountain,
> The wise man with his brain undivided has seen it.
> Invited by his disciples to become immortal,
> His eyes to the south, his hands and his body amid the fire [the sun?].

The full moon is the lunar thirteenth sign and, as in Daniel, the great mountain is the cosmic temple. Century 4: 29 reads:

> The Sun shall be eclipsed and hidden by Mercury
> And shall not set when in the second heaven,
> Hermes will be made the prey of Vulcan.
> Then the Sun shall be seen pure, shining and golden yellow.

The first line might be loosely translated: The sun wisely hidden, when found, will give rise to the moon sign. Hermes is the wise

young man who makes the discovery. In myth he is the son of Zeus and Maia (Mary), one of the Pleiades, which are in Taurus. Vulcan is the lord of fire. In 4: 32 he says:

> In the time and place when flesh shall give way to fish
> The common will want the law to oppose it.
> The old will stand fast and then shall be removed,
> Then All Things common among friends will be put aside.

The first line might be translated as saying 'When the physical gives way to the spiritual'. The last line, as is the case with Nos-tradamus's letter to the Teacher, refers to the end of communism. The 'common' who want the law to stop or ban the outrage of the Teacher's revelation are those who are Gentile at heart.

In Century 1: 8 Nostradamus speaks of the Great King's capture of Jerusalem:

> How often shall you be taken, O city of the sun? Changed by vain and barbaric laws. Evil times are near. But you shall be freed from slavery. Great Adrie will revive your veins.

In the following verse 'the heirs of Romulus' are the Church; the lion is the sun, identifiable as a star and the Teacher:

> From the Orient will come the lion heart To disturb Adrie and the heirs of Romulus. Accompanied by the Libyans
> The temples of Malta shall tremble and the nearby islands shall be deserted.

The Libyan connection translates: Out of Egypt I called my son.

I shall show later that the Great King is French; given this, it is probably more than coincidence that Nostradamus was also French.

We are looking at events that cover a period of something in excess of forty years. During this time a new world will be born. The people who from the beginning saw these events were poets, and they have exploited every mythical and legendary prospect. Seeing as we do now, it is as though we have been unaware of the sacred ground upon which the whole world has been walking.

Conclusion

I have produced yet more evidence relating characters of the Bible to the Teacher. But two very important specific points were made. Firstly, we saw that the method of hiding the Bible's secrets was, though simple, an effective way of leaving them open to the poet. Thus it is not until we separate the two Jesuses that we can identify Elijah.

Secondly, we saw that, in an opposite manner to this, right there in the surface text of John's Revelation, Jesus himself tells us that he is not divine. But then, of course, this would never be seen by those determined that he was the divine son of God and, in fact, God Himself. This raises some wonderful questions about reality and human capacity to perceive it. What we are seeing is pure and unadulterated cabala.

The quotation from Malachi on page 211 raises an extremely important point. Seen from a traditional and historical perspective, central to Essenism was the belief that they possessed the only accurate calendar, which permitted the observance of the true sabbath day and the celebration of religious festivals at their proper times. Because of the absence of this diligence among other celebrants, God despised and ignored their petitions. Subsequently, this calendar is central to the Teacher's revelation.

The luni-solar calendar of the Essenes is known to be incorporated within the pseudepigraphic Book of Jubilees; in Appendix III it is shown to underly the text of the Bible. Setting aside all other evidence, this is very substantial proof of Scripture's Essene origins. Furthermore, the fact that universal time should have been measured with such pinpoint accuracy tells us that the calendar in use in the ancient world was commensurate with the known sophistication of its astronomy. Another point of significance is that, though some of us may find the idea that our ancient ancestors were time travellers absolutely laughable, they themselves went to a great deal of trouble to put into place the scientific means by which this might be achieved.

It seems to me that if, as individuals, we do nothing other than accept that present-day mankind is but an inferior shadow of its former self, we shall at least have given ourselves the opportunity to conceive that improvement is plausible. In the mean time we shall achieve nothing while our minds are imprisoned by preconception. Letting go of the 'idols of the heart' is all we need do to be set free. But freedom is threatening and slavery is a form of security. On this principle, the publisher's promotion of this book would probably be best done on the basis that it offers two idols — Jesuses — for the price of one. The Thirteenth Stone gives you more Jesus for your dollar than any known religion. Buy one, get one free! Miserable mortals, open your eyes and see what they are doing to you.

13

The Bible as Cabala

We have come to think of paganism as being generally opposed to Christianity. The latter presents us with a relatively simple doctrine of monotheism, which in reality is pantheistic. From the cult of Jehovah to the countless saints that exist in effigy in the Catholic Church to the idolatry of Jesus, its orientation is obvious. This is in direct contradiction to Exodus 20: 4. One should also include churches named for Mary, Joseph, the Baptist, the Magdalene, the Apostles etc. The Bible is clearly a pagan document and it insists on one God as pure spirit. It has through time been watered down to a teaching within everyone's grasp. It is this basic predisposition toward simplicity that allowed the gospel to spread so fast.

The pagan world in which Christianity was spawned is seen as having a great pantheon of gods. There was a vast angelology and astronomy, and other complex and mysterious methods of comprehending creation such as numerology, in which every number becomes sacred. The Creator is perceived to be a mathematician and geometer who manifested creation through sound and number.

This system is exclusive, and clearly only accessible to a very specific type of individual. Behind this philosophy, of which Plato and Pythagoras were great exponents, lies the idea of dualism. Basically, within this thinking, all things are manifest in opposites. The Creator becomes both the male and female, the Self-Begetting, and the universe is seen to pass constantly through light and dark. These would be more accurately described as 'out and in', the pro-creative action of friction that generates fire, the sun, which is the life force of our world. All things must, on the minutest scale, be a reflection of the macrocosm.

Christianity has in the past done all in its power to eradicate this thinking, which it regards as the ultimate heresy. However, it is now known and accepted that, though pantheistic in appearance, paganism rested upon belief in a single Supreme Being. The complexities of this body of thinking are such that it could never become a religion: it is an exclusive science. But it is no more exclusive than any other such discipline.

As we have seen, the documents on which Christianity is founded are pagan; they were a response to changing circumstances. The

world was to be turned upside down. The earth would go through a dark period. This was a phase in universal copulation and creation. The subduing of the female was also a surrender on her part. This activity would bring forth fruit. But in our age men would no longer be guided by knowledge: they would turn to the Dark and there would be rebellion in heaven.

But this paganism, founded on what it terms gnosis, has proved far more persistent an adversary than the modern religions could ever have imagined. Through our era some of the very great minds have proved to have been adherents of this general philosophy, which Christianity insists is the teaching of Satan himself. It is for this reason that secret societies were formed. But, even so, the science itself was so complex as to deter the masses anyway. This mystical doctrine came already well equipped with the needs of such associations. Not least of these tools were the various systems within the philosophy which allowed the conversion of letters and numbers, and provided hidden means of communication. Outwardly these organizations and individuals appeared to be devoutly Christian, which in fact they were. What we have witnessed in the last two thousand years is a macrocosmic populist people's revolution in which the aristocracy has been overthrown. The king from the house of David is the return of the crown: government being set in competent hands. We might say that the Communist 'people's revolution' in Russia was a microcosm of the events of our age, an era of godlessness and lawlessness, a situation which could only end in chaos.

Out of the Diaspora — along with the gospels, which went in one direction — there came Rabbinic Judaism, which in most respects was as new as Christianity. This other new religion, theoretically based on the five books of Moses, gathered about itself from its very learned priesthood a vast body of writings which was constantly being augmented. The most familiar of these is the Talmud, particularly the Zohar, 'book of lights'.

Even the Jewish calendar of sabbaths and festivals was fixed as late as 359 CE, by Hillel II. But then the concept of a Christian era beginning at Anno Domini 1 was established by Dionysius even later, in 532 CE. The fact is that the claim to antiquity made by Judaism and Christianity simply cannot be substantiated.

The Talmud has given rise to what is termed cabala (received or oral doctrine). It is in this system that we find the emasculated tree and the attendant theosophy. Just as we find transitional teaching

and thinking in Christianity, the same is the case with Judaism. In this instance, it was the concept of the Throne Chariot (the fiery wheels of Ezekiel) which was suppressed. To add further confusion to these issues, there is little doubt that the discoveries begun in 1947 in the region of the Dead Sea were not the first.

The secret doctrine was strengthened by groups like the Templars, Bugars, Illuminati, Rosicrucians and Cathars. Many of these societies still exist in one form or another, though largely impotent and lost in a mire of astrology and self-help psychology. They often promote an execrable ritual magic which only serves to raise the demons of the mind.

Modern Western cabalism is largely based on a tiny book, the Sepher Yetzirah (Book of Emanations), also known as the Book of Abraham. Very likely it is derived and interpreted from a scroll found in a cave by the Dead Sea about a thousand years ago. The Qumran magi are said to have worshipped the sun. The Scrolls, as I have said, are known to be cabalistic documents containing ciphers and codes.

In preparing this text, my primary concern has been to minimize the complexities of our subject; nevertheless it is necessary to demonstrate the existence of numerology and ciphers in the Bible. I further intend to show that, by the use of sacred geometry, we may find the cosmic tree within those enigmatic writings.

The Essenes, I have argued, were responsible for the production of the Scriptures and the Scrolls alike. It would be foolish to assume that all this was done at the monastery at Qumran until it was attacked and destroyed in 68 CE by Romans. These magi are known to have been scattered in communities as far away as Egypt and throughout the vast area surrounding Palestine. It is extremely likely that even the Scrolls themselves were produced throughout the Holy Land — and in Egypt also. If legend is to be believed, they had contact with the Druid priests of Western Europe and Britain. Qumran and Masada are only significant as places where Essene documents have been found and where they made a last stand against Rome. The time and resources required to produce all sixty-six books of the Bible were clearly at their disposal.

As mentioned earlier, in the 1920s and 1930s a Russian mathematician called Ivan Panin discovered what he termed the numerics of Scripture. Using the vast cycles of numerology to prove his text, he edited the Numeric New Testament.[23] Panin knew nothing of the cabala and approached the matter from the point of view that the

vast patterns of numbers which run from Genesis through to Revelation were evidence of divine inspiration.

Not one word in all sixty-six books of Scripture can be changed without altering or breaking the existing tapestry. From the first verse of Genesis, 'In the beginning God created the heaven and the earth', I was able, some years ago, to extract five tightly-packed foolscap pages of numerology. These codes are replete with references to trees. This exhausted me long before I exhausted it. Even the names of all the supposed authors fit into complex patterns which run from Moses to John. It very quickly becomes apparent that whoever wrote the books of Moses had to know exactly what was going into the Revelation of John. He did, in fact, have to consider what was going into all the other books. All sixty-six of them must have been written in conjunction with each other.

Panin devoted a lifetime to this study, and produced numerous papers. In one, he demonstrated that the named biblical authors, from Moses, Esther and Solomon through to Matthew and John, produce complex patterns of numbers which bind the Old and New Testaments together (see Appendix I). In the absence of miracles and the presence of pagan cabalism — which I believe I have demonstrated — the construction of the Bible as one book produced at one time is irrefutable. Thus, the idea that it is an historical document is obviously complete nonsense. Of course I accept that this is a difficult concept for many to grasp, but we need to understand that Scripture is not a random collection of writings: it was built with the same complexity and genius that was applied to the Great Pyramid. It is, quite simply, a mathematical wonder.

All the named authors, such as Moses, Matthew and Paul, are pure fiction. Any question as to their independent authorship is now null and void. Any discussion as to whether books such as Isaiah and Luke may have been later added to becomes pointless. It can be said with complete confidence that only scholarship of the type indicated by this work is now of any value. It is clear that there is not even the slightest element of history in all sixty-six books of Scripture. Jesus the god-made-flesh is obviously totally mythological. There can now be absolutely no doubt that the entire text was produced by those people we call Essenes. Quite simply, with the numerology that binds Scripture, if we were only certain of one book having its origins among them then we would have to accept that they all came from that source.

And all this is not to say that something has been destroyed. On

the contrary, a truth has been discovered and a damaging falsehood laid to rest. It is truth such as this that provides a sure foundation and a real hope for the future. If men were to tear down every church and temple on earth, the reality of God would not be diminished by one iota. We would, in fact, only draw closer to Him. It would be a pity to see this new evidence as negative and destructive when, in reality, it has enormous potential for creativity.

There can be no suggestion that the Scriptures have been a vast deception. In an age of potential chaos they have brought order and continuity. Their legacy guarantees mankind's future hopes and aspirations. Inasmuch as they are based on science rather than religion, they are exclusive only in the sense that that science is highly technical. And even so, they do not exclude the simple soul who loves God and desires to live within the laws of creation. For this reason we may see in the biblical Jesus, as aspects of the Teacher, not only an extremely wise man, but a gentle, meek and loving one who chooses the company of simple folk, a man who teaches both the power of knowledge and the incomparable power of love. Such truths are not diminished but increased by our understanding of the true nature of these writings. And, surely, God would not have made things otherwise.

There can be absolutely no question that the Scriptures were specifically consigned to the latter-day Revealer of All God's Mysteries. His task is to translate and consign them to the New Israel. The contents have the power to enliven the good and plague the wicked, such was the method of construction.

Before we may see examples of this numerology, we shall repeat its basis in more detail. Panin says:

> NOTE In the following Papers it is intended to make upon the reader the smallest possible demands beyond an ordinary High School education. But a few explanations of some terms will prove useful.
>
> Place Values, Numeric Values, and Values.
>
> The Bible is written in Hebrew for the Old Testament and Greek for the New. These languages are the only ones known to the writer that have this peculiarity: All the letters of the alphabet are used also for numbers. [Hence any word, verse, chapter and book of Scripture can be read both as words and as a series of numbers. Within this cabalistic system number codes are valid within the area of one neighbouring number. This is

called 'colel'.] The 24 Greek letters stand therefore for the following Numbers

[Place	Letter	Value	Place	Letter	Value]
1	α	1	13	ν	50
2	β	2	14	ξ	60
3	γ	3	15	ο	70
4	δ	4	16	π	80
5	ε	5	17	ρ	100
6	ζ	7	18	σ	200
7	η	8	19	τ	300
8	θ	9	20	υ	400
9	ι	10	21	φ	500
10	κ	20	22	χ	600
11	λ	30	23	ψ	700
12	μ	40	24	ω	800

[The symbol for value 6 is ϛ.]

Thus the letters Ἰ, η, σ, ο, υ, ς have for their numeric values 10, 8, 200, 70, 400, 200. As their sum is 888, and they spell Jesus, the numeric value of the Greek for Jesus is 888. The sum of the numeric values of its letters is that of the word they make up. The sum of the numeric values of its words is that of the sentence, paragraph, section or book formed by them.

In addition to its numeric value every Greek letter has also its Place Value, the place from 1 to 24 it holds in the alphabet. The first letter thus has a place value of 1; the second of 2; the last of 24. The place value of Jesus is thus the sum of the place values 9, 7, 18, 15, 20, 18; or 87. The place value of a sentence, paragraph, section or book is thus the place value of the sum of the words formed of which they are made up.

The sum of the place value and the numeric is the value of the word. Thus the value of Jesus is 888 and 87, or 975. The value of a sentence is the sum of the place and numeric values of its words, or simply of the values of its words.

Chance and Design.

The NUMERIC VALUE of Jesus Christ is 2,368; of which Jesus has 888, and Christ has 1,480. Now

2,368 is 37 x 8 x 8 888 is 37 x 8 x 3
1,480 is 37 x 8 x 5

This numeric value, 2,368, itself 37 x 8 x 8, is divided between Jesus and Christ by 37 x 8; of which Jesus has 3, and Christ 5. This of course may be a mere coincidence, undesigned. But the chance for this being so is one in 37 x 37 x 8 x 8 x 8 or 1,369 x 512, or one in 700,928; a small chance indeed, but not sufficient for the present purpose to establish design here.

But this numeric value 2,368 is further divided thus: The vowels have 568; of which Jesus has 488, and Christ has 80. The consonants have 1,800; of which Jesus has 400, and Christ has 1,400.

Vowels 568, or 8 x 71		Consonants 1,800, or 8 x 25 x 9	
Jesus	488, or 8 x 61	Jesus	400, or 8 x 25 x 2
Christ	80, or 8 x 2 x 5	Christ	1,400, or 8 x 25 x 7

These divisions are not only by 8, but in the Consonants it is even by 8 x 25 or 200.

As the chance for these additional numerics is one in 8 x 8 x 8 x 2 x 2 x 25 x 25, the chance of one in 700,928 obtained above is reduced 1,280,000 times to 896,000,000,000, to some 900 billions, ample for establishing design here.

The above is a good example of one of the methods by which the science of BIBLE NUMERICS secures its results.

The presence of a numeric design in the Greek of Jesus Christ is not a mere curiosity: it brings at once certainty into what had hitherto been conjecture and disputation: The Seventy translators of the Old Testament rendered the Hebrew Jehoshua, originally Yaishua, by JESUS, Iehsous. The name could have been transliterated a dozen other ways. But they hit upon the one form which not only produces with Christ a scheme of 37 x 8, but which gives for the Savior 888, where the name of His Satanic counterpart is 666.

All discussion therefore as to whether other transliterations might not be as proper, if not more so, is henceforth shut out. The present Greek form for Jesus was meant to be just this — designed.

But this design tells more: The Seventy made their translation some 280 years before the Lord Jesus was born. They could not have known that the Messiah's name would be the Hebrew Joshua.

Here I must respectfully disagree with Mr Panin. The authors of Scripture not only knew the name, they in fact constructed it — with one specific purpose. As we progress we shall see that 'Jesus Christ' was plainly and simply a vehicle to carry one of the prominent sacred measures of the temple. The Jesus Christ of the Philistines may well come as the ruler of the world, but only as a

ruler to measure it. The beliefs that Scripture generated were essential to its survival among primitive beasts, but its actual content has no relationship at all to those beliefs. Our cargo cult Christianity has involuntarily preserved the cargo. As for the number 8, it is very persistent in general myth. I am personally satisfied that it is a direct reference to the octave. Panin goes on to say:

> Spelling of David, Oziah, and Josiah. (Matt. i. 1,8,11)
>
> DAVID is given in the Received Text as Dabid. The oldest manuscripts followed by the critical editors (Lachman, Tischendorff, Tregelles, Alford, and Westcott and Hort) have Δαυειδ, Daveid. Griesbach alone has it Δαυιδ, David, the form given in the Greek Seventy: If memory is not at fault here, Josephus has it Δαβιδιος, (Δαυιδιος?), adding a Greek ending to whatever was to him the Hebrew form. The confusion as to David and Dabid is thus of early origin. In the Introduction to the Greek Numeric Testament different methods were given of establishing David as the true spelling. Till some two years ago these methods, laborious and exhausting, had to be followed ever since 1890. But in about 1933 it was found that every single sentence carries its own evidence as to the purity of its text; but the fact that even demonstrably false readings also show numerics at times had always to be reckoned with; and a short, easy, yet conclusive method remained till recently the indispensable desideratum. This by God's grace has been vouchsafed to the editor only recently while revising the proof-sheets of this English Testament. This method is the Cross-section method of the Greek New Testament Vocabulary exemplified below, setting beyond possible question spellings like Δαυιδ, Οζιας, Ιωσιας.
>
> The New Testament Vocabulary, as established by Bible numerics, has 5,304 words. The editor had known for some time that the words beginning the thousands 1,001, 2,001, 3,001, 4,001, and 5,001 displayed elaborate design. It occurred to him to test suspected words similarly by their place in the alphabet. Every case so far examined of words ending in ειαι for possibly υαι or vice versa, has thus been cleared up; and the cases of David, Oziah, and Josiah fall in with those so far tested.
>
> Here are five words of which David is one whose only bond is that their order number in the New Testament vocabulary ends in 124, each distant 1,000 words from the other. Their Vocabulary Order Numbers, Place Values, Numeric Values, and Values precede; the numbers of their occurrences in the New Testament follow them:

1,124,	38,	419,	457,	Δαυιδ	David	59
2,124,	53,	715,	768,	εχθρα	enmity	6
3,124,	154,	1,247,	1,401,	μεταμορφοομαι	be transformed	4
4,124,	134,	1,450,	1,584,	προσωπον	face	7
5,124,	51,	911,	962,	φυγη	flight	1
15,620,	430,	4,742,	5,172,			77

Value 5,172 is 431 x 12 or 2 x 2 x 3 x 431

Place 430 is $(431)^{-1}$ or 2 x 5 x 43

Numeric 4,742 is (431 x 11)" or 2 x 2,371

This division is (indirectly, by neighborhood) by 431, with a chance of one in 431 x 431 x 4 or 743,044.

The sum of the figures of the place values is forty-three. The entire place value is 430, or 10 forty-threes. Two words begin and end with a consonant, David and face. They divide the sum 430 thus:

David, face, have 172 or 43 x 2 x 2 The others have 258 or 43 x 2 x 3

This division is by 2 forty-threes. And as 430 is $(11 \times 13 \times 3)^{+1}$, schemes of elevens and thirteens also run through the place value, 430, which the reader may readily find for himself. As the chance, however, for the three features of 43 is one in 43 x 43 x 43, or 79,507, the chance for the 431 above and these 43's is now only one in 743,044 x 70,507 or 55,000,000,000, ample to prove design; but possible only with David, rather than Daveid.

These numerics prove not only the spelling of David, they give also certainty, thus:

(1) The numbers 1,124-5,124 are the places for the words placed against them.

(2) Middle and passive verbs, of which the active is not found in the New Testament, must not appear in the Vocabulary as active verbs. The change from ομαι to ω in 'be transformed' destroys the design. As not a single Greek dictionary is constructed on that principle, Bible numerics enables the construction of a scientific Vocabulary to the New Testament, if not indeed to any other Greek (or Hebrew) work.

In the Introduction to the Greek Testament the spelling David was demonstrated in three other (more laborious) ways. And it was there said that Ozias and Josias are the true forms in the Greek against Ozeias and Joseias of the oldest manuscripts and best editors. This same short method applied to these two words confirms the spelling obtained by the previous longer methods.

To supplement the Greek alphabet above, I offer here for the keen student the numerical values of the Hebrew alphabet.

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O, U, V	6		Vau	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure
ט	T	9		Teth	Snake
י	I, Y	10		Yod	Hand
כ	K, Kh	20, 500	ך	Kaph	Fist
ל	L	30		Lamed	Ox Goad
מ	M	40, 600	ם	Mem	Water
נ	N	50, 700	ן	Nun	Fish
ס	S	60		Samekh	Prop
ע	Aa, Ngh	70		Ayin	Eye
פ	P, Ph	80, 800	ף	Pe	Mouth
צ	Tz	90, 900	ץ	Tzaddi	Fish-hook
ק	Q	100		Qoph	Ear, Back of Head
ר	R	200		Resh	Head
ש	S, Sh	300		Shin	Tooth
ת	T, Th	400		Tau	Cross

The shape and the number value of a letter are altered when, as a final, it appears at the end of a word.

The next question to be asked is what is all this for? In City of Revelation we have a demonstration of sacred geometry in Scripture, and in this instance we see that the numbers are specific measures. On page 114 John Michell explains:

The Literary Canon: 153 Fishes in the Net

'Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three' (John 21:11).

Why there should have been exactly 153 fishes in the net is a question which has puzzled commentators from the earliest time. Obviously the

number had an esoteric significance, and by reference to the sacred canon of number and geometry this may be discovered. The parables and many of the episodes in the New Testament form the literary expressions of geometrical processes. This is particularly clear in the case of the 153 fishes. The key is the number 1224, which is the value by gematria of both το δικτυον, the net, and ἰχθυες, fishes. 1224 is equal to 8 times 153, and 153 is the sum of the numbers 1-17.

He continues:

1. Seven disciples are on the shore of Tiberias. Simon Peter enters a boat to go fishing; the others follow.

The number of Σιμων ὁ Πετρος, Simon Peter, is 1925. A circle is therefore drawn with circumference 1925 to represent Peter, and six more circles are placed so that the circumference of each passes through the center of the first circle and also through the centers of the two on either side. A large circle contains them all. In this most economical fashion the seven disciples are packed into the circular boat, like the coracle of the Celtic saints, which, since the circumference of the lesser circles is 1925, will be found to have a diameter of 1224.

On page 116 he writes:

Numerology of 1224 (1224 = το δικτυον, the net = ἰχθυες, fishes)

Like all the important cabalistic numbers, 1224 has correspondences both in gematria and in the ratios of metrology. The significance of this number as a symbol of the perfect creation may be inferred from the following examples:

1224 = ὁ κυριος ὁ θεος, the Lord God.

1224 = κτισις θεου, God's creation.

1224 = ἡ φυτεια, the Plantation, an early Christian synonym of Paradise (see J. Danielou, Primitive Christian Symbols, Chapter 2).

1225 = ὁ παραδεισος θεου, God's paradise.

1225 = ἐν ὁλον ὁλων, literally One Whole of Wholes, Plato's phrase in Timaeus for the one, unique cosmic sphere embracing all its parts.

In Revelation 21, the total values of the names of the twelve foundation stones is three short of 12,240. The phrase οι δωδεκα λιθοι θεμελιοι, the twelve foundation stones, has the value 1222.

1225 is the sum of all the first 49 numerals, and is therefore the number of the magic square of Venus, which consists of the numbers 1-49

arranged on a square block 7 x 7 , each line, column and diagonal amounting to 175. The number 153 has a similar property, being the sum of the numbers 1-17. In common with all the principal numbers of the cosmic temple, 1224 is divisible by both 6 and 9, and 1224 or 1225 may be divided by all the first 10 numerals.

The goddess who is Lucifer, Venus or Aphrodite is ἡ Φωσφορος 2448.

The number 1224 and its multiple 2448 have the following properties in the numerology of measures.

2448 megalithic yards = 6660 feet

= 1500 MY + 1500 cubits = 3520 + 352 cubits

2448 feet = 900 MY

2449 = √6,000,000

As an astronomical number, 12,240 is the number of miles in the earth's diameter together with two diameters of the moon (7920 + 2160 + 2160). It is therefore the width of the cosmological city.

He continues on page 115:

2. That night they caught nothing. In the morning they saw the resur rected Jesus on the shore, but failed to recognize him. He said to them, 'Cast the net on the right side of the ship and ye shall find.' They did so and made a great catch.

The act of casting a net from the side of a boat is described by placing the compass point on the circumference of the circle of the boat and drawing the arc of another circle, which contains the vesica piscis, the 'fish.' The diameter of this circle is also 1224, the number of το δικτυον, the net, and ἰχθυες, fishes.

3. 'Now when Simon Peter heard that it was the Lord, he girt his fish er's coat unto him (for he was naked), and did cast himself into the sea.'

The arc of a third circle is drawn to the left of the boat, and Simon Peter is moved from the centre of the boat into the sea between the boat and the shore. The vesica that contains him represents the fisher's coat, for the Greek word is ἡ ἐπενδυτης, 1060, and since the width of this vesi- ca is 612, its height is 1060.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.' In the net were 153 great fishes.

The net, 1224, with fishes, 1224, together number 2448, and 2448 is the measure, round the perimeter of the 'fish' in the net. This great fish is divided into sixteen equal parts, forming the tetraktys of the

Pythagoreans. The number 153 is brought out in two ways. First, the width of each of the sixteen lesser fish is 153; then there are sixteen smaller making up one greater fish, seventeen in all, and 153 is the sum of the numbers 1-17.

The disciples are said to be 200 cubits from land. The Greek cubit or ell, made up of 25 digits, was a length of about 18 1/4 inches, which may be 1.52 or 1.53 feet. 200 cubits is therefore equal to about 306 feet, and 306 is the radius or distance from centre to circumference of the circles that represent the disciples.

Stories such as this were composed to illustrate a secret doctrine, orally transmitted, to which we no longer have direct access, but which may to some extent be inferred through the contemplation of its symbols. The three intersecting circles produce the diagram of Hebrew mysticism, the Tree of Life, ξυλον ζωης, 1625, identified by its number with the tetraktys, τετρακτυς, 1626, the corresponding symbol in the Greek system. In the final episode of the 153 fishes, the disciples come to land and there is Jesus with a fire of coals and a fish laid upon it and bread. Fire, fish and bread represent the three worlds united in the cabalistic tree, the creative essences of the upper world and the material body of the lower being linked by the mercurial spirit of the fish.

The Bible uses Numbers chapter 2 as a basis for the layout of the camp (temple/tree), and it goes on to define the astronomical positions of the tribes in Genesis 49. The special significance of Ephraim as Coma (an ox) is given in Hosea 10:11, which reads:

> And Ephraim is an heifer that is taught, and loveth to tread out the corn (wisdom)...

The more intricate details of the measures for the building of the cosmic temple are then set out in numerous other scriptures. These are the purpose of and fundamental reason for the existence of the Bible.

The above material is of a highly specialized nature. Hence I have provided two appendices with further evidence from Ivan Panin.

Conclusion

We have here seen unequivocal evidence that the Bible is primarily cabala, which makes its Essene origins certain. That this numerology should, through geometry, produce the tree of life makes our argument complete

and unassailable. On these principles alone, we have to accept that the individual in the Scrolls who reveals mysteries must reveal these types of mysteries, and do so at the end rather than the beginning of our age. It may well be argued that the existence of this numerology is evidence of the Bible's divine inspiration. In this case we need accept that the Creator is philosophically cabalistic and His sympathies must lie with paganism. Furthermore, if this is the case then we must think of the Dead Sea Scrolls as equally divinely inspired, and there is no question as to their pagan origin.

This material conclusively proves our modern world religions bankrupt. In hindsight, it is interesting to note that for some, even the system of codification (numerology) was thought to prove the accuracy of their concocted beliefs. God is pure spirit; His book speaks only to the spirit. It reveals, as should be expected, the mysteries of hidden realms. In fulfilment of the prophecy, the wise have within them a spirit of truth, and they understand. The wicked have a spirit of perversity and do not hear the voice of God. This is the two-edged sword which the Teacher will bring into the world.

It is abundantly clear that whatever has been practised by Judaism and Christianity has absolutely nothing to do with the Bible. If that book should now be taken up and claimed by the pagan heretics that the Church has tried to destroy, there should, in theory, be no grounds for complaint. The simple process by which the true claimants take up their heritage will be an act by which traditional scholarship will be shown to be empty and vain.. It is then that we shall see why the biblical Jesus regards these Scribes and Pharisees with such disdain. From what I have seen, these self-proclaimed authorities have laboured diligently and craftily to earn this abuse, and will be recompensed in full.

Finally, inasmuch as this evidence conclusively links the Bible to the Scrolls community, it proves beyond doubt that Jesus and the Teacher are one and the same. Not to my credit, but to the shame of the official body of academics working on the Qumran documents since shortly after their discovery, we have achieved our objective with relative simplicity.

Professor Thompson's discovery that there was no first Temple means, as we now see, that the first Temple period in Scripture is now the second. The second Temple period then becomes the time immediately preceding the New Jerusalem. This fully harmonizes with my argument.

Ultimately, as has been demonstrated, the primary role of 'Jesus Christ' lay in his name, for it enshrined the number 2368, which is primary in measuring the temple. While Jesus Christ lived in idolatrous hearts, the measure of the temple was secure.

Book III

14

Jesus in the Americas

Sumer was mother to the later great civilizations; the arts and sciences as we know them began with her. She is thus the great-grandmother of our modern world, but her origins are shrouded in mystery. As I have already said, Sumerian civilization shows little sign of evolution. Written language, a vast and sophisticated astronomy, a classic architecture and much more had an amazing rate of development. Far more mysterious is that the founders of Sumer were not indigenous, or so it seems.

The same applies to the later Egypt, whose first empire was not of local making. The second empire, no doubt, was a native effort to relive the nation's former greatness. Here we find the building of inferior pyramids and the beginning of their use as tombs.

Later still we see the very brief blossoming of the Hebrews, the flower of this civilization being its Scriptures.

Legend has it that, after the dispersal of 70 CE, quite possibly many of the Essenes moved east into India and China and there wielded considerable influence over religion and civilization. This is supported by writings such as the Acts of Thomas.

In South America, a very likely alien people established the great civilizations that were later inherited by the Maya, Inca and Aztec peoples. Tradition has it that these were preceded by the Olmecs. Some have suggested a Sumerian contact with the Americas. Perhaps coincidentally, the Maya knew the Goddess by the name of Ix Tub Tun, which literally means 'She who spits out sacred stones'. Further, it is now known that temples such as that at Teotihacan in Mexico were built to enshrine the same sacred measures as are shown in the preceeding section of this book.

On August 3 of 1492 Cristobal Colon (Christopher Columbus), a Spanish Sephard, sailed for the Americas. Subsequently, in 1493, Pope Alexander VI divided the New World between Spain and Portugal. In the following year this was ratified in the Treaty of Tordasillas. In 1519 Hernando Cortes arrived at what is now the city of Veracruz. To his great astonishment the Aztec ruler Moctezuma did not send warriors but gifts, including a solid gold calendar the size of a wagon wheel, a much larger disk made of pure silver, a pot or helmet filled with grain gold, and a headdress made of the

plumes of the quetzal bird. To the amazement of the emissaries, Cortes thanked them by slaughtering them.

It happened that the god Quetzalcouatl, having been forced to depart eastward of the Americas by the god of war, promised he would return upon the wings of a great bird in the year 1 Reed, according to the local calendar. In a fifty-two year cycle, this co-incidentally fell in 1519. Further it was believed, amid a nation of dark-skinned people, that this plumed serpent god hero, bringer of wisdom, would be white. For this reason white-skinned Cortes was greeted as his emissary.

According to some legends, the founders of South American civilization were the Toltecs, who learned the art of gold refining and smithing from Quetzalcouatl. Gold is a symbol of the sun, and it was believed to be the excreta or creation of this deity.

Like the founders of Sumer and Egypt, the Toltecs came in the ancient past, established civilization, and were gone. The local people had only lived in their image. They amassed enormous quantities of gold but did not use it for trade: it was for religious purposes only.

In The Lost Realms[24] Zecharia Sitchin says (pages 23-24) that Spanish chroniclers of the time tried to counteract the embarrassment of the positive impressions cast by the beliefs of what should have been American savages. They attributed to Cortes a reprimand to Moctezuma for worshipping idols and evilly named demons, an evil influence which Cortes wanted to counteract when he offered to construct, on top of a pyramid, a shrine with a cross and the image of the Virgin Mary (Historia verdadera). But to the astonishment of the Spaniards, the symbol of the cross was already known to the Aztecs as the emblem on Quetzalcoatl's shield. Furthermore, despite the pantheon of deities, there was undoubtedly an underlying belief in a Supreme God.

Sitchin goes on to point out that the only accusation of barbarity made against the Aztecs which had any substance — the offering of still pulsating human hearts as sacrifices to Huitzilopochtli — was a practice dating back only to 1486. Sitchin has recognized that the great anomaly of this civilization was that it existed as a veneer covering a primitive understructure and hence that it might have been imported and superimposed.

Mayan art often depicts the eagle consuming human hearts. I have already pointed out that the eagle is a symbol for Scorpio, which is found to be the false thirteenth sign. Likewise it may be

said to symbolize a false Israel and a false Messiah, who could well be allegorized as an eagle consuming men's hearts. It thus seems reasonable to argue that the more literal Piscean inheritors of the legend may well have gleefully indulged themselves in actual human sacrifice, as did their counterparts across the Atlantic when they burned heretics for Jesus. This is easily understood if we see the earth as a spot of consciousness in an ocean of thought. The earth, and we as part of it, are continually bombarded by both positive and negative influences. That new inventions often emerge simultaneously in diverse places is a good example of this.

The people of South America used the wheel in children's toys but lacked the wit to adapt it for transportation. They held religiously to calendars of massive complexity and sophistication which they themselves most likely did not fully understand. Their god Quetzalcouatl was as real and historical for them as Jesus and Arthur are to our culture. What the Spaniards found was, in fact, a shadow civilization living in the glory of its ancient past.

In precisely the same way as the authors of the Bible, the ancient priests of South America played a game with time, setting the future in the past. In The Mayan Prophecies,[25] Adrian G. Gilbert and Maurice M. Cotterell point out that, for the Maya, our age began on 12 August 3114 BCE and will end in cataclysm on 22 December 2012 CE. The Maya are renowned for their 'long count' calendar, the extraordinary detail of their prognostications and their sophisticated astronomy. Yet to my knowledge no commentator has seen that, until the destruction of their civilization by Europeans, they were being subjected to the same forces as everyone else. When they, along with the rest of us, entered a time of insanity, they went into decline. The great mystery of this people is that, having reached the pinnacle of their creativity at around 600 CE, they then withdrew and disappeared.

The pattern throughout the world is that priestly societies appear and then leave behind a piece of the puzzle that comprises the alchemical sciences. These are obviously intended to be obscure and unseen until the Teacher comes to gather them in the new age. But equally important is the message that they would have each and every one of us understand. Interestingly, there is a fast-growing volume of information, intelligently produced by sensible people using all the power of contemporary media, which presents overwhelming evidence of a dying world, yet nobody seems to be perturbed. But here, too, natural selection is at work. Those who

cannot anticipate long-term danger — who are existential in their reactions — will be overwhelmed when that danger arrives.

As Mayan civilization faded, the less sophisticated Mexica (Aztecs) were led from the fabled Aztlan to Mexico in the thirteenth century by their very own Moses — a prophet called Tenoch who told the people he would recognize the promised land when he saw an eagle fighting with a serpent. The eagle, as has been said, is a symbol for Scorpio, the supposed or false thirteenth sign and false Messiah. The serpent is the sun (Star/Teacher) which gives rise to the real stone of destiny and the true Messiah, who kills the false one. Coincidentally, the eagle is the national emblem of the United States. Or is that a coincidence?

The legend of Quetzalcouatl emerged among the Toltecs, whose capital and cultural centre was Tollon. The authors of The Mayan Prophecies say (page 9) that the name Toltec' refers to artists or builders (perhaps builders in stone). Tradition has it that Quetzalcouatl sacrificed certain gods to smooth the path of the sun through the sky, and this is exactly what the Teacher must do.

Again, in The Mayan Prophecies (pages 71-72) the authors relate the legend of the four ages as found in the Vatico-Latin Codex. They are four separate anecdotes, whose purpose becomes immediately obvious:

In the time of Matlactili, the age of flood known as Apiachio-hualiztli, the sun was destroyed by rain and inundation, and men became fishes (the Piscean age). The only couple to survive this disaster were Nene and Tata. They were protected by an old tree living by the water (the word of God).

In the time of Ehecatl, men were turned into monkeys in order that they might cling to trees for survival. Daniel 4: 16 says man would be given the heart of a beast. This occurred in the year 1 Dog, and the only human couple to survive did so by standing on a rock.

In the Tleyquiyahuillo time, men lived by eating a special fruit called Tzincoacoc.

In the time called Tzontlilac ('black hair', equivalent to other concepts of our present, black, iron age) mankind starved to death after a rain of blood and fire.

The Mayan tree of knowledge was the Ceiba tree, which, instead of fruit, had 400,000 nipples. Obviously it provided the special fruit in the form of breast milk from the Goddess Mayahuel.

The authors of The Mayan Prophecies also investigate (pages 118-120) the research done by Jose Diaz Bolio, who believes that

the rattlesnake Crotalus durissus durissus, known to the Maya as Ahau Can, played a significant part in the development of the art and geometry of the Maya because of the paired square design on its back. There can be no question as to the general significance of the snake as a solar symbol of wisdom and subsequently as a phallic object paired with the vagina of the Goddess of the thirteenth stone. But the rattlesnake is known for its warning rattle before it strikes. This could have been utilized as a symbol for a messenger from God giving a warning before He strikes.

Jose Diaz Bolio also puts forward the theory that the Quetzal-couatl legends are a later development of the god Zamna of the city of Izamac. He was a serpent deity portrayed with his mouth open in speech, as though he were a prophet. He was, by tradition, the father and teacher of all wisdom.

On a visit to Mexico, Adrian Gilbert found that the Aztecs had a particular fascination for the Pleiades in Taurus (page 38), which the Maya called Tzab, meaning rattle. Because of the calendar they had inherited, these people expected the end of the world every fifty-two years. On these occasions they held the festival of new fire (the new sun in the tree). The omen depicting the end was the failure of the Pleiades to cross the zenith, which they invariably did; and, when they did, new fires were lit. This is clearly a garbled version of the Teacher coming down from Taurus with the new sun and giving the warning rattle. Gilbert and Cotterell say (page 135) that Zamna was the prototype of all the later gods, particularly Quetzalcouatl, who was linked with the Pleiades in Taurus. Likewise the Egyptians saw the Nile as a replica of the Milky Way, which may be said to be the water which is the fertilizing spermatozoa bringing forth the new man living in the watery word of God. Annually they awaited its flood, which was heralded by the constellation of Orion. Robert Bauval and Adrian Gilbert have shown in The Orion Mystery that the pyramid complex at Giza has been laid out as an exact scale model of the stars in Orion's belt.

The mysterious monuments and writings left behind by the ancients serve multitudinous purposes, not least of which is the preservation of the occult sciences. But there exists an element to these mysteries for which it is hard to find a rational explanation: it is the extraordinary emphasis placed upon the Teacher, who is really of little importance when compared with the Messianic King. Perhaps the ancient priests had seen what our generation would face, and subsequently, for purely altruistic reasons, boosted the

Teacher's role as though to tell us that our lives — physical and spiritual — depended upon our listening to and acting upon his message. And this must be a simple and an obvious one. It is the story of a diseased old sun god named Nanahuatzin, who must die on the funerary pyre to be reborn as Tonatiuh — the sun of the Golden Age. This Nanahuatzin is responsible for spitting rocks and bringing forth maize (wisdom). If I might paraphrase Oscar Wilde: We are all of us lying in the gutter, but some of us must now look up at the stars.

That Quetzalcouatl, the once and future Jesus/bringer of knowledge, is yet another version of the Teacher is certain. Well... almost. As we have seen, the two Jesuses of the New Testament are lumped together. Likewise, we find Arthur and Merlin with a fair amount of interwoven myth. In the Quetzalcouatl tradition, we note that he has something of a double in Tlaloc (Chaac), the Mayan rain god, who sometimes seems to play Merlin the Teacher to Quetzalcouatl's Arthur, the Messianic King. The South American deity certainly has his share of those elements that make up a prince or leader. That all three traditions have this same intersection of characters evidences their having been constructed thus.

From the Sumerian-like creation epic to even the ancient near eastern astrological sign for Coma, 0, incorporated into Christian iconography, the people of America retained a large part of this epic — from their great flood to their tree of life. Like the rest of mankind, they had inherited it from their own ancient priesthood.

When Europeans arrived in the New World they did not find primitive peoples. They in fact found a highly sophisticated civilization whose cities would have been the equal of any to be found in Europe and the East. The architecture of the step pyramids, the layout of the city precincts and the high level of artistry and craftsmanship in the working of precious metals were evidence of a long-established and highly developed culture. Their knowledge of astronomy was at least the equal of any in the ancient world.

Sitchin tells us (pages 166-167) that a pioneer in the study of South American culture, S. Hagar, demonstrated that the Incas were not only familiar with the zodiac and its parallel months but that it was a duplicate of that known to Europeans. This he did in a lecture to the fourteenth Congress of Americanists in 1904 entitled 'The Peruvian Asterisms and their Relation to the Ritual'. Even some of the names bear a considerable resemblance to those we are all familiar with, which go back to the time of Sumer. Of primary

interest to us is the symbol for Virgo, where we find no ambiguity or allegory. The name of this sign for the Aztecs was Sara Mama, the Maize Mother, and the symbol for it was the female genitalia, the place from which man enters the world and which, by its reentry, he may pass into the world of untime.

It will be recalled that I found Coma, the 'female genitalia', in Virgo, and that I drew attention to her holding an ear of wheat, to which I attached great significance. Invariably, the theme is of wisdom coming from the womb of God. It would be interesting to try to estimate the mathematical probabilities of the parallels being pure coincidence.

The Aztecs opened the zodiac at their equivalent of the sign Aries, which was the time of the spring equinox. This tells us that South American Indian astronomy goes back in excess of four thousand years. Quetzalcouatl was a part of this astronomy-based set of beliefs, which was left to the Incas by the Qwipu-kamayo, the masters of the knotted cord (of 72 letters). Like Christians awaiting the return of Jesus, with equal validity and considerable similarity the South American people awaited the promised return of Quetzalcouatl, who had had to leave because of the god of war, who must in every respect be a local version of Jehovah/Jesus, the god of Pisces. King Arthur was defeated and died, but said he would return again. If we do not see the obvious sameness in these legends, then we must accept that they only express a forlorn hope in a hopeless world.

But, as I have said, these same people had yet to invent the wheel. It is clear that the inhabitants of these cities at the time of the arrival of the first Europeans were not the descendants of those who built them. That is to say that they were at no time privy to the knowledge of the ancient builders, who in their minds were the gods who came, with their knowledge of the stars, down from the stars. The ancestors of the occupants would long ago, under the direction of these astronomer-priests, have helped to build these architectural wonders. They themselves would have for millennia lived simple lives in small villages outside the precincts. The city occupants would have moved among them directing their entire living. Every aspect of their lives, be it medicine, settling family and tribal disputes, agriculture and even feast days, would have been governed by these apparently god-like priests. Even the delivery of infants would have been in their hands. And from time to time one of those infants, always a firstborn, would have been

taken into the city to be educated and to become one of their number. There was never any guarantee that a child born to a priestess and fathered by a priest would be suitable for the life of a shaman. Perhaps such unsuitable children may have been adopted by the villagers, for whom the city-dwelling magi were benefactors — they completely untutored and their shepherds all-knowing and wise.

Little did they realize that, many thousands of years earlier, the ancestors of these magicians had lived among them as the strange individuals for whom life was a mystery to be resolved. When young they would have been, because of their nature, excluded by other children and even a target of derision. But this isolation would have served them well, for eventually, when the time was right, their inner door would have opened and their power would have become immeasurable. And, under their stewardship, mankind would have lived simple and peaceful lives in a Golden Age.

Though its use has recently gone out of fashion, the human brain has not altered in size and capacity for at least the last ten thousand years. What has changed is the external and internal forces which work upon it. If we read the ancient myths, the Qumran Scrolls and even the Scriptures correctly — if, in fact, with the use of the cosmic tree, those ancient priests did visit and actually are visiting our time — we must presume they were fully familiar with our Pandora's box of modern sciences, disciplines that they were wise enough not to exploit.

Recent archaeological evidence suggests that the Sumerians and the ancient Chinese may have long ago visited the South American civilizations. This has been dismissed out of hand by some; others have labelled such possibilities as 'mysterious'. What clouds our judgement is the fact that the bulk of ancient mankind lived simple and primitive lives. Evidence of the existence of the priest kings is an anomaly. For a time we even tried to associate them with aliens from another world, which is clearly ridiculous but understandable in the circumstances.

The only real mystery that I can see is that we flatly refuse to accept that ancient man was at least our equal in his knowledge of the universe. If he could build the Pyramid of Cheops; if, despite its being invisible to the naked eye, he knew that the star Sirius was orbited by another (Sirius B) every fifty years, and that it was a dense star; if he could build the fabulous cities of the Incas and the Aztecs: why could he not build ships that could circumnavigate the globe?

As the times changed, perhaps, in accord with some vast cosmic plan (I really do not know), the priests abandoned their cities and, much later, the peasants moved in. In many instances they were likely chased out by these peasants. But, in any case, they promised to return. No doubt they were careful to destroy much evidence of their world, but left us enough to eventually learn the truth. And what about Quetzalcouatl, the white serpent bringer of knowledge? He promised to return on the wings of a great bird. That great bird could well be a modern airliner.

In The Lost Realms (pages 82-84) there is quoted an interesting tale which we have inherited from ancient Egypt. The book referred to in this story is obviously the Scriptures; the box is the tree and the rest is self-explanatory. The tale relates the adventures of Satni-Khamois and the mummies. Its object is the association of Thoth-Hermes with the number 52 and its relationship with the cosmic tree. Thoth-Hermes is one of the Egyptian versions of the Teacher/bringer of wisdom.

Satni-Khamois was the son of a pharaoh and, like the Teacher, destined to become a great magician. He studied the ancient sacred writings and was given to wandering through the necropolis of Memphis where he learned much from the writings on temple walls. On meeting a mysterious old man, he was told of a secret tomb where he might discover a book written in Thoth's own hand, wherein he would find revealed all the mysteries of heaven and earth. Therein he would learn the secrets of the rising of the sun and the cycles of the moon; in fact, he might learn all the secrets of the gods. This book, the old man said, was to be found in the tomb of the Pharaoh Nenoferkheptah (circa 1250 BCE). The old man warned Satni that the Pharaoh was dead and alive and could strike down anyone who tried to take the book from where it lay at his feet.

Satni set out to find the tomb, which he eventually discovered was below ground and which he entered with a magic spell. There he found the mummies of Nenoferkheptah, his sister-wife and their son. In this instance we see that we have repetition in imagery of Osiris the sun shut up and living-dead. His sister-wife is the Goddess of the womb, and their son must be the Sceptre if Satni is the Teacher who is also Thoth who recorded those revelations in the first place.

The book at the Pharaoh's feet gave off a bright light as though the sun was shining from within it — the Teacher setting the stone

(sun) in the tree. The sister-wife of Pharaoh was the first to speak, and she warned Satni not to touch this text. She told him how her own brother-husband had had great adventures when he tried to obtain it.

It is worth noting in passing that we have treated as historical the idea that the Egyptian pharaohs were given to marrying their sisters. It is now clear that the religion of ancient Egypt was one and the same as that of Scripture, which clearly forbids incestuous marriage. The references are obviously pure myth, which relates to the relationship of Coma and the sun upon the cosmic tree and their joint parentage of the Star and Sceptre even though they are brother and sister in the heavens.

The volume that Satni sought had originally been hidden by Thoth in a series of boxes rather like the Russian babushka dolls. He placed the book in a golden box (the sun) which was in a silver box (the moon). These in turn were in a series of other boxes of which the outermost were of bronze and iron. Iron, I have said, is the Age of Pisces and bronze was the preceding Age of Aries, which is a fire sign.

Nenoferkheptah had to overcome many obstacles to obtain the book, but for all his efforts he invoked the curse of Thoth when he achieved his objective, and thus he and his sister-wife were buried alive as mummies in a tomb. Quite clearly, in this story, at the end of Pisces (the iron box) Satni's task is not only to find what is effectively his own writings, he obviously has some role in releasing the royal family, which is where the story gets its theme of playing the game of 52.

Nenoferkheptah told Satni that he might only obtain the text by playing and winning this game. He first lost, and then won, and so finally achieved his objective. Sitchin goes on to describe this story as an ancient version of Raiders of the Lost Ark, and he is absolutely correct. But the laws which govern the unconscious feminine are not as those that govern the masculine external. The only detail of this story that may need explanation is the said game of 52.

A month is a 'moonth' or moon period of twenty-eight days, which is exactly four weeks. If we divide fifty-two weeks into four-week periods, we have thirteen months and a thirteen-sign zodiac, releasing Coma and the sun. And that information was in the book which Satni sought.

Quetzalcouatl promised to return on the wings of a great bird. Jesus, we are told, will come upon the clouds. Nostradamus tells

us that our sage will travel far and wide preaching his gospel of the stone in the tree. It is, I admit, no easy task to imagine an Egyptian Horus — the god of time — stepping into the present from a modern airliner. But it is only unimaginable if we give these deities actuality in the past. If many of us have no difficulty in accepting that Nostradamus was a genuine seer, why should we not read the same messages in some ancient Egyptian tomb inscription if the message is truly there?

In Egypt the cult of Isis, Osiris and Horus is said to have pertained for at least four thousand years. In the Egyptian pantheon Osiris is the sun, Isis is Coma, and Horus, the all-seeing eye who revealed everything, is the Teacher.

Osiris as a sun god is both a shepherd and a vegetative tree god; under his administration Egypt flourishes. He brings laws and learning, and then leaves to spread his teaching to other nations. In his absence his wife Isis administers the kingdom wisely and the dark is kept at bay. But the first Golden Age is about to come to an end. The forces of darkness are about to cut down the tree.

On his return, with the aid of Aso, Queen of Ethiopia (an Egyptian Lilith), the dark gets the measure of Osiris. He is tricked, at a feast, into entering a chest bedecked with 'precious stones', which was made especially for him. It is then conveyed to the mouth of the Nile. The news is brought to Isis at Coptos by the Pans and Satyrs, whereupon she cuts off a lock of her hair. Princess Berenice did the same for her husband's return.

Isis discovers that the chest has been carried by the sea to Byblos, where the waves have set it in the branches of a tamarisk tree. This same tree quickly grows to enclose the chest in its trunk. The king then takes this trunk as a support for the roof of his house. Isis in her hunt learns this and finds employment as nurse to the king's son, to whom she gives suck with her finger. This pattern suggests that the king is the idol Jesus and his son the false Messiah.

She also tries to give the child immortality by each night passing him through the fire. The symbolism here seems quite substantial, but it obviously refers to passing through the fiery wheels. The babe's mother brings a sharp end to Isis' initiation of her son. In this sense the infant's mother is also her own mother, or more accurately a negative Isis incarnated in the Piscean Age.

Ultimately she obtains her husband's body and takes it back to Egypt, where in her absence Set cuts it into fourteen parts and scatters it about the land. Isis goes off hunting to find these pieces.

Meanwhile Horus has come of age, Osiris is resurrected from the Underworld, and Horus goes off to do battle with Typhon, who fits the role of the idol Jesus. As I have said, Osiris is the sun.

Many of the pyramid texts offer keys for the use of the tree as a means of entering the land of the dead and calling upon the Lord of the Lock of Hair. What I have thus far termed a tree, a boat or a fisher's net, is actually none of these things. It is an ancient piece of scientific equipment to be used for breaking out of our own time and space — not something you would freely hand to everyone. For this reason it was hidden that it might only be accessible to the children of Israel, those properly trained and prepared for its use. It is for this reason alone that, through their scriptures, the Qumran Community appears austere and extremely hierarchical.

Let us look now at the Papyrus of Ani, The Book of the Dead, as translated by Wallis Budge.[26]

In a hymn to Osiris, the following is said of him (page 59):

1. He is Lord of eternity and king of the gods with manifold names.
2. He is a being of hidden form in the temples.
3. He is the prince of divine food in Anu (references to the Anunnaki and Nun the fifty will be recalled). Thus his many names total fifty. The divine food is wisdom (bread).
4. He is the soul of Ra (the sun). He causes the sun to rise in the tree.
5. He makes his soul to be raised up.
6. He is the substance of the two lands, taken to be Upper and Lower Egypt, but this refers to the land of the living and land of the dead.
7. He is the god of the celestial ocean from which Nu draws his waters. Thus he is the sun rising up from the watery womb of the sea, mercurial and wise.
8. He is the first among his brethren (the stars).
9. He sits upon the throne of his father like Ra.
10. His sister Isis has protected him against fiends in evil times.
11. She raised his member upon his dead body and conceived Horus. Thus, at the end of Pisces, Coma has intercourse with the dead sun and gives birth to Horus the Teacher, who in turn is a sun god for he brings the sun to new life. She drew his essence and made an heir; likewise, Joseph fertilizes Egypt.
12. She brought up Horus in loneliness in a place where he was not known. This is precisely what is said of the Teacher as Elijah.

13. Horus grew in stature in the house of Keb.
14. The company of the gods rejoiced at the coming of this son of Isis, heir to Osiris.

It has been believed that the ancient world worshipped the sun as a god, giver of life. We may now see where this misconception comes from. Contrary to belief, the boat of the sun was not expected to carry the dead into eternity: it was to carry the living. As often as not, even the names of the gods were used to convey this information, as in the case of Ptah, whose name means 'opener'. The Book of the Dead says (page 170) that he opened the mouths of the gods: he caused them to reveal mysteries. Like Ra, Brahma and P'an ku, to name but a few, Ptah was born from a golden egg, which we might see as a stone laid by the Goddess and fertilized by the sun.

Horus — from which we derive 'hour' — is the god who transcends time. An hour comprises 60 minutes, each of 60 seconds. Hence an hour is 3600 seconds, and it gives the circle of 360 degrees. The number of years in an age — 2160 — is also the tenth part of the number of minutes in a circle. The tree is a time machine. Horus is the son of the widow, the dark Spider Queen, weaver of webs and spells. He, like Prometheus, steals fire (the sun) from the gods.

In the tree, the sun rises in the East (Leo) as it does in our sky. Just as he is actually the source of all life, the Egyptians endowed him as such on the tree. Thus the Teacher is the Star, the Star is our sun, and, in mythical terms, this magus becomes a creator of a new world.

Khepera is in the early myths 'The Creator' and, just as was the case with Jesus, Khepera was later made to be a form of Ra the sun (page 109); even later he is identified with Horus. Once again, it is exactly the same case as with the Teacher. Khepera was father of the gods and lord of heart and mind (page 118). The scarab was his symbol, and she was mother of heart and tongue. Later this idea transferred to the cicada, which lies dormant at the roots of trees and feeds on their juices for many years before springing to life.

As Budge points out, Nut was the female form of Nu, the 50. The watery deep of which she was queen was set in the sky. This deity was both mother and daughter of Ra. That is to say that, as the Goddess of the thirteenth stone, she was creatress and daughter who rose up from him. Manu was the region of the west where this Queen of Heaven manifested (page 130), just as Coma rises in the west of the tree.

Budge points out (page 341) that the Sphinx was dedicated to Horus; it was built for the Teacher as a signpost on his way. The

Mantchet, later Atett, boat was the Egyptian name for the tree in which the spirit travelled across the sky to meet the gods.

Thoth-Hermes was the creator and spirit of Ra. He was the inventor of letters; he brought astronomy, mathematics and all the arts and sciences. He was the unspeakable word that brought forth creation. He was in short a Llew Llaw, and another generation of the Teacher.

Prior to bringing Horus into the world, Isis fashioned a wooden phallus from which she conceived and gave birth to Harpocrates, a (spiritually) crippled creature of loathsome appearance. This is yet another instance where the Goddess is mother to light and dark. It is in this form that we find her as the black madonna or prostitute who is mother to a true and a false messiah.

On page 343 Budge makes the following statement about Thoth in a footnote. It needs virtually no comment from me:

> He was the 'lord of Law', the 'maker of Law', and the 'begetter of Law'. He acted as the advocate of Osiris when the god was tried, at the insistence of Set (the Devil), by the gods in the Divine Court at Heliopolis, and he proved the truthfulness of Osiris, and showed that he was innocent of the charges made against him by Set, and secured the acquittal of Osiris. He presided at the weighing of the hearts of the dead before Osiris and composed the formulae which enabled souls to find their way through Dead-land in peace and safety. When Horus and Set were fighting to the death for mastery, Thoth appeared and acted the part of arbitrator, and arranged the conditions under which each god consented to live peacefully ever after. As a mathematician Thoth computed times and seasons, and ordained laws for the heavenly bodies, and so effected the ordering and well-being of the world which his utterance had caused to come into being. According to an ancient legend Set attacked the eye of the sun, and injured it very seriously; and, finding the new moon in the sky one evening as he was wandering about the heavens, he swallowed it. Thoth attacked Set, and cut off one of his limbs, and healed the eye of the sun, thus restoring its light to the world, and then he treated Set in such a way that he vomited forth the crescent moon, which Thoth at once restored to the night-sky.

His presiding at the weighing of hearts — the scales are Libra, which is the earth — seems to echo the statement in the Scrolls that those who believed the Teacher were saved, and those who did not

were lost. Thus, his word of creation is repeated in Hebrew concepts in which his revelation brings about a new word (Jerusalem) as opposed to an old one. His word — and he is that word/lamb — spiritually creates Israel.

The attack of the serpent Set on the sun and moon gives rise to the biblical star rising in Jacob/Judah/Leo and Sceptre coming out of Israel. The sun has but one eye; this is the 'all-seeing eye' which also describes the Teacher. The restoring of the sun's sight is the restoration of his all-seeingness on the tree. This being done with a limb of the serpent (the Beast) confirms the idea of the Dark sharpening the Light. Set swallowed the moon. But he could not utterly destroy the feminine spirit; he could only put it out of circulation for a time. Thus the Star/Sun rises up and brings Coma the moon spirit literally out of the mouth of the serpent Jesus beast.

The mythmakers extracted countless threads from a very rich tapestry. They encouraged us to think them primitive, and thus we would none of us suspect the sophistication that lay beneath writings such as Scripture. But if we were duped, it was only that our children might live.

The Abtu and Ant were two fishes that swam before the boat of Ra as lookouts. They are the Star and Sceptre, and the two fishes of the sign Pisces. 'The followers of Horus' are Israel, the smiths who built the Sampo (footnote, page 346). Budge points out in footnote 3, page 352, a word play on the words 'user', 'power', and 'Asar', 'Osiris'. It is from this source that we derive Israel and Jerusalem. The Osiris of the plant world is Asar-uu, the object here being to denote the power of the sun which is manifest in the fifty names. It thus becomes an easy transition from Asarualim to Yarusalaim, Jerusalem, city of the sun.

The object in the name Israel is literally to denote the people of the power of the sun in the tree. The progression here is via Asar-uu on to Asaruludu, which is worked through to Asarilu, and on to Isarilu etc. In this same way we can trace the origin of the Shield (Star) of David, which can be found even in ancient Tibet.

The Sumerians termed the land of the dead the Magan land. One entered it in the Magan boat. The star, correctly shield, of David is in Hebrew 'magan'. Hence the tree was the Magan boat in Sumer, and for the Hebrews a magan, shield; and thus as a six-pointed star it is a hieroglyph for the tree of knowledge. That same star is the sun and the Teacher, the literal eye of Horus, he who saw everything and revealed the mysteries of God.

As I mentioned earlier, the founders of the United States were Freemasons. US currency carries a pyramid with a raised capstone which has within it the all-seeing eye. The six-pointed star was a Templar device. It did not become a Jewish glyph until the early nineteenth century. Curiously, if the Jews should have a symbol it would be the Tau, the cross painted on the doorposts at the Passover. The all-seeing eye is thus that of the Teacher; he sees and reveals everything. This is no mere coincidence, for on the Great Seal of the United States the heraldry is intended to convey the number 13, which is constantly repeated in its symbolism.

In a reference on page 357, in note 3, Budge mentions the sacrum bone, Greek 'hieron osteon', the sacred bone. This was in Egypt the hieroglyph for teth, which in Hebrew became the letter teth, sound T', which later appears as the cross. The bone is situated between the two hip-bones of the pelvis. It became synonymous with the serpent's tooth, the sacred stone. The Hebrew samec, sound 'S', is a serpent chewing its tail.

In Century 8:16 Nostradamus says:

> At the place where HIERON builds his ship, There shall be a great and sudden flood, They will not find any place nor land to save them, The waters shall rise to the Olympic Fesulan.

The ship the Teacher (as Noah) builds is the tree, in which he inserts the HIERON (sacred stone). It is interesting to note that, no matter what source the material stems from, even in the smallest detail the symbols are the same. This suggests a central source which must be the land of the dead. Thus we see the emergence of a language of the angels, comprising symbols with manifold meanings.

Egyptian religion is replete with references to the balance, which scholars have seen as the scales in which the soul is weighed in judgement.

We have seen that upon the tree the scales is the earth, which is the place of testing. It was possibly perceived as a womb from which we are born, the fiery furnace in which gold is refined. Thus the ancient view must have likened our three score and ten years to nine months in the womb before birth into the eternal life. The manner of dismantling the tree has a philosophical meaning too. Man is subsequently to be without light, with no power of generation — and thus a eunuch unable to develop and progress.

In this sense, man's mother/wife was sold into slavery and became the whore of Babylon: Wisdom sold herself cheap in our time.

Conclusion

We are now seeing that the story of our two heroes goes well beyond the Bible. Even the people of the Americas were waiting for the Teacher.

We have now also begun to form some firm idea of how things really were in the ancient world. I have argued strongly for the case that, though the bulk of humanity lived simple and primitive lives, they did so under the guidance of the wise priest kings, who must have appeared like gods in their midst. These same priests were, in previous millennia, the oddball left-handed, right-brained individuals who, with time and the universe in propitious aspect, found total power and governed the world in peace and justice. But they also declined as the winter season approached. Thus the magi of Egypt were absolutely no different to those of Palestine. What we see in the various empires is a progressive decline forcing these shamans to move on and build new and smaller domains.

It will be recalled that references have been made to The Lost Realms. This book is totally unremarkable in that its content presents nothing new. But it is relevant in that it is representative of the junk press ancient astronauts genre. Such works tell us that, in reality, we know virtually nothing of the past. In the absence of spiritual truth, these opportunistic scrib-blings create mechanistic gods for a mechanistic age.

Two thousand years ago, Christ, the feminine spirit of inner truth and understanding, was withdrawn, and was effectively dead to the world. The misconceptions, misunderstandings and self-deceptions were, then, only small and gradual, as they progressed through the times of captivity among the Gentiles. Now, as is evidenced by the world around us, truth has been totally lost. Our world has, by degrees, become a topsy-turvy land. Mankind has now been prepared for the ultimate lie, which it will take to be divine revelation. This book may or may not reveal truths. But I must insist that it raises a very large question mark as to the solidity and reliability of the many and diverse conceptions of it to which we feebly cling, when in reality we know truth to be singular.

Throughout this text I examine a number of religions other than those of Scripture. The reader should understand that in these instances there is neither space for, nor any pretention to, an in-depth analysis. I have touched upon them, only very lightly, in the hope that it might encourage readers to make their own more intensive examinations.

15

The Steps of Vishnu

We cannot be specific because, as I have said, there was never any cut-off point. Perhaps it all began with the dawn of civilizations like Sumer, when the masculine force began to assert itself and the feminine began to weaken. Over the millennia, the priests were progressively corrupted by material principles; the general populace was also in a state of increasing agitation. But the remnant remained, still clinging tenuously to a degree of power well into our age. The disappearance of the Druids and Essenes was a very gradual process, and even today they live among us.

As I have said, tradition has it that many Essenes went east after Rome quelled the rebellion. Again, there is no evidence, but there is circumstantial support for the idea that they were present in India and had some considerable influence over the culture. Either way India had a long-standing tradition of its own.

In The Hindu Scriptures, in the Rig-Veda I, xxiv: 7-8,[27] the same elements begin to occur:

> In the bottomless [abyss] king Varuna By the power of his pure will upholds aloft The [cosmic] tree's high crown. There stand below [The branches], and above the roots. Within us, May the banners of his light be firmly set!
>
> For the sun hath king Varuna prepared A broad path that he may roam along it: For the footless he made feet that he might move: And he it is who the stricken of heart absolves.

Once again, someone is setting the sun in the tree. We have now seen enough to recognize the entire story in these two verses. In this case, the Teacher's name is King Varuna. The 'stricken of heart' are Israel, who are absolved of sin by their acceptance of his message, which awakens them to the right ways of God. These are the sleepers who awake.

The most easily recognized elements in these writings are Mother Aditi as Coma and Bull Vishnu as yet another version of the Revealer of Mysteries. In 1, cliv: 3 we read:

> May [this] my hymn attain to Vishnu and inspire him, Dwelling in the mountains, widely striding Bull, Who, one and alone, with but three steps this long And far-flung place of meeting measured out.

The 'place of meeting' is obviously the cosmic tree. It will be recalled that I said the Teacher comes out of Taurus and is Man-asseh the son of Joseph, the sun. Likewise the Egyptian Osiris was the son of the corn goddess, and, as her consort, would have fathered an enlightened Taurean bull — Horus — who saw and revealed everything. His mother, Isis, is associated with Venus, the ruling planet of the bull, and as such was the patroness of prostitutes. Later I shall show that the Antichrist is also a Taurian. Hence she is mother of both good and evil, the Magdalene or black madonna. The counterpart to Horus in India was Prajapati, who was the personal Brahma born of the golden egg — the thirteenth stone fertilized by the sun.

We may now see the relationship between Jesus worship and India's sacred cows. The Indian caste system is, accordingly, a foreshadowing of how the future Israel will separate itself from, and set itself above, present-day mankind. It might also indicate how a modern Israel, led by the Antichrist, will begin its persecution of the Gentiles. Either way, it would seem the feeble-minded are doomed.

Immediately after he was born, Indra the bull-spirited golden child released the rain-bringing cattle which had been captured by Vritra the dragon, the demon of drought he slew with a thunder-stone. Indra is often associated with Agni the sun god. These two are, as often as not, referred to as twins, and both the sun and the Teacher are stars. Agni was the universal soul of everything; as was the case with Elijah and Horus, his birth was kept secret. He had ten mothers who were two sets of sisters to whom Agni himself gave birth. There are, without the new sun, ten sephiroth on the tree, and its appearance causes them to rise up, as balanced pairs in the mind, after he is born of them. Furthermore his mothers were waters — the word of God. In the Mahabharata he is the all-seeing gold-toothed one — teeth are stones — who roars like a bull. In common with the legends we have followed, it is said that Agni was the father of three sons, whom I take to be the Baptist, the Teacher and King Jesus. In Rig-Veda 10,xl:2 Agni was taken to the Bhrigus, a tribe without fire: could the Bhrigus be the British?

Where, in Hebrew Scripture, we find the sun in the form of

Joseph with his coat of many colours, in the Rig-Veda we have Rudra with a many-coloured necklace (ll,xxxiii:10).

In the Atharva-Veda the Teacher becomes Brahman. In common with all other myths, because he raised the new sun in the tree, and the sun is the creator of life, Brahman becomes the creator. In x,ll:21 it says:

> Brahman [it is who] acquires one learned in the scriptures; Brahman [wins] the highest lord: Brahman [as] Man [acquires] this fire; Brahman [it is who] measured out the year.

He established the sun. In verse 23 we see:

> Brahman [it is who] dwells beside the gods; Brahman beside the common people among the gods; Brahman beside this other [class], not princely; Brahman is called Being, the princely [class].

Here we see Brahman as a man of the people and the priestly/ princely class. In 26 and 27 we read:

> Atharvan sewed up his head and heart: A wind, rising above the brain, expelled [it] from the head.
>
> Atharvan's head assuredly Is a casket of the gods, close sealed: This head the bread of life [prana] protects.

It is curious to juxtapose these ancient writings of a major world religion with the statement by Nostradamus that a young man sitting late at night in his study has discovered the great secret. He has achieved this because he has a 'complete brain': like Atharvan he has his head and heart joined. This sage will go on to alter the entire course of human history. Where mankind was destined to annihilate itself, he finds the power which he gives to the king who establishes a Golden Age. In the Atharva-Veda the New Jerusalem — cosmic tree — becomes the city of Brahman. In verse 29 we read:

> Whoso that city of Brahman truly [vai] knows As swathed in immortality,
> To him do Brahman and the Brahmans give Sight, life [prana], and progeny.

In verses 31-33 the city has eight and nine entries (17); the numbers 1-17 total 153 (the 153 fishes in the net). See pages 224ff.

> The city of the gods which none lays low in battle Has circles eight and portals nine: In it is a golden treasure-chest, — Celestial, suffused with light.
>
> In this golden treasure-chest, three spoked and thrice supported, — In this there is a being strange [yaksa] possessed of self [atmanvat]: That is what knowers of Brahman know.
>
> Into this radiant [city], — yellow, gold, Compassed with glory round about, The city unsubdued Brahma has entered in!

In X,VIII yellow male (the sun) has entered the golden yellow females (Coma and the moon), who we later see in the form of a golden swan. In verse 4 we find that the city tree has 300 pegs and 60 nails which none can move, obviously referring to 360 degrees. In verse 5 it says:

> Six twins there are, another born alone...

This totals 13, and it will be recalled that I divided the tree into two wheels. Verse 6 reads:

> Though manifest, it is yet hidden, secret: The 'ageing' is its name, a mighty mode of being [pada]. Therein is this universe [firm] fixed; Therein is [all] that moves and breathes established.

Another book of the Hindu scriptures, the Bhagavad-Gita, describes the apocalyptic war of Krishna and the Pandavas. Like the Qur'an it deals specifically with the destruction of the unrighteous, or those who oppose the new universal kingdom.

It is for this reason that Islam appears to be a militant religion. Like other descendants of an original global faith and philosophy,

Islam has its particular thread of a future event. In every instance we find that the general populace has been left with a shadow of the distant future after the priests had finally been forced to surrender their remaining power. But before they did so they left their spiritual children a legacy disguised as Judaism and Christianity. This repository of false religion would be a means of awakening them.

In Century 4: 59 Nostradamus refers to 'Nira', which is an anagram of Iran. He speaks of the old ayatollah as 'an old dreamer'. Of these events he says that those things which 'began' in France — the ayatollah arrived in Iran from France — would also 'end' there. But, most importantly, Nostradamus tells us that the ayatollah and his followers were motivated by 'too great a faith'. Throughout our quest we have found the same unspoken truth. That which creates and is self-existent in all things manifest is the Life Force which is all manifestation; that which is the life and soul of both the devour-er and the devoured is the absolute and only reality. We call it God, but cannot know it. Mankind has used religion as a universal means of self-delusion and avoiding simple truth. God can only be loved and worshipped by man in the love and kindness he displays toward all other living things which themselves are the embodiment of God.

The truth, itself a manifestation of God within us, was once audible to all mankind. We stopped listening and the message became blurred. It is the love and kindness, the truthfulness, uprightness and justice with which we deal with the world that is the only form of true religious worship. It is also the only means by which man can manifest the power of God within him.

While the Indian sub-continent was part of the flow and exchange of political, philosophical and religious ideas, China was, as she is now, history's sleeping giant. Though she was largely able to stave off outside influence, the turmoil within was exactly the same as was occurring everywhere else in the ancient world. As an example of this changing of global consciousness, by 221 BCE Shih-huang-ti, being King of Ts'in (China), had absorbed many of the surrounding states into his own, and he declared himself first emperor of the greater China. Foreshadowing the coming of the Piscean Age, he declared that all the annals should be destroyed and that history would begin with his reign.

In recent times, the West has placed a heavy emphasis on the equality of women as a gender. How can something which is totally different be equal? What we have overlooked is that the inequality

with which women (the gender) have been treated is only secondary and subsequent to the oppression of the feminine within all of us. The turmoil within has occurred, as all things must, in the microcosm of you and me and on a macrocosmic scale such as in China, which did not import these problems from any source other than the cosmos. Thus man came to worship a male external god instead of the true Spirit of All.

China had been governed by priest kings just like the rest of the world. The historical record shows a gradual decline into feudalism. Perhaps these events began as early as six thousand years ago with the start of the winter season of the Great Year. At this point, the masculine, material, external forces are becoming more and more dominant.

At the start of our era, as with much of the rest of the world, China had retained a corrupted reminiscence of the religion of the priests. The warrior monks still existed as a class, though greatly fallen in stature. While the Essenes were busy establishing the story of Jesus, the priest/messenger from God, the warrior monks of China were spreading the gospel of Confucianism.

Different races with differing natures have given the same story diverse emphases in the varied aspects of its actual reality. In Confucius we have less of a religious figure and more the social and political philosopher. These teachings were grafted onto the existing remains of the beliefs of the ancient magi to form a social and religious system which became a guide and way of life to a quarter of the earth's population. Scholarship generally acknowledges that Confucian doctrine antedates its supposed founder. He himself is credited with saying that he did not create his doctrine: that he was merely a messenger. Likewise pagan Christianity must predate the Teacher.

This sage is said to have been born in the year 551 BCE (possibly 552) in the state of Lu. He was the son of a widow and, like the Teacher, 'his father knew him not'. He was of the class of warrior monks, though his mother had fallen on hard times and was of 'low estate'. Confucius actively sought to re-establish the monarchy of the historical rulers. Within this myth, which is regarded as part of his country's history, we have him — like the Teacher — going into exile, because he supported a descendant of the ancient monarchy and his claim to the throne of Lu. Like their Palestinian counterparts, the priests of Confucianism were called the 'Ju' (Jews).

From what can be discerned of him, particularly from writings

such as the Analects, Confucius was a student of the ancient religious documents of his time — as must be the case with the Teacher. He was aware of his status as a descendant of the priest kings: a humane man with sympathy for the poor, he set righteousness above all other values. He was — like his Palestinian equivalent — a meek and gentle man. Like the Galilean he taught the principle of doing unto others as you would have them do unto you. Of his disciples, three are prominent, insofar as Jan Ch'iu seems to be the local version of the 'Scoffer', Tzu-kung seems to be James the Just and Yen Hui would appear to be Peter. Like that of his biblical counterpart, the life of this man is one of disappointment and rejection. As with Jesus' gospel, his teachings were spread by his disciples after his death.

Confucius' detractors say he was a reactionary who dreamed of the return of the Golden Age, a conservative who believed the future to lie in the hands of the shamans of old. But most important is the fact that he was primarily concerned with establishing a kingdom of heaven on earth. He did not concern himself with the metaphysical, but believed men must first change from within. His basic attitude seems to have been that he could not teach the mysteries of heaven when people did not understand the secrets of life on earth (refer John 3,12). This prophet knew himself to be a messenger sent by God, and accordingly taught T'ien Tao, the way of heaven, to be found in Jen Tao, the way of man. His fundamental principles were Jen (love) and Feng Tao, the way of sacrifice.

Central to Confucian worship was a stone set in the centre of a magnificent temple. The religious rites took place at the rising of the sun. To the west of this omphalos stone — west is the position of Coma on the tree — stood the Altar of Abstinence, Chai Kung. The animals sacrificed were bullocks without blemish, symbols of the Teacher who came down from Taurus and was sacrificed to the gods.

It is said that the Tao (word) in China emerged from water as the Great Mother:

> Great is the Tao for it passes on in constant flow.
> Passing on, it has become remote, but returns.
> Returning, it is revealed.
> Greatness and greatest is the Tao.
> By its stillness, it is the female that captures the male.

> From its invisibility, all things that are came into being. From its silence, it rules and orders the universe. Great is the Tao.

Lao Tze, the father of Taoism, like Jesus suffered a fate worse than death: having come only as a messenger he was subsequently worshipped as divine.

Yet again we have an example of how the masculine (in both genders) denied the equality and partnership of the feminine within. Rather than take her as a working partner, he used her igno-rantly and unaware that she was a rib drawn from his own side.

While China may have been far removed from the influences we discuss, no land on earth could have been more remote and forbidding than the continent of Australia. Even today it is a vast, hot and fly-infested sandpit populated with remote pockets of human children building castles in the air. The early white settlers came mostly from the lowest layers of English peasant society. Artificially created social structures of this type cannot be expected to have a long or healthy lifespan. Whatever stratification the community may achieve will be purely on the basis of material wealth. And this will lead to the greatest social poverty of all.

Once a body has been corrupted, as was the case with the dis-enfranchising of the feminine at the dawn of our age, that corruption will percolate. At the higher social levels one will find attempts at restoring the balance, as was the case with Templarism and Freemasonry, philosophies designed to instil a sense of social justice. As one moves down the social ladder, one finds excesses and extremism. Recent moves to achieve some degree of justice by the Australian Aborigine have met with a reactionary response. Given that it is basically a peasant society and that a large number of white immigrants have in recent years arrived from South Africa, the emergence of neo-Nazi attitudes is probable in a country where the feminine in the indigenous people is now awakening, as it is throughout the old white empire.

Homo sapiens sapiens (modern big-brained man) is about fifty thousand years old. Australian native civilization is estimated to have been in existence for about forty thousand years.

One form in which we find the cosmic tree among the Aborigine is the Tnatantja, a pole reaching from earth to heaven. It was covered in down, which was dispersed by the wind; that which fell to the right changed into men and that which fell to the left changed

into women. Later, men slept at its foot. When, later still — the dawn of Pisces — they went to war, they left it in the care of Termite Woman — a Lilith type who sleeps in a termite mound as opposed to a stone. These creatures exist by destroying trees, and all this happened when the people went to war. Under her protection the Tnatantja snapped at its base. Eventually it erected itself again, but it was now prone to falling over. On one occasion it purposely threw itself down at an unnamed ancestor (an Old One). It missed him by the breadth of a 'hair'. He picked it up, shook it violently till it broke in two (Ezekiel's wheels) and dragged it away (as in the epic of Gilgamesh). One part of it grew to become the sacred bloodwood tree. In the Teacher's role as Gilgamesh, at his (spiritual) birth he is rescued by an eagle, a concept likewise found in Australian tradition.

Wherever we find the tree we are bound to find the Queen of Heaven. In one story, she is incarnate in the form of the three sisters who came down from a group of three stars, these being a variant of the Egyptian Triple-Headed Goddess.

It seems that, while on their visit to the earth, one of them wandered off and met with two separate men with whom she had intercourse. I take these two to be the Star and Sceptre. Having had relations with mortals, she was not allowed to return to her home in the heavens. By this method the story establishes her as a star-born goddess among mortals. It is thus that this becomes the story of the two sisters who are a constellation of three stars.

In the south-east of Australia we find the incarnated creator/ Teacher in the role of Byamee. He is famous for his kindly concern for humankind and his elevation of his favourite wife, Birrah-gnooloo, to the status of 'All-mother'. Having, as an emissary of the Great Spirit Father, created all things and shown mankind how they should live, Byamee returned to the star world, which among the Aborigines has a mythology replete with a complex system of astronomy.

All was well until there came a year of drought and famine. Even the trees died. One couple in desperation killed a rat kangaroo and ate it; similarly Adam and Eve ate the forbidden fruit. They offered the flesh to a starving friend who refused it because he remembered the instruction given by Byamee. The couple had their fill and followed the hungry man to entice him to eat the rest. They saw that he had miraculously crossed a fast-flowing river. This flow of water is no contradiction in the story, for it obviously

represents — as in Scripture — the wisdom that flows from the mouth of God. They saw him fall at the foot of a great gum tree from which there descended Yowee, the angel of death, who took the man into the tree. It then uprooted itself and flew off to the south (the position of Aquarius in the cosmic temple). The tree then became the stars of the Southern Cross, which is known as Yaraandoo. It was because of the wisdom famine that death came into the world, and for this reason the trees wept and mourned.

Interestingly, at one end of the world the Aborigines set Yowee, the angel of death, in the tree, and the tree in the stars of the Southern Cross. At the other end, the Palestinian Essenes hung Jesus/Yowee, a true angel of death in our age, on the same cosmic tree, a giant who would one day meet his death at the hands of Jack (Jacob) the Giant Killer, who tossed him from a rock.

Like the Babylonians -and other less remote peoples, the Aborigines have their underworld, which the Dharuk call Binoomea. The ferryman who takes people through the stones of fire and into the void of death is known in Arnhem Land as Wulluwait.

Along with the cosmic tree, the Australian Aborigines have their own version of the Flood. It was Great Kangaroo who gathered the creatures together to push back the waters; he then spat out all the different tongues that the peoples would speak. Given the remoteness and isolation of this continent, we should be surprised at finding this particular legend.

In another story Byamee assembled the tribes of his creation at Googoorewon, the place of the trees, for the first sacred bora ceremony. At this auspicious occasion, one tribe, the Madhi, were behaving with considerable disrespect. Even their women threatened to enter the sacred circle, which was a representative microcosm of heaven, where Byamee lived. This tells us that the Aborigines had their own version of the stone circle. Byamee punished them by turning them into dingoes. Today the dingoes live on the edge of human habitation, where even the children throw 'stones' at them. This is their punishment for their disrespect to Byamee.

In my wanderings I have collected many such tales, always told with ceremonial precision, though the original meaning is usually lost. Similarly, Freemasonry states that the secrets locked up in the Book of the Law (the Bible) are now lost. These epics have been handed down through countless generations — and they reach far back into the future. They are memories of the Dreamtime and, as I have said, we are the dream within the dream that is the dreaming.

To conclude this brief look at Aboriginal legend, I feel bound to include the story of Byamee and his encounter with the women who lost the flying grinding stones, which were used to grind wisdom from grass seed.

It all happened at the first corroboree (a sacred and/or festive meeting), where Byamee took the form of a wirinun (shaman). While strolling one morning through the grounds where the tribes were camped for the gathering, he came across two women sitting with puzzled looks on their faces. 'Why are you not working?', he asked. They told him that, though they had put them away carefully the previous night, their grinding stones had disappeared. In the story, one woman is quite confident in talking to this great magus; thus hers is the stone of the sun. The other is shy and withdrawn; so hers is that of Coma.

Byamee suggested that they might have loaned them to their neighbours, the Du-mers, and forgotten they had done so. While everyone was searching for the stones, Byamee spied a Wunda (an invisible spirit) flying at tree-top level and carrying one of them off, obviously that of the sun, which it planned to set in the tree. He drew the attention of the two women to the apparently free-flying rock, to which the Du-mer women had now begun to give chase. He then stretched out his hand and turned the Du-mer into brown pigeons, which chased the Wunda spirit till it tired and dropped the stone. Where it fell there sprang up a great mountain, which is composed entirely of grinding stones. It will be recalled that, in the book of Daniel, a stone was cut out without hands and grew to be a great mountain, which is another name for the cosmic tree.

Whatever religion or corpus of mythology one examines, one finds the same tradition in various states of disrepair. Wherever one goes, one sees remnants of an ancient and high civilization.

In September 1871 a German geologist, Karl Mauch, arrived at Zimbabwe, the prehistoric remains of what had been a sophisticated civilization. In its vicinity lived natives in mud huts. In the Indus Valley are the remains of Mahenjo-Daro and Harappa, which are more than 4500 years old. Like so many of their counterparts around the world, these cities housed a militia priesthood. The precincts were set out in a manner comparable with modern town planning, and all the houses were on mains sewerage. So far the pictographic alphabet of the inhabitants has been found to have some four thousand characters.

Several years ago, while visiting the main island of the Tongan group, I was surprised to discover a place called Harmonga-a-Maui, which translates as 'the burden of Maui'. Though made of coral rock, it is the remains of a replica of Stonehenge in the midst of the Pacific ocean. Maui, to my own satisfaction, is the Polynesian version of Jesus the Teacher, whose burden is the temple of stones. From the little time I have been able to give to this matter, it seems likely to me that Tonga was once the centre of a priest king empire in the Pacific.

As has been said, the Great Year comprises 25,920 ordinary years. During this time the sun and the earth spend a Great Month in each of the twelve signs. Each astronomical period then governs both an ordinary month and a Great Month, which, with a twelve-sign zodiac, contains 2160 ordinary years, and these are divided into four seasons. Logically, the same must apply to the Great Year. This being so, it is arguable that modern civilization came to fruition in the very late autumn, when the tree began to shed its fruit and its leaves. Perhaps that season began at the dawn of the Taurean era, six thousand years ago. In the Piscean Age, cold and dark were upon the face of the earth. In the absence of the sun, men struggled to store the meagre means of life. In the midst of this, our winter of discontent, we lost sight and memory of the light, which would eventually return.

Poetically speaking, Scripture must then be the seeds stored through winter for spring planting. Could it all be as simple as this? It is to answer such questions that religion exists. Plato was the originator of the legend of lost Atlantis (the fifth book of Laws). Fortunes have been spent searching for this fabulous and perfect city. As John Michell points out in City of Revelation (pages 93ff.), as described by Plato it is yet another version of the cosmic temple. Its perimeter enshrines the number 3168, which, as we have seen, is in Scripture the value of 'Lord Jesus Christ'. Later men sought El Dorado, the golden man, which became a golden city or island of seven cities (the planets). The golden man is he that sets the sun in the tree which is the city of gold.

In Europe this particular line of allegory gave rise to the search for the Philosopher's Stone and the related fountain of youth/elixir of life, which brought immortality. As is by now obvious, this is the fountain of wisdom that flows from God and endows men with salvation and eternal life. The alchemists sought to distil the hypostasis — the quintessence of creation. The aquisition of the

lapis elixir (Philosopher's Stone) was achieved by taking a certain mineral water — the words of God — and purging it of all that is dark, thick, opaque and nebulous (evil, fantasy and untruth) and thereby aquiring the materia prima. This essence, which you and I are distilling in this book, comprises three fundamental elements: mercury, sulphur and salt. Mercury is spirit and wisdom, sulphur is the soul and the sun, and salt is the essence of the earth. These ultimately came together in the chemical wedding, the unio mystica, which is one and the same as the wedding of the Templum Hiero-solyma, the marriage of heaven and earth. Within the kerotakis — the alchemist's still — the elements comprising mind and soul were separated, only to be reunited in the man who, through the alchemical process, was remade — born again in wisdom. The rising of the sun in the tree turned the base metals into gold. Even the idea that the evening and the morning were the first day etc. played its part in this language. Each evening at sunset the sun was seen to thrust deep into the earth and seed her. The product of this union was Hermes Trismegistus. But ultimately the great secrets of the arta hermetica would remain secret: God would strike dead him who sought to reveal them. Only one man would sit upon the Siege Perilous and live. Uncovering the theca ubi res pretiosa deponitur was the task of this magus of the end times, who had been appointed to reveal the process by which pure water confers eternal youth and life. It is also noteworthy that at some point one branch of the Great Work chose the allegory of the trade of stone-masonry, while another chose that of metallurgy.

Everything we touch upon in this book is more than an ancient curiosity, much more than something that has come and gone. We are walking on the edge of the miraculous. Each find is a testimony to the genius of mankind, its hopes, its dreams and its ambitions. Set in the background of a speck of dust floating in space, man must be given credit for innate divine genius.

We are the flesh and blood descendants of a creature of genius and inspiration. What has happened to that poetic brilliance? Is it not that by our existence most of us shame the dead?

Through this entire project, logic has told me that there is no past, present and future. That which was is; that which is will be; that which will be was. We are all acting out a script that has already been written. Surely it is time to hear the voice of the Old Ones and for the sleepers to awaken! Nil nisi clavis deest.

Conclusion

We have now spread our net even further and made another wonderful catch of mercurial fishes. Most important here is our view of the Teacher as Confucius: a philosopher who changes the direction of mankind, a man of and in his time, the near future. In a way we may loosely parallel this man with someone like Karl Marx, who in a very short time changed the face of history with his philosophy. In this instance, the change is positive and permanent; this time it is the will of God.

Perhaps the comparison should not be made so loosely because, according to Scripture and the Scrolls, an historical Jesus would have been, and the Qumran Community certainly was, communist. Perhaps Jesus the Teacher is influenced by Marxist philosophy. Most likely being moved by the poverty and greed of his era, Marx momentarily touched into his own feminine unconscious. We certainly should not confuse Marxism with what later came to be known as Communism. We need also to see that this philosophy was yet another purely masculine expression, without feminine spirituality, and thus destined to be destructive and doomed to failure. This certainly gives us a new view of what we term the political 'left' and 'right' — which, in a balanced society, should not exist. The male and female were never intended to live in opposition, with continual struggle, mutual abuse and conflicting points of view.

In our brief look at Hinduism we have established that it too focused upon the cosmic tree; this implies an entirely new view of Buddha and Buddhism. I cannot hope to make this volume anything more than an introduction to a vast subject; nevertheless, if modesty will permit the comment, we do seem to have stumbled upon some fundamental keys to religion and history.

At the beginning of this book I stated that Christ was originally a feminine spirit, and I went on to relate this to the Goddess and, in fact, the feminine aspect of the mind, the awakening of which is the development of Christ consciousness. This point is one more example of my deep indebtedness to the writer John Michell, whose books probably had by far the greatest influence and impact upon my initial research.

When I first stated this conclusion regarding Christ I was not in a position to substantiate it. Further, I mentioned earlier that the cabalistic number of this lunar spirit is 1080 (see page 89). In terms of polarity, 1080 stands opposite to 666, but together they create balance. With this point now established and with the development of this argument due to progress, I am now in a position to show how I formed my initial conclusion that Christ is feminine.

1. The radius of the moon is 1080 miles. 2.1080 is the numeric value of the Holy Spirit (τό ἅγιον πνεῦμα) 3.1080 is the numeric value of the spirit of the earth (τό γαῖον πνεῦμα) 4.1080 is the numeric value of fountain of wisdom (πηγή σοφίας) (Numerical values of the Greek letters are set out on page 220.) Furthermore, as has been said, Jesus is a fish and Mary means 'sea'. She is the watery womb/word of God in which he lives, and which he rises up from and fertilizes. As mentioned earlier, the number of Jesus (Ἰησοῦς) is 888; his mother, Mary (Μαριάμ), has the value 192; together they total 1080. These are just a few of numerous examples that lead to an inevitable conclusion.

The reader may now probably be aware that, in recent years, a quiet revolution has been taking place. Many like John Michell are doing more than their share of helping to awaken the sleepers. Not only do we have the mounting evidence before us, but there has been a steady growth of books, articles and debates in recent years which say that we have got it wrong, that history and reality are considerably different to present perceptions. Books such as The Holy Blood and the Holy Grail (to which I shall refer later), City of Revelation, Early History of the Israelite People and hundreds of others — including indeed The Thirteenth Stone — are not written by cranks with a bee in their bonnet or a screw loose; nor do their authors likely derive any pleasure from being contrary or sometimes bloody-minded.

Even the simplest of souls knows that reality has a nasty habit of catching up on us. Surely, if only out of self-preservation, we need to consider that these alternativists might have some reason on their side. If they have, and if they are ignored, there could be a very high price to be paid by everyone. If they are proved wrong on the basis of sympathetic consideration, rather than contrary and hostile thinking, we shall all have gained from the experience. Blustering abuse and arrogant outright dismissal are nothing short of mental assault and intellectual rape. They are the act of a psychically frustrated man who, because he is unable to experience the joy of giving and receiving in mutual love, can only indulge in abusive intellectual intercourse. One can only feel pity for those entrenched academics who make a virtue of their scientific and narrow-minded fleshly lusts. Their libraries are filled with the pornography of mental masturbation and their intellectual seed lies dead in their hands. Can such a perverted mind ever become the father of truth? And what do you imagine these grubby little men are teaching your children?

16

The Gospel of the Egyptians

Reality has a measure of elasticity, which we have all tested from time to time. It can be stretched, but its violent return is commensurate with its degree of distortion, as we have all discovered to our cost at some time or another. Inasmuch as it constantly throws up different values which are forever superseding each other, it does seem that it is locked into time. This would imply that all things are true where there is no actual reality as such. I cannot conclusively prove that the supposed historical Jesus actually did not live, no more than anyone can prove that King Arthur or Hercules or someone upon whom the characters were based did not exist in ancient times. Yes, one can provide overwhelming evidence of the stories having been mythologised, but to the devout believer all this is irrelevant. The history of change and acceptance of new ideas suggests initial repugnance and denial followed by gradual and grudging acceptance. Change is totally abhorrent to human nature; life would never have evolved and progressed of its own volition.

The fact is that my own theories on the origins and nature of Scripture not only have historical precedent but may be said to have support in significant quarters. But I cannot take the reader beyond the point of choosing to believe that my interpretation of Scripture and the ancient myths is more logical than any encountered to date. All my evidence is circumstantial, even though it may be overwhelming. Logic and belief have never shared the same bed. But the fact of the matter is that it is not for detractors and heretics like me to prove that Jesus did not live two thousand years ago: it is now for the Church to show that he did. It has never done this beyond the accretion of fabled tourist traps in Israel where New Testament events are supposed to have taken place.

Since the discoveries at Qumran many have dissented from traditional belief. And we should remember that these discoveries followed the finding of the Nag Hammadi documents in 1945. Together with the Scrolls, these form a substantial corpus of very early Christian material. Being specifically gnostic and dualistic, it points to the gnosticism of the New Testament writings. Thus, they cannot be historical. The problem that we heretics face is that the

Church, even though it is decrepit and now lacking reason, still has credibility with the masses and thus holds the middle ground. It can point to its own history and authority, and thus the dissenters' case is lost. But, because of all this new evidence, battle is once again engaged, reason is battering at the door and the ancient and senile politburo of Rome must eventually pay for the blood it has spilt in its lust for power and total disregard for God. The coming of the Teacher will be the genesis of Christianity and the nemesis and undoing of the Church, which will thus be hoist with its own petard.

All events are consequential and causal. As the stone is cast into the sea, new waves are forever striking the shores of human consciousness. To my mind, the distortion of reality which has taken place in our age can only have the one explanation.

With the arrival of modern big-brained man, there came a small number of creatures that had both left and right awareness. Being intellectually superior, they ultimately became the priests who controlled the planet, but nature's object was that all should be like them. Eventually, under the pressure which the extremes and excesses of our generation would create, higher consciousness would evolve. That is to say that the apocalyptic events that lie in the immediate future are themselves a psychological pressure-cooking device. Having been created in this manner, our New Israel will quickly become the dominant force, almost as though its members were intellectually vastly superior beings from another world. These, then, over approximately four hundred years, confine and eventually eliminate the solely left-brained beasts. The Scrolls refer to these as the times of ever-diminishing darkness. These events may be seen in the grand historical picture as God (consciousness) continually thrusting and matter resisting, not because it chooses to do so but because resistance is intrinsic to its nature. This might be seen as a sort of cosmic copulation in which new and higher life is constantly being generated.

The New Testament speaks of us as 'a wicked generation'; Nostradamus refers to our time as 'a strange century' and 'the century of the sun', an age of (666) bestial materialism. Interestingly, the coming years should bring an end to any debate as to the reality or otherwise of a Creator. If there is no God, then, as we are all becoming increasingly aware, the actions of modern man will culminate in an end to life on earth, or at least to life as we know it. If there is a Creator beyond what we perceive, He is our only hope

for the survival of a long-suffering world whose resources are finite. When fish stocks are depleted, when land is grazed until it is dust, when global warming melts the poles and the earth is flooded, I fancy our cries of anguish will fall on deaf ears.

Most of the globe's major cities became such because they were port cities in the days when international trade was mainly conducted by sea. Thus, most of the planet's great centres of population are very close to sea level. Also, the most fertile soil is found at low levels, where it is constantly irrigated by rivers and retains rainfall. Therefore, even relatively minor universal flooding on a prolonged scale could destroy civilization. Those who fled to higher ground would starve to death. These events can only be seen as a parallel of the destruction of the dinosaurs. There is no religion: God has saved the 'righteous' because they have evolved; they are such because they are His new seed. The unrighteous are now superseded, and are so solely because of this. I would doubt that such an idea can be understood unless we acknowledge that the entire earth is God's sole property and He can do with it as He pleases. Only by the abandonment of self-will can we become the stones the builder did not reject. We need also to understand that, on a cosmic scale, we as individuals are insignificant. Failing to see this is our undoing; accepting and becoming one with it is our first step on The Way.

Apropos this evolutionary concept, the Nag Hammadi writings are much more explicit than the Qumran Scrolls. In the light of our evidence and conclusions this aspect is immediately obvious, particularly in 'The Gospel of Thomas'. This collection of sayings and prophecies is given a very early dating and reckoned to be very close to 'Q' (Logienquelle), a major theoretical source of material for the Gospels of Matthew and Luke; it must therefore have at least been known to the Essenes. The existence of the Nag Hammadi codices and the Dead Sea Scrolls should, in theory, take the middle ground from the traditional Church and demand that it prove its argument: no more should it be the other way around.

The community associated with the Nag Hammadi library in Upper Egypt was active long after Qumran had fallen. As Elaine Pagels points out,[28] the texts emphasize a Jungian-style approach to self-knowledge and psychological development. But as time progressed, while the outside world was rejecting the so-called heresy, each generation of proselytes was of declining quality. It is not known precisely who this community were, but the Gospel of

Thomas[29] makes it clear that, in the first century CE, there must have been a strong link between the magi of the diaspora and others like the Scrolls community.

This particular collection of oracles begins by telling us that whoever should find the interpretation of the sayings will not see death. Let us then see what you and I may achieve. It goes on to say, in logion 2:

> Jesus said, 'Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All.'

This does not present any difficulty at all, and we may conjecture that the man destined to make the discoveries is the latter-day Teacher, who must be astonished at finding who he is and what he has found. Logically, the Teacher is given temporary power over the All.

In the following saying we are given a clear indication of the macro- and microcosmic tree as a part of an evolutionary process:

> Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living Father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty.

In logions 5 and 6 all things that have been hidden are to be uncovered. The next saying is wonderful in its complexity and simplicity:

> Jesus said 'Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man.'

The lion is the sun which sits in the throat of the blessed man that consumes it. The man consumed by the sun, the power of 666, is the primitive animal who is cursed.

In logion number 8 the wise man is likened to a fisherman who made a marvellous catch, then threw all the small fish back, keeping only a large one — the serpentine wisdom fish, the Teacher.

In the following saying we see Jesus as Prometheus:

> Jesus said, 'I have cast fire upon the world, and see, I am guarding it until it blazes.'

The fire he brings into the world is the sun in the tree.

Logion 11 is concerned with those of the Last Days who are the living and those who are the living dead. It concludes:

> On the day when you were one you became two. But when you become two, what will you do?

This refers to the left and right hemispheres of the mind.

In logion 13 Jesus has measured out a bubbling spring, the word of God, and thus revealed mysteries. Thomas is then asked by the disciples what Jesus told him, and he replies:

> If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up.

Logion 15 is an injunction not to worship anyone born of woman, i.e. Jesus. In logion 17 Jesus describes the mysteries he is to reveal:

> I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind.

In logion 18 Jesus says that both his gospel and the evolutionary process are to begin at the end: 'Where the beginning is, there will the end be.' In logion 19 the stones will minister to the disciples, and those who become acquainted with the trees of paradise will not experience death. In logion 20 he speaks of the mustard seed which becomes a great tree. Now the Greek for 'a grain of mustard seed' is κόκκος σινάπεως and its value is 1746. It will be recalled that
the feminine principle has the number 1080 and the masculine 666. Their total is 1746. So shall the prophecy be fulfilled. By the unification of these two principles of the mind, our destiny is to become a great and fruitful tree that grows from a tiny seed: the revelation of a rejected foundation stone.

According to logion 22,

> Jesus saw infants being suckled. He said to His disciples, 'These infants being suckled are like those who enter the kingdom.' They

> said to Him 'Shall we then, as children, enter the kingdom?' Jesus said to them, 'When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter [the kingdom].'

This describes the evolutionary process perfectly as the right brain is strengthened. It continues in logion 23:

> Jesus said, 'I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.'

The rest are the Israel depicted in the Old Testament, which deserts to the Antichrist. In logion 43 Jesus tells them:

> You do not realize who I am from what I say to you, but you have become like the Jews, for they [either] love the tree and hate its fruit [or] love the fruit and hate the tree.

The Teacher is Jesus, but nobody recognizes him in the guise of the revealer of the cosmic tree. Not knowing this man quite clearly indicates that his message is unexpected and that he does not formally reveal himself, as is exactly the case with the New Testament character. We should not look to him; what he says is far more important. In logion 44 Jesus and Christ are specifically separate in that blasphemy against the Father and the Son may be forgiven, but not the blaspheming of the Holy Spirit (compare Matthew 12:31-32).

Logion 58 describes what I termed a pressure-cooking process:

> Jesus said 'Blessed is the man who has suffered and found life.'

And this the Teacher knows, for, as a suffering servant and man of sorrows, he himself has been pressured and become Nostrada-mus's man with a complete brain. In I Kings 19 the Teacher in the form of Elijah collapses from exhaustion after three years of apprenticeship in a secret place. After receiving sustenance, he spends forty days in the wilderness, as Jesus did in his temptation; likewise Moses and Israel were in the desert for forty years. In logion 61 Jesus confirms the left and right hemisphere concept by saying:

> I am he who exists from the Undivided. I was given some of the things of My Father.

He continues:

> If he is [undivided], he will be filled with light, but if he is divided, he will be filled with darkness.

In logion 62 Jesus confirms himself as one who reveals mysteries. In logion 66, with due respect to the cabalistic significance of numbers, reference is made to the stone the builders rejected, the sun which is signified by the number 6.

In logion 77, if we 'split a piece of wood' (the tree) or 'lift up the stone', Jesus the Teacher will be there. Logion 80 is yet another interesting play on words, as the second 'body' is the internal tree. It says:

> He who has recognized the world has found the body, but he who has found the body is superior to the world.

In logion 91 the kingdom of the Father is likened to a woman carrying a broken jar filled with meal (wisdom). By the time she got it home (the end of our age), it was empty. This broken jar is the false religion the Teacher exposes, it having become empty of wisdom.

In logion 100 Jesus is specifically not God inasmuch as that which is Caesar's must be given to Caesar, that which is God's should be given to Him (compare Matthew 22: 21; Luke 20: 25); and it concludes '... and give Me what is Mine'.

In logion 101 Jesus makes specific reference to the Queen of Heaven as his mother (his feminine mind), saying:

> Whoever does not hate his father and his mother as I do cannot become a disciple to Me. And whoever does [not] love his father and his mother as I do cannot become a [disciple] to Me. For My mother [gave me falsehood], but [My] true [Mother] gave me life. (Compare Luke 14: 26.)

He receives life from the Goddess of the thirteenth stone. Logion 105 is interesting:

> He who knows the father and the mother will be called the son of a harlot.

This has two possible meanings, as is often the case with this type of material. The son of a harlot can be an alternative for the son of the widow, but it may be recalled that the Teacher might actually be the son of a prostitute. Pure speculation.

In logion 108 Jesus is again the revealer of mysteries:

> He who will drink from My mouth will become like Me. I myself shall become he, and the things that are hidden will be revealed to him.

In another document from Nag Hammadi, attributed to Mar-sanes (also Marsianos), we have a very fragmentary apocalypse which begins with an introduction to the seals (stones):

> [The eleventh] and [the twelfth] speak of the Invisible One who possesses three powers and the Spirit which does not have being, belonging to the first Unbegotten (fern.). The thirteenth speaks concerning [the] Silent One who was not [known], and the primacy of [the one who] was not distinguished.

The one not distinguished is the Teacher, the stone the builders rejected, which is also the eleventh (sephirah) with three powers.

In 'The Testimony of Truth', another quite fragmented text, we find reference to the Son of Man/Teacher perfecting himself as he balances the hemispheres of his mind. He overcame the thoughts of the archons and the powers of demons. He cleansed his soul from the transgressions which he had committed 'with an alien hand'. He then 'turned toward the parts of the right' (hemisphere) 'and he entered into the truth, having forsaken all things pertaining to the left' (hemisphere). He is then filled with wisdom and understanding and breaks open all his bonds. In speaking of the Teacher's revelation, it says (37):

> [They do] not [know] the power [of God], nor do they [understand the interpretation] of the scriptures [on account of their] double-mindedness. [The mystery] which [the Son of Man spoke about...]

He is said to be a disciple of his mind, and in this sense we may see that the Father and the Mother are respectively the left and

right hemispheres of the brain. His being born of a virgin makes him spiritually born of Coma, his virgin right hemisphere.

We also see in this document the idea of the suffering servant as presented by the Qumran scrolls. It says that he begins to keep silent within himself. He does not participate in disputation and simply endures. This is in keeping with the New Testament Jesus and can be verified by our own findings in that, from his point of view, he can only leave the dead to bury the dead: his sole task is to awaken the sleepers. It goes on to say that he is patient; he also makes himself equal to everyone but keeps himself separate. And he bears witness to the truth. His foreknowing of the fall of events must influence his attitude. He is like a lamb led to the slaughter who does not open his mouth (compare Isaiah 53: 7).

Antiquity's greatest collection of books, no doubt witnessing a long history of gnostic learning, was at Alexandria. Late in the fourth century of our era it was razed to the ground by Christians who, with their simplistic idolatry of Jesus, had no more need for knowledge. If they were to establish that theirs was the original gospel, they had to eliminate any previous history. This brings to mind the modern cultural revolutions and the genocide of Joseph Stalin's regime. Events such as these have been regular occurrences in human history, and they do not sit well with the idea of man as an intelligent animal. But it would seem that these beasts only succeeded in digging their own pit and will lead themselves to their own destruction.

It will be recalled that I mentioned earlier a group of gnostics called the Karaites. I suggested that they may have influenced and might even have been the warrior monk leaders of the tribal federation that came to be known as the Khazars, the ancestors of the modern Ashkenazic Jews.

Looking at ancient gnostic and dualistic thought through its documents on a grand scale, as has been done in this instance, is fraught with problems. It is far too easy to make tenuous links between disparate groups. I should also like to make clear that I do not suggest that Qumran was some kind of epicentre from which all the shock waves spread. The only real significance we can give to the Dead Sea community is that it is for us the source of very important finds. Yes, Qumran would have been of major significance in the preparation of the Gospels, but many such communities would have been involved in the venture. Let us also remember that both the Qumran Scrolls and the Nag Hammadi library were hidden so

that they might be found; here I am suggesting the influence of an external occult element.

As mentioned earlier, one of the central themes of the Scrolls is the community's calendar, which was unique to Qumran. It is recorded and hidden in the book of Jubilees, which is of known Essene origin. The Scrolls say that God did not listen to the petitions of men and despised their holy festivals and sabbaths because they were celebrated on the wrong days. It is not until the coming of the Teacher that the true times are known, the calendar being obviously a part of his revelation. This matter of revealing the correct measure of time is not confined to the Scrolls, but is moderately common in myth generally. For example the Egyptian Hermes recorded and established the calendar after receiving instruction in divine truth from the great dragon (the sun). He was then given a commission to preach his gospel to all men. Some, he was told, would understand and be saved; others would not and be damned. Daniel, it will be recalled, was told that, come the revelation of Scripture in the Last Days, the righteous would understand and be saved and the unrighteous would not comprehend and be lost. It is obviously a revelation which is beyond present-day man but comprehensible to the new spiritual humanity.

The holy days of Qumran were also adhered to by the Karaite movement, which appears much later in history than the Essenes.

Among the Dead Sea finds were fragments of a text titled 'The Damascus Rule'. These proved to correspond to a document already known, one that had been found in the geniza (store room) of an ancient Cairo synagogue in 1896-97. This synagogue, it transpired, had belonged to a Karaite community.

Before we leap to any conclusions, it should be said that the dating here is far too late for us, and, besides, there is a simple explanation. In The Dead Sea Scrolls: a Reappraisal[30] John Allegro points out (pages 177ff.) that, around the beginning of the ninth century, yet another Arab shepherd boy had stumbled upon a cave in Jericho where scrolls had been hidden, this having been reported by Timotheus, a Syrian Metropolitan of Seleucia, at the time. Timotheus says he heard that these documents contained Old Testament quotations in the forms in which they appear in the New Testament. It is at about this point, as Allegro reports, that we first encounter the term 'Teacher of Righteousness'.

These discoveries had a major impact on the Karaite movement of the time and effectively revitalized it, so much so that it in turn

had a considerable impact on mainstream Judaism. This order is supposed to have been founded in Baghdad in about 765 CE by Anan ben David. Such a late date is probably mythological, but this does not matter from our viewpoint: it was quite clearly a regrouping of an ancient organization. The Jericho scrolls did not reshape Karaite thinking: they reinforced already central beliefs. Looking for connections between, say, the Qumran Scrolls and the Nag Hammadi documents is easy but unnecessary because these disparate groups were all descended from the same universal mother movement.

It is clear from the evidence available to us that one pointer to our coming Righteousness Teacher will be his insistence upon adherence to a new measure of time.

Genesis 1:14 reads:

> And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years...

The luminaries are to be for the day and the night, and this all occurred on the fourth day. Logically there could not have been any life on earth until the sun and moon were created. If we assume that the choice made by Judaism of Sunday as the first day is correct, then Wednesday is the fourth, and this would become the first day. This, then, makes Tuesday the seventh and sabbath day. On the basis that days are measured by 'the evening and the morning', the sabbath would start on Monday at sunset. But this presupposes knowledge of the actual first day. It is arguable that the sun's day (Sunday) was the last day of labour — the setting of the sun in the tree — and thus, Monday may be the sabbath. Certainly, in Australian Aboriginal tradition the sun was the last thing created. Everything had been made but was in darkness. It was Emu, who at that time had wings to fly, who suggested there should be light and colours in the world. She was derided and finally tricked into losing her wings, which made her a prisoner on earth. She avenged herself by tossing a brolga's egg into the sky; thus the sun was born and there was light in the world. The tradition that the Goddess gave birth to the sun and that it was a final act of creation is a common one. This would certainly favour Sunday as the sixth day and Monday as the sabbath. Accordingly, in Century 2:28 Nostradamus tells us that the Prophet will take Monday as his day of rest.

We can now also fully understand that the god portrayed in Scripture is the sun. In his old form he is the dominant male of Pisces, Jehovah/Jesus, with the unfettered power of 666, the Antichrist whom the Jews would worship. He is superseded by Ishi (meaning: my husband), the sun rising in Aquarius (refer Hosea 2:16), husband to the Goddess who is then a living entity.

There is one common bond between the Qumran Scrolls and the Nag Hammadi Library, and it is a most interesting one. Were these documents predominantly religious, they would give prominence to the Messianic king instead of the Teacher. But both are mainly concerned with the gatherer rather than the Prince of the Congregation. It is as though this man must be given all moral and public support. The important point is not that his role is over-emphasized but that support for him indicates a more pragmatic than religious basis to these documents. But how can we really know when it is all ahead of us? For myself, there is still far too much that this book leaves as speculation. One should not put too much faith in the work of one's own hands. But nevertheless we should feel encouraged when we expand the horizons of that which we do not understand. Perhaps, when all our answers each raise a hundred questions, we may be deemed wise. For myself, I can affirm that the contents of this book have vastly increased my awareness of my own ignorance and incompetence in fully comprehending the very strange events that were set in motion 2000 years ago.

Like so many other writers I am bound to say that at some point this book took on a life of its own. No longer having the form I envisaged, it simply demands from me what it needs to manifest itself in time and space. Its genesis lay in one individual's fascination with the ancient myths and his chance encounter with a volume relating to the discovery of the Dead Sea Scrolls. Eventually these two separate interests meshed and there began a voyage of discovery. I had blindly stumbled upon a secret, not knowing it was supposed to be so. But all this pales into insignificance as the book progresses.

I am aware that I have acted more as an editor than someone making an actual discovery. The material I have gathered is not in itself new but the gathering forces new and radical conclusions. Clearly I am not the first to reach at least some of these conclusions, and when it came to publishing them I was brought up short by the stark reality that the Devil does not brook dissent. Although, as I believe, this book contains little that is not already

known by a select few, there are none who will speak publicly. I am aware that my own efforts are evocative of David and Goliath but I am not fazed by this. Monjoy is the heap of stones, monjoy the mountain of God and 'Monjoy!' the battle-cry. The simple reality is that, now, the gap between the known circumstances behind the major religions and what is generally believed is so great that sooner or later someone must step into the breach and point out the obvious.

Superficially this work is an investigation of the past; in reality it is a journey into the future. The ancient shamanistic magi who created the vast panoply of mythology we have inherited were solely concerned with mapping the evolution of consciousness. That which we call God was to them awareness progressively manifesting upon our plane. I doubt that they would have had any problems accepting the modern big bang theory: this could well have been the first step in the manifestation of this becoming in our dimension of time and space. And life's long journey from single cells to the dinosaurs and beyond would also, I think, have come as no surprise to them. They would have perceived these many stages as thrusts of consciousness, the progressive manifestation of God. They might even have drawn a parallel between the sudden destruction of the dinosaurs and the apocalyptic destruction of the majority of mankind, which they envisaged as new life springing from death — this being just another thrust to greater awareness, dispensing with bestial and insensitive modern man and replacing him with a more profoundly spiritual creature. In this form of thinking, religion and science become one; the doors of perception are opened and there is no borderline between the realms of the body and of the spirit.

This consciousness can be seen to have a spectrum of its own, in which a stone may hold not only the least of the gifts of being but also the greatest. Thus the spectral circle is completed and there is no distinction between extreme heat and extreme cold.

I am, in a sense, able to read this book as if it had been written by another. It has opened my eyes and I am obliged to say I am dismayed by the sight I see. Global warming and nuclear holocausts fade into insignificance, plague and pestilence are now mundane. Western man is rapidly becoming a walking mindless corpse who has sold his soul to the devil we call progress. A creature who cannot think independently has no humanity; he is a beast who shuns education and thereby surrenders his freedom. So

much are we already enslaved to demonic progress that many cannot compute simple transactions without the aid of a calculator. Man has abandoned his freedom and thus should head the list of the earth's endangered species. The late Martin Luther King told us he had been to the top of the mountain and had seen the New Jerusalem; mechanistic Mammon destroyed him because he was free. But I put it to you, in the words of Don McLean, that it is better to die on your feet than live on your knees. Unbeknownst to us, with the subtlety of serpents, the Cythrawl is let loose and now only a lion can save the Dagda's children. Though Arianrhod sleeps, I doubt that a child of so noble birth will be allowed the degrading and ignoble death which modern man embraces as a sailor at landfall running to a poxy whore. If this book has taught me nothing else, I know now that the sleepers will awaken and the song of songs shall once again be sung.

Over the years I have come to love God only slowly and with difficulty. It is part of the reason why I am setting down the things that I have gathered here, making, as it were, a heap of all I can find. I can only strive to tell the truth as I see it, though many will think me a heretic. The fact is that I now fear God far more than any critics.

I consider my feeble walk toward Him as if it were an attempt to enter a stone and finger the chasms of its mind. My hands encounter darkness and my eyes see with a sight not my own. My fingers are touched by the wind and my feet washed by the sea. My thoughts are now one with the stone and they grip the white brow. I am learning the secret of the birth of the stone. Somehow, the spikes of the iron crown spur me on. I come face to face with the Lord of the Lock of Hair and am moved to fear and wonder. But the Lady quietens my shaking limbs and my bowels; her beauty and serenity give me courage. I am reminded that Abraham was a rock and Israel a heap of rocks, and am mindful that Prometheus stole fire (the sun) from the gods to illumine mankind. It would have been shortly after this time that God gave to the people a pure language, that they might call upon the name of the Lord. By which the harper's music might reach up to the Araboth.

I can remember as a child feeling a great sense of wonder at the idea that a few words and numbers can carry a letter to one particular person in one specific place, perhaps on the other side of the world. Now I am amazed that just 26 letters and 10 numerals can, in competent hands, convey all the secrets of God.

Oh that I could infect you with the sense of wonder that I have come to feel. Only then could I rest my pen and hand knowing I need not fear the Judgement. It is terrible to know, and even more terrible to know that you know, of the infinite combinations and endless cycles derived from twelve signs, seven planets and a stone. These forces, which man believes he can reduce to nought, are of infinite power. Aware of neither good nor evil, they are of the High Magic, and only the Old Ones truly know them.

One is told that the pen is mightier than the sword. I wonder how this can be, when both have led men, in equal number, into folly. The writer writes to people he does not know. Curiously, in this instance, only the reader can truly say if this volume is an introduction to wisdom or to foolishness. Either way, the High Magic is unmoved; we are left to cry out in the anguish of darkness to the Most High.

Nature, they say, abhors a vacuum. Likewise, man, an amazingly efficient predatory opportunist, exploits every need for his own advantage. It is arguable that man as we know him today is a relatively recent phenomenon. That is to say that, while we may have advanced technologically, we are morally in decline, and have been for the past six thousand years. These circumstances may well be cyclical and related to the ongoing motions and disposition of the heavens.

There is probably no more constant and reliable market than religion. From the merchant's point of view, this particular trade is a godsend. The gullibility of the customers is legend and the market is limitless. In my opinion, there is no area of human activity where charlatanism abounds as it does in this instance. But let me assert that I do not distinguish between the astrologer and the Catholic priest, or the rabbi and the snake-charmer. Religion is a business which is controlled by massive international conglomerates. As a whole, the system is in reality self-serving and cynical. Quite simply, it parallels and is part of the general state of degradation which mankind and its environment now face.

It follows that in a godless universe a book such as this does not justify the author's efforts. For in such a world mankind and its environment are doomed: as a species we are not worth saving. But to my mind there is a God — probably quite different in every respect to the forms in which He has been imagined — and this God governs and renews the never-ending cycles of decline and regeneration. Thus it may be said that my own standpoint is that I hold all

religion in absolute contempt but I do have a quite childlike and immature awareness of a reality beyond my grasp. For these reasons I need say that, in theory, I know so little about the Creator of All that I can do nothing more than acknowledge His absolute and certain existence and devote myself to a discussion on comparative religion, which is a totally different matter. But we need to ask why comparative religion, as a form of scholarship, exists.

Its task is to examine the sacred, and this no other discipline can do. Whether that sacredness is found in monotheism or even tribal totems is of no concern: the object is to understand those things which mankind has and does invest with holiness. Whether a religion results from strictly human agency or is divinely inspired can never be answered by any sort of formal investigation. The best we can ever hope for is an environment which is tolerant of dissent. Conceivably — and this ignores any possibility of divine will — had the authors of the New Testament not fed the literature and its cultus into the Roman system, Jesus would by now be as obscure as he was in his supposed lifetime. Realistically, it seems to me sensible to acknowledge that the events leading up to an almost universal acceptance of otherwise obscure and inconsistent writings such as the Hebrew Scriptures must be the result of both human and divine agency.

Both Christianity and Judaism maintain an international following which has spawned a very substantial industry whose task it is to substantiate the Bible's claim to historicity. In recent years, scientific advances and archaeological finds should, in fact, have brought matters to a satisfactory conclusion. The reality is that the Old Testament as an historical document simply will not fit. Since the discovery of the Dead Sea Scrolls, the New Testament can be made to fit very comfortably, but only an entirely new and, for most, unacceptable paradigm. What the industry of modern scholarship is at present attempting to do is to ignore these new factors which now threaten to ground its kite. In so doing, the practitioners hope to be able to continue the infinite and absolutely meaningless debates in which they are so expensively engaged. But, as history will demonstrate, the Bible obviously had, and has, a quite prominent cabalistic or occult element because the record is strewn with groups, both large and small, that derived esoteric philosophies from Scripture — groups such as Freemasonry. As we are seeing, the entire book, from Genesis to Revelation, is pure cabala, and for this reason we not only can, but must, ignore any debate as to its

historical veracity. The simple reality is that it is totally impossible for the sixty-six books of Scripture to be both records of events which appear to have occurred and at the same time a collection of occult cabalistic writings. The two are oil and water; they simply will not mix.

So saying, in my view the success of Christianity as an international conglomerate lies in the genius of those who seeded it in Rome, which in turn fed it into Byzantium and western Europe. Later, the imperial success of England not only expanded the frontiers of Christianity Incorporated, but actually used Jesusology as a means of conquest and subjugation. This international corporation is engaged in manufacturing a product, and we are the consumers. In our environmentally conscious world we need to ask if this spiritual junk food should carry a health warning. Rome has made of a life-giving resource a product to poison and destroy the children of the Queen of Heaven, whose property it truly is. But just as the ancient empires and their gods were the phenomena of their age, so were Rome, Byzantium and England, whose gods will fade into obscurity with them. But, curiously, we might argue that these deities do not die but reincarnate. The wicked and jealous queen may well have poisoned the apple, but the beautiful princess is only sleeping. One day soon her prince will come and awaken her with a kiss, and together they will drive evil from the land.

In one respect these gods have been seen as archetypes emerging from the unconscious along with universal symbols such as the cosmic tree. Another concept that fits this genre is the universal flood. The fact is that, as yet, no religion or discipline of any kind has been able to explain satisfactorily the constancy and universality of these archetypal legends. I believe my conclusions resolve this problem and succeed in finding the root from which most legend and religion springs.

James Frazer's classic The Golden Bough takes both its title and its theme from a Roman legend in which the new priest kills the old. This succession centres around the plucking of a golden bough; likewise Jason must capture the Golden Fleece. Both of these are symbols of a new sun rising in the cosmic tree in a new age. In my opinion, nothing can ever be inserted into the ring; there are no beginnings and no endings; things appear when we perceive them. Thus, if this book succeeds in elucidating hitherto unresolved problems, it only does so as a result of adding to the work of Frazer, Graves and many others. It is worth noting — and I speak

in hindsight — that people like Frazer were working in a much more conservative and hostile environment. Furthermore they did not, as do I, have at their disposal the vast body of material which has come to light in recent years. In my own case, the Dead Sea Scrolls were central to the forming of my theory. And let me add, as an aside, that in using the term 'myths' I speak of 'in the beginning' as opposed to 'once upon a time'.

Mythography and comparative religion not only have long since established a considerable element of similarity in the belief systems of the entire ancient world, they have discovered basic elements common to all. This, in contradiction to the known and accepted historical record, suggests that many thousands of years ago there existed a universal religion shared by every tribe on earth. Furthermore, it has not gone unnoticed that these same elements have formed a foundation for the Judaic and Christian Scriptures and their apocrypha.

But all this hard-won understanding has been completely ignored by the Church, which, like the tobacco companies, still insists there is no real evidence of the weaknesses and dangers of its product. The Dead Sea documents contain the same basic elements as the ancient myths, such as the Cosmic Tree, the Great Flood, a sun god/hero/creator/bringer of wisdom and a divine king who reinstates the Golden Age. Only a fool would, at this juncture, ignore the evidence and try to stretch reality even further. The writings of Qumran are unique insofar as they present this material in a mundane and historical fashion: it is all recorded as very believable events which could be slotted into the Palestine of the dawn of our era. If so, the New Testament and the Scrolls are fakes and failures, without claimed inspiration. This begs the question as to whether these writings are the product of genius or of foolishness. Though few if any scholars will publicly say it, there can now be absolutely no question that the Jesus of the Gospel of Luke and the Righteousness Teacher of the Scrolls are one and the same character. Thus these texts not only link modern religion and ancient myth, they also clarify those myths and create a psychological environment in which legend can be observed as events in a regular world.

At some stage in the investigation, one is faced with the reality that these epics were in no way haphazard constructions. On the contrary, the unity and sophistication are astonishing. Thus we find ourselves having to accept an ancient globe with a unique and unified system of belief of such complexity as to belie the idea that

our ancestors were primitive in any sense. Furthermore the entire story, as epitomized by the legendary Jesus and the epic told by the Scrolls, does not fit at all into the historical context it has been given. However, it fits perfectly into the present time. In fact it slots in so well that, once inserted, it cannot be removed. All this does not require a leap of faith or a leap of any sort: once seen, it is eminently logical. Unfortunately, if we set these stories in a modern context, there is no limit to what they touch. Because it is their correct setting, a global picture suddenly springs to life. And this, in itself, is evidence supporting my argument. The sole problem is the massive paradigm shift required. They do not simply alter our perception of the past: they radically change our conception of the present socio-political environment, as we shall see.

Another point to be made also relates to the question of historicity. It is one that was made earlier and is absolutely central to my thesis. The ancient world evolved its beliefs along the lines of pagan dualism. In these cabalistic systems, numbers and letters were sacred; they were, in fact, the means by which the Logos uttered the sounds that brought about creation. In such a system, only the priests had access to them. In Palestine the Essenes, who are conspicuously absent from Scripture, were these cabalistic holy men. It is my belief that, because they retained the sole right to literacy, they were able to manufacture history and did so with impunity. I suggest that it was by their power, their genius and God's will that they were able to paint the historical picture we have received. I am also certain that this was done according to the highest ideals, the object being to transmit their knowledge across our age to their spiritual children, the people of the New Jerusalem. This would be held secret until the time when, like lemmings, our generation would begin running toward its own destruction.

From our privileged vantage point we can visit a setting in future time, an event known and remembered from the beginning of creation, the moment when two heroes step out of the never-ending story and onto the world stage to establish an eternal Golden Age. Emerging from insubstantial legend and fairytale, these two men will utterly alter the course of human history. From the beginning, they have lived in the unconscious as a memory of the future. We have met them many times together and alone. They are the sons of the widow, the first to open the womb at the end of the dreaming when the making was done. And it is at the end of this making that mankind will explore inner space, the final frontier.

This and the coming generation of mankind live at a critical point in human evolution. Only the children God chooses will know the eternity of the word. He is absolutely just and honourable, and will measure out to us with interest whatever we ask. Our asking is done by our deeds. The lies we tell ourselves do the most harm, and cause those we tell others. We need to learn that truth and reality are relative to time, and that it is a transient illusion in which the body, but not the spirit, is fixed. Whether it be our present environmental, social or religious problems, it is absolutely imperative that we see that we as individuals are an intrinsic part of the whole. We must also acknowledge, as individuals, that we have stretched the elasticity of reality to breaking point. Not only will the subsequent catastrophes fall upon our neighbours, we shall not be able ourselves to view the apocalypse on television.

The increasing problems which you and your family face exist because you have done nothing about them. They are there because of your mental and physical laziness. You have allowed someone else to do your thinking. From what you have read so far in this book and from the present state of your world, you must admit that he could not be entirely trusted. The truth you will never escape is that the fault is yours. You have allowed a dog into the manger who will not eat of the body of the Christ child, nor will he allow you to do so.

Right or wrong, you cannot deny the earnestness and honesty of my intent. I did not acquire what you have before you by any sort of occult revelation, nor am I more than you, intellectually or spiritually. This book is the product of vast amounts of time and large amounts of money; it exists in the real world. If I compare the struggle I have faced and that which you have ahead of you, I know that my burden is light, relatively speaking.

Our world is a wonderful and dreadful place. It is filled with danger for the unwary, particularly for those who insist on passively consuming the garbage and poisons which our society produces in vast amounts. And you, you eat by choice from the gutter and wonder why you are sick. Is it so wearisome for you to raise yourself to the table? To illustrate my point, let me put to you a matter of pure speculation. The origins of the AIDS disease are unknown, but in just a few years it has become a universal problem affecting the lives of ordinary people. It is, by its very nature, the type of disease that could have been developed as a form of biological warfare.

AIDS could have been the result of an experiment gone wrong. You do not know and neither do I; but my postulate is plausible. This is not only so because of the actual possibility, but because you must acknowledge that you have lazily surrendered power over your own life. God, as I understand matters, only helps those who try to help themselves. The great division of humanity that is almost upon us is that between the living and the living dead. Truth to tell, each of us must make his Grail Quest alone.

Conclusion

We have seen some clear examples in ancient documents supporting the idea of spiritual evolution, the balancing of the two hemispheres of the mind. We may conclude that the spiritual birth of Jesus the Teacher in a stable implies his evolving in a world of left-brained beasts. Accordingly, in the Genesis creation God made Adam at the end of the sixth day, after He had created these beasts, over whom He made him to rule. I contend that this first man is a version of the Teacher, and that the end of Pisces is the conclusion of the sixth day and the creation of Homo novus (Israel).

It may be noted that nowhere in Scripture can we get any idea of the time of Jesus' birth, for, as the Scriptures say, even he will not know the hour of his coming; only God knows.

More importantly, in this section we have, via the theoretical 'Q', made a tentative connection between Qumran, the community of Nag Hammadi and the Karaites, who I suggested earlier may have been the warrior monks who founded the Khazar empire, from which sprang modern Jewry. At this point a little reason has been brought to belief. The idea of a chosen race proclaims salvation for good and evil on the one side and damnation for good and evil on the other.

I have also indicated that what we term 'God' in Scripture — and this one God has many names — is in fact the sun as it passes through the zodiac. Consequently, our New Israel will establish a new calendar; it will almost certainly be introduced by the Teacher. It should be realized that, as things stand, our calendar is astronomically out of date. We still open the zodiac at 0° Aries, whereas, according to my tenuous calculations, we entered Aquarius as of 1993-4. Thus there is an actual justification for a realignment of the feast days.

In an area such as religion, where preconceptions are firmly fixed, I admit that many of my arguments are tentative, but the reader must allow that this entire volume can only be treated as an introduction to a vast subject. On the basis of reasonableness, my arguments are firm.

17

Helene and Ogmios

Greek civilization not only bequeathed to us its vast pantheon of gods; it also gave us many of the fundamentals of modern science, mathematics, democracy, art and philosophy. That is well known. Equally well established is the fact that Greece was steeped in gnostic and pagan tradition, to the degree that its contribution to what we now know as the hermetic sciences is probably the most substantial of all. Research on the Scrolls has confirmed that it was to the Pythagoreans that the Essenes gave their most respectful nod.

The evidence now shows that there was never any longstanding Hebrew culture in Palestine and that, at the time of the traditional setting of the New Testament, the land was primarily Greek in its culture and traditions. Accordingly, the New Testament is written in that tongue. But it is not, as one might expect, written in some classical form, but in koine, which is a low form of the language. This becomes self-explanatory when we realize that only koine allows the Pythagorean to trade sound for number. This point is fully explained in the relevant appendices to this book.

Knowing all this, we may now climb Olympus, where we shall find that the heroes and goddesses of Greece conform to our story. As a source for the following analysis I have relied mainly upon The Greek Myths by Robert Graves.[11]

In the Pelasgian creation we find the Goddess in the form of Eurynome. Having no place to rest, she divided the sea from the sky, then danced towards the south, which is the position of Aquarius upon the tree. The disturbance she caused by her pirouettes was a wind of creation. It came from the north, which is the location of Scorpio, the false thirteenth sign. This being a fire sign, its association with Aquarius suggests a creation through fire and flood. It should be noted that, upon the tree, the signs have different natures to those that are commonly assigned to them. From this north wind she created the serpent Ophion, who later in Hebrew myth we find in the role of Jehovah/Jesus. This serpent later angers Eurynome by accrediting creation to himself, as was the case with this presumptuous god in the Bible.

By her dancing she aroused him; he coupled with her and she became pregnant. Ophion is a solar deity, and his being aroused or

awakened brings about the creation of man. That is, Eurynome subsequently laid the universal egg which Ophion hatched. This creature does seem to be the negative Piscean sun, which in Scripture is Jesus/Jehovah, the egg being the thirteenth stone.

Eventually, in her anger at his claims, she kicked out the serpent's teeth and banished him to the Underworld. These teeth are, of course, stones. The first man she created was Pelasgus, ancestor of the Pelasgians, the Teacher, ancestor of Israel. It was he who brought knowledge to the people.

Graves says that the Sumerian name of the Goddess was Iahu. This title later passed on to the Hebrew Jehovah and on to Jesus, the root of whose name can be recognized as this.

The Pelasgians, Euripides says, later adopted the title 'Danaans'. They claimed birth from the serpent's teeth, the stones in the cosmic temple; Dan, it will be recalled, is Scorpio. Danaus had fifty daughters, who we shall encounter in due course.

In most myths, creation sprang from chaos. The revelation comes in the Last Days; Israel is born amid chaos.

In the story of the dethronement of Cronus we find he has married his sister Rhea, the goddess of the sacred oak. Because it had been prophesied that Cronus son of Uranus would be overthrown by one of his own sons, he swallowed his children as his wife bore them. Cronus is Pisces. Rhea, though enraged, bore a third son, Zeus, in Arcadia. His being a 'third' son will explain itself in a moment. Zeus was foster brother to Goat-Pan whom we shall later see is the Christ. But, most importantly, Rhea bore him in secret and fostered him out. Isis did a similar thing with her son Horus. The infant Zeus was kept in a golden (solar) cradle which hung from a tree. This was done so that Cronus might not find him in heaven, earth or the sea. Rhea had wrapped a stone in swaddling clothes and her husband swallowed it, believing it to be their son. That is to say, in the Piscean era mankind had the tree with ten rather than eleven sephiroth, and without the thirteenth sign. It will be recalled that ten sephiroth accommodated twelve signs and the extra sephirah makes room for the thirteenth.

Growing up in hiding among shepherds (magi), Rhea gave her son the task of being Cronus's cup-bearer. She then gave him an emetic potion to administer to Cronus with his honeyed drink, after which he vomited the children he had swallowed. They came out in reverse order and unharmed. First, of course, came the stone, which is likened to Zeus. Hence he is the sun, lord of the heavens

and chief of the gods. On the principle of he who is last shall be first and he who is first shall be last, his brothers are then the Star and the Sceptre. Zeus then leads them in the war against the Titans, who choose Atlas as their leader because Cronus (Pisces) is 'past his prime'. The defeat of the Titans is achieved by hurling stones at them. They were finally put to flight by a shout from Goat-Pan, Christ, the Spirit of the Golden Age. The stone that Cronus swallowed was set by Zeus in Delphi, where it became an oracular solar rock. The Titans must then be those who did not believe the Teacher, the seekers after smooth things.

In the tale of Zeus and Metis the Titaness, she changed shape many times to avoid his sexual advances. Here Metis is the goddess of the ten-stone tree in Pisces who did not want to mate with the sun. He eventually caught her and she became pregnant with a girl-child, Coma, who is later his concubine as well as his daughter. Zeus was later warned by an oracle that if his wife became pregnant to him again she would bear a son who would depose him, as he had done with Cronus and Cronus had with Uranus. This process is the sun travelling through the ages — the king that must die to be born again. Zeus coaxed Metis to a couch and swallowed her: without the sun, or eleventh sephirah, there can be no thirteenth sign of the Goddess.

In due course, while walking by the shores of Triton lake, this fiery god developed a thunderous headache. So great was his anguish that the whole of the firmament echoed to his rage. The problem was divined by Hermes, the Teacher. With wedge and beetle, he made a breech in Zeus's skull. From this sprang Athene, leading us into the bull cults, which we shall look at separately.

Many creation myths speak of part-fish, part-man creators — men of mercurial wisdom. All this is woven around the concept of the earth in Pisces, the fishes. Thus our two heroes are fishermen who spring from the Piscean sea. In the earth's 'Last Days' in that constellation, they father in wisdom the children of Aquarius. The story of the birth of Aphrodite, goddess of desire, fits this theme very well. It even contains the recurring motif of lost genitalia.

Aphrodite was born of the foam of the sea, and rode naked in a scallop shell. After much wandering she came to reside in Pathos on the island of Cyprus. She is said to have sprung from the foam which gathered around the genitals of Uranus when Cronus threw them into the sea. It is also held that Zeus begot her of Dione, daughter of Oceanus and Tethys.

It will be recalled that Cronus was the sun in Pisces. Here, since there is no use for the genitalia of the tree, they are cast into the Piscean sea. Aphrodite then arises from this ocean as an aspect of the Triple-Headed Goddess. Her being begotten of Zeus from the daughter of Oceanus makes her the granddaughter of a fisherman of mercurial wisdom raised up by Zeus, the sun.

Zeus coupled with the mother of his son Dionysus in the form of a serpent. It is also said that he begot Dionysus of Semele, the moon disguised as a mortal. There is here no contradiction: the sun would as a serpent go down to the genitalia of the tree. Semele the moon comes closer to him by one stone when the new star arises. And if he is to beget his mortal sons, he must at least look human.

This story concludes with Hera, the jealous wife of Zeus, suggesting to the now pregnant Semele that she should ask her secretive lover to reveal his true identity. This he refuses to do. But she denies him access to her bed, and he comes at her in the form of thunder and lightning. She is consumed, but her son Dionysus, who is the Sceptre, is saved by Hermes the Star in a wonderful way. He sews the baby into Zeus's thigh, from which he later delivers him. Hence Dionysus is the 'twice born', or child of the double door. Thus he is Arthur, the once and future king, and Jesus, born — in theory — two thousand years ago and to be born again in the Golden Age in the form of the Sceptre. Dionysus grew to be a soldier of great repute, and he appears again in our story when he encounters a man who could see all things in relation to the new sun in the cosmic temple. He could, in fact, turn everything into gold.

Old king Midas has given us the term 'the Midas touch', for everything he touched turned to gold. This was because he set the golden sun in the tree. He was the son of the Goddess; in this instance her name was Ida. He was king of the Brigians/Moschians, whom Graves associates with the Mushki (calf-men). But what about the Latin 'musca', the fly, and Beelzebub the Lord of the Flies? Is there some link here between sacrificial bulls' blood and Jesus the Teacher, out of the Taurean stars, making the sacrifice of his blood of the new covenant? Flies appear where there is heat and decomposition. A link with Jesus/Jehovah seems plausible.

Jehovah can be traced to Boreas the god of the north wind. Graves associates him with the bull-god Baal Zephon, which indicates that this Antichrist is also a Taurean. His mother was Baaltis Zapuna. He was a deity in Goshen, attributed to Joseph (the sun) and his

tribe. He was lord of the northern underworld, and to the Philistines (the worshippers of Jesus) he was a god of fertility — the phallic fish rising from and fertilizing the virgin Piscean sea. He then became Baal-Zebul the lord of the northern mansions which Graves tells us named the tribe of Zebulon, which is Virgo, and is 'by the sea'. In Matthew 10: 25 Jesus is said to have been called 'Beelzebub'. In Matthew 12: 24 he is said to cast out devils by Beelzebub, a logical Christian response to his revelation.

Midas had a famous rose garden. The rose is sacred to Aphrodite, from which we derive the word 'aphrodisiac'. She is queen of the genital stone. Occult or pagan Christian groups such as the Rosicrucians have thus adopted the rose and the cross as their insignia. Interestingly, when a girl loses her virginity she is said to have been 'deflowered'. The female member, and females as a whole, are likened to these thorny flowers.

Like Noah in his conversing with the Lord of Righteousness, when Midas was an infant, ants climbed his cradle and fed him grains of wheat, from which we must assume he later made bread (wisdom).

Silenus, a drunken soldier of the army of Dionysus, fell asleep in Midas's garden. He later told him wonderful tales of a continent across the Atlantic Ocean where there could be found an advanced civilization that lived in beautiful cities. This story later influenced Christopher Columbus. He also told of two trees which could be found beyond a whirlpool where no human could go. These we can assume to be another version of the Piscean and Aquarian trees. They grew by two streams. The fruit of the first caused those who ate it to weep and pine away. The second brought the joy of youth but caused men eventually to return to their birth time and disappear. That is to say they entered Coma's womb and were born again. These are the same as were in the Garden of Eden. Jehovah/ Jesus permitted eating from the tree of life and sorrow but forbade the tree of knowledge.

Dionysus, grateful to Midas for taking care of Silenus, granted him a boon that everything he touched might turn to gold. Midas had it in mind that he might turn 'stones into gold'; however everything he touched, including his food, which obviously was fish or bread, was thus transmuted. Furthermore, his flowers were changed, and 'his house' (the temple) and its furnishings (the sun) were also magically changed. He eventually washed away his golden touch by bathing in the river Pactolus.

Midas went to Asia, where he was adopted by the childless Phrygian King Gordius. It seems that while Gordius was only a peasant he received an omen of his future reign when a royal eagle perched on his ox-cart. It will be recalled that the ox is a symbol for Coma and the eagle is Scorpio, the false thirteenth sign. In Galatia he met a prophetess on his way to the oracle. She offered to help him make the proper sacrifices to Zeus, but he would only accept if she agreed to marry him. Meanwhile the existing king of Phrygia had died childless and the oracle informed the populace of the city that their monarch and his queen were approaching, seated on an ox-cart, the tree with the thirteenth stone.

The cart and its yoke were then dedicated to Zeus. The yoke was tied to its pole in a manner so complex that the oracle announced that he that untied it would become king of Asia. This knot was tied with letters, or sounds, and is extremely difficult to unravel.

It happened that Midas was present at a musical contest between Apollo and Marsyas. As Graves tells us, this contest was judged by the river god Tmolus. Midas dissented when the decision went in favour of Apollo, and was punished by being given ass's ears. These are in Hebrew mythology a sign of kingship. Israel and Judah are also referred to as asses in Scripture; hence to have asses' ears might imply being able to hear the word of God. The ass (athon) is a symbol of endurance. In Numbers 22 the Lord speaks through one of these beasts. Thus Samson (shimsha is the sun/Star Teacher) uses the jaw-bone of an ass (the word of God from the Taurean stars) to destroy the Philistines (false Christians). In Job 1: 14 the oxen are plowing while the asses are feeding. That is, the king is listening while Coma is speaking. In Zechariah 9: 9 we have the prophecy:

> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass...

In Matthew 21 Jesus is made to fulfil this prognostication when he rides into town on an ass.

Midas manages to hide his ears, except from his barber, the 'hair cutter'. The sign Coma is depicted as a copious head of hair.

In similar myths of this kind, the Goddess often makes a personal appearance. We may find her as a girl locked away and forced to spin straw into gold. That is to say she is imprisoned in the Piscean Age and, being without wisdom, must use straw rather

than ears of corn to make the gold of the sun. In the story of Snow White we have the albino mother of a man who is the albino Teacher, with the seven dwarfs (planets) actually doing the digging for gold. Likewise Gautama — the Buddha — entered into his mother's right side (his own right brain) in the form of an albino elephant; these are said to have long memories. In the case of Goldilocks and the three bears, 'Who's been eating my porridge?' has the porridge representing bread. And the beds of the bears are in the tree, in which — in Pisces — Coma has no place of repose of her own. The bear is an important symbol, which we shall deal with in due course. Let us, at this point, pick up the next thread of the story with Hercules, who is probably the best known of all Greek heroes. He is even found depicted among the stars as the third decan in Scorpio. He was the son of Zeus and began his life as Palaemon. His name was changed (like Jacob's to Israel) by Phoebus Apollo because his fame, he said, would come from Hera, the astronomical mother of Coma. See also Nostradamus 2: 28.

In discussing the twelve labours set out for Hercules by Eurysteus, Graves points out that the first, fourth, seventh and eleventh can be associated with the four cardinal signs of the zodiac. He also identifies him with Orion, who, to the Aborigines of Western Australia, is the bringer of the serpent of creation, the phallic fish who brings his wisdom seed in the music of the rainbow. We earlier saw these four signs in the first chapter of Ezekiel, where the tree becomes the fiery wheels of dancing stones.

In his first labour, our hero is to slay and flay the Nemean lion, whose pelt is proof against iron, bronze and stone. This we can presume to be the sun in the ten-orbed Piscean tree. This beast is said to have been created from sea foam by Selene, enclosed in a large ark. When Hercules came to slay it, he arrived at midday, and the lion, like the sun, had left no tracks for him to follow.

At this juncture some verses in Genesis 49 may be seen with new clarity. In verse 5 it is said that Simeon and Levi are brothers. Simeon is Pisces, Levi is Libra, the earth; hence these events are occurring when the planet is in the sign of the fishes. It goes on to say that instruments of cruelty are in their habitation. In verse 6 they slew a man who must be the Teacher. Superficially they were avenging the dishonouring of their sister Dinah, the moon. The Revealer of Mysteries exposes Coma, the genitalia. Obviously, in Pisces she had either lost them or been deflowered. Thus in verse 7 Simeon and Levi are to be divided in Jacob and scattered in Israel.

In verse 9 'Judah is a lion's whelp', the new son of the sun. In verse 8 he is the one who his brethren (the other stars and stones) will praise. His hand is in the neck of his enemies. The letter 'yod', it may be recalled, is a flame, the sun. It also means 'hand'. Hence the sun of Leo belongs in the neck of the old tree, that of 'his enemies'. It is then that 'his father's children shall bow down' before him. In verse 10, 'the gathering of the people' will be 'unto him'. There is an indication of the Star and Sceptre in verse 11. First there is a foal bound unto the vine, and then an ass's colt unto the choice vine. It will be recalled that the ass is a symbol of royalty and that God speaks through this creature.

In verse 12 we have what again sounds suspiciously like a reference to an albino, for his 'eyes are red with wine'. In verse 22 we come to the all-important Joseph, the sun. Here he is described as a fruitful bough by a well whose branches run over the wall. The Almighty will bless him 'with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb' (verse 25). In verse 24 his bow (the rainbow) 'abode in strength'. And 'from thence is the shepherd, the stone of Israel'. Likewise, in Japan the rainbow is the Boat of the Heavenly Stone. It is also referred to as the Stairway to Heaven — a Jacob's Ladder. This same stone that sits in the throat is elsewhere referred to as the 'truth chakra'. That is to say that setting it in its place reveals the truth. The sun in the throat is the 'Adam's Apollo', which gives voice to the spirit of the Teacher's revelation.

Having slain the lion of the tree of ten sephiroth, Hercules must logically slay the corresponding snake, which in this case was a hydra, a water snake of the Piscean tree, which I identify with Lilith and Jehovah as the Antichrist. She had the body of a dog and, possibly, fifty heads. Simply cutting one off only caused two to grow in its place. Thus 'burning branches' were used to sear the roots. These were gathered from a corner of the grove which was set alight, obviously by the new sun. Hydra's only immortal head was part gold. This Hercules cut off and buried beneath a stone.

Having demolished the old tree, he then captured the Goddess in the form of the Ceryneian hind. He pursued her for a year and finally caught her asleep beneath a tree. Elsewhere, he would awaken the Sleeping Beauty with a kiss.

Having captured her, Hercules must apprehend the Erymanthin boar, whom Graves identifies as 'Son of Apollo' and whom I identify as the idol Jesus (the son of the Piscean sun), a fierce, enormous

beast. It haunted the cypress slopes of Erymanthus, and Mount Lampeia in Arcadia, and ravaged the countryside of Psophis. Hercules captured the boar alive; it was killed at a later date, and this is confirmed by Nostradamus. It was caught at midwinter, which indicates his Christmas birth, and Graves (in this instance) identifies Hercules with Horus, who avenged his father's death.

Our hero must now cleanse the tree and the world, which become the stables of Augeas. Along with the surrounding country, the stables had not been cleansed of animal dung. The stench did not affect the animals but spread a pestilence throughout the Peleponnes, an apt description of the world we live in today. He achieved his task in one day by diverting the rivers Alpheus and Peneius (redirecting the words of God).

Likewise, this Greek god must chase away the Stymphalian birds, which Graves identifies with ibises that breed in the Arabian desert. With the capture of the Cretan bull (the seventh of the labours), we have exactly the same story as that of Ephraim and Manasseh. In. this case Hercules the Teacher is 'of the bull'. He gives it to Hera, the wife of Zeus. Like Jesus, he offers himself as a sacrifice, the bull sacrificed for the sin of the world. In the form of the Antichrist, Hera sets it loose. Eventually it is caught by Theseus the Sceptre and sacrificed to Venus. The Goddess (in Pisces) rejects the Teacher and takes the Sceptre as her consort (in Aquarius).

In the twelfth and final labour, he must capture the apples of the Hesperides, the golden apples of the sun which are three in number — that is, earth, moon and Coma. He achieves this, as is the case with every myth of this genre, by raising the sun in the tree. The tree belonged to Hera and its fruit was being pilfered by the daughters of Atlas, the Hesperides. Atlas, as I have said, was the champion of the Titans (Pisceans). Graves quotes Pliny, Natural History, V.5, as saying that this labour took place in the far west at Berenice. It will be recalled that Coma is in the west wall of the tree. Coma was the hair of princess Berenice, the wife of Ptolemy, for whose safe return from war she offered her tresses in the temple. They 'went missing', and she was subsequently told that the gods had set them among the stars. One cannot imagine the quality of entertainment if we had scriptwriters of this calibre today.

Graves says that Hercules the Dactyl was associated by the Gauls with Ogmius, who invented the Ogham alphabet and all bardic lore. He says that according to Irish mystical tradition the

chase of the hind or roe was the pursuit of wisdom which could be found beneath an apple tree.

As Orion, or Urion, our hero is not god-born but earth-born. A boon granted to Hyrieus, a poor childless farmer, by Zeus and Hermes, brought about his birth. They told the farmer to sacrifice a bull, urinate upon its hide and bury it in his wife's grave, and from that Urion was born. The name means 'to make water'. Thus we have a firm cycle which takes into account all aspects of the Teacher. It is not uncommon to find the Revealer of Mysteries as a man who was pissed upon, or used by the gods.

Of the manner of the death of Hercules, Robert Graves in The White Goddess (pages 125-126) forms a reconstruction from a variety of legends. One particularly gruesome method has him made drunk with mead and tied in the five-fold bond to a T-shaped oak. This tree is, because of its longevity, a traditional British symbol for the cosmic temple. As a cross, it is set in a circle of twelve stones. In front of it stands an altar stone. Thus, as the Teacher, he is sacrificed to the Goddess of the thirteenth stone. Having been bound to the oak, he is beaten until he faints, then blinded, flayed and castrated. He is impaled with a mistletoe stake, then hacked into joints upon the altar. His blood is then collected and sprinkled upon the tribe to increase vigour and fruitfulness. The joints are roasted on twin fires: it will be recalled that I divided the tree into two circles. The fire must be kindled from the oak itself, which is then uprooted and used to feed it.

Twelve merry men then rush into the circle and dance in a figure eight around the flames. They obviously represent the living dancing stones. The men then tear at the burnt flesh with their teeth which are again two symbolic circles. All of the remains except his head (the sun) and his genitals are burnt. Graves points out that the head is sometimes preserved for oracular use. It will be recalled that Apollo the sun/dolphin was an oracle. Among the feats with which Hercules is credited is his causing the spurt of milk that became the Milky Way (in Taurus). It squirted from Hera's breasts.

The treatment meted out to our hero is, of course, symbolic; it would otherwise suggest a considerable measure of ingratitude on the part of Israel. Interestingly, it does seem that there is an actual rather questionable survival in this tradition.

In Britain a tor is a sacred hill, and we have associated the Teacher with ancient bull worship. In Spain the bull is El Toro, and it is this same bull-Hercules which is regularly slaughtered at bullfights.

Graves says that to this type of hero belong such diverse characters as Orion the Hunter of Crete, Hercules of Oeta, Polyphemus the Cyclops, Samson the Danite, Cuchulain of Muirthemne the Irish sun-hero, Ixion the Lapith, Agag the Amalekite, Romulus, Zeus, Janus, Anchises, the Dagda and Hermes.

Hercules was, like the Teacher, a miraculous child who was born in a shower of gold: he rises up with the sun in the tree. In keeping with his birth being a spiritual one, his cradle, as with Moses, was a boat that floated on the word of God. Therein he strangled a serpent, obviously the one that guards the thirteenth stone. In his youth he achieved great fame as a slayer of monsters. As I have said, the Teacher must slay the monster/idol Jesus. And, like the Teacher, it was this hero who took on the world burden of Atlas.

In combining these legends one finds the same theme constantly repeated and often new elements introduced. The direction of the story can often depend upon the region from which it is sprung. One constant theme is that of female betrayal, as in the case of Samson the Danite. The tribe of Dan is, as has been pointed out, the sign Scorpio, which was considered the thirteenth sign and associated with death. The demise of our hero usually comes from this female betrayal. One wonders how much of our story is pure myth, and how much is mythologized aspects of the actual Teacher's life.

But ultimately Hercules rose up to heaven, and there the Goddess of Wisdom — as Graves tells us — introduced him into the company of the Immortals.

This is a concise life not only of this hero from Olympus, but also of the Teacher. Be he Hercules, Samson, Jesus or Moses, he is the suffering servant who is named and famed by the Goddess of the stone; single-handed he returns the earth to her possession. Sadly, the scale of this material requires a paradigm shift of Herculean proportion, even though the basic principle is simple. History, it would seem, is a shadow cast by the future.

Zeus ordered Deucalion's flood because he was angered by Lycaon, who had 50 (or 22) sons. The 22 brings us a step closer to Nun the 50 because 22 is the number of the letters of the Hebrew alphabet, with which the yoke and the cart are knotted. It also happens that 50 + 22 = 72, and that was the number of letters in the sacred name, which was set to music, and, as has been said, the dance in a figure eight is the tree as two circles of dancing stones.

This divine music was placed in the care of Orpheus, a perfect

parallel to the scriptural David, who was king for a mythical forty years (the desert wandering). Orpheus was the son of the muse Calliope; he received his lyre from Apollo the sun. With his music he could not only enchant wild beasts but cause trees and rocks to move from their place. He visited Egypt and then joined the Argonauts, who were seeking the Golden Fleece, the sun in the tree. He later married Eurydice, whom Aristaeus tried to rape. She stepped back on a serpent and died.

With the Goddess killed by her own serpent, this story now has a means of sending the Teacher, as Orpheus, into Tartarus to fetch her back.

With his music he charmed his way into the Underworld. He temporarily stopped the torture of the damned, and won leave from Hades to return Eurydice to the land of the living. This was agreed to on the condition that he did not look back until his wife was safely under the light of the sun. This, at the last moment, he failed to do, and so he lost her. Hence we are told that the Queen of Heaven is not for him but for the Sceptre. This brings to mind the story of Lot's wife, who became a pillar of salt when she looked back on the destruction of Sodom. This theme is indeed universal, but it does not easily give up its secret. It may well indicate some last-minute faint-heartedness on the part of our hero.

Later, Orpheus preached that Helios (the sun) was the greatest of all the gods, and was priest in the temple of Apollo. Again, the Teacher sets the sun in the tree and subsequently reveals the truth. He was murdered by the Maenads, who were later turned into oak trees. Orpheus's head was thrown into a river and later attacked by a serpent, which Apollo turned into a stone. Graves tells us of another version of his death. Orpheus had instituted the mysteries of Apollo in Thrace, those of Hecate in Aegina, and those of Demeter in Sparta. Zeus killed him with a thunderbolt because he revealed the mysteries of the gods. Nostradamus says the Teacher is shot (a thunderbolt).

According to Scripture it was sin that brought death into the world. The Phoenix is much more poetic and symbolic in its explanation. The universe cannot sustain its vigour indefinitely. It must die that it may be reborn with renewed strength, a process that any keen gardener is more than familiar with.

Poetically speaking, the Piscean Age might well have been a necessary time of decomposition. The myths we are examining are then the dormant seed; the Star is the first shoot to press its head

above the ground. In the mean time the weeds have been growing, and this first shoot must compete with them. The Sceptre is then the later but still young growth of a tree that through the ages will achieve perfection, though, perhaps in some future time, to be cut down again.

But the Scriptures and the Scrolls would deny this. They insist that, once the new Plant of Righteousness is established, the times of darkness will be ever-diminishing until the end of the world. It is, perhaps, then that the cycle begins again. Eastern tradition strongly supports this idea.

It is difficult to say if man values human life too much or not enough. Externally, he dispenses with his brothers with ever-increasing efficiency. Internally, he has no alternative but to put a very high price on his own earthly existence. He can never be certain of what lies beyond, and has no guarantee of coming back. Thus, man is understandably perplexed when told by prophets that the crimes he commits to preserve and enrich his time on earth, which is relatively miserable, only deprive him of the life to come. In this macro-microcosmic cyclical scheme, the tree that died two thousand years ago had gone through a process of decay in the previous ages. The once all-powerful priests of Egypt and Babylon were now reduced to a remnant. Nevertheless, its decaying and rotting branches were absolutely essential to the new growth. The last vital sign in that plant was the dying sun at the end of Aries.

It is clear from the Odyssey that this dying star was embodied in the person of King Agamemnon. He was murdered by his wife, Clytaemnestra, who even by her name is made to be the genital queen of the tree who wishes no longer to be aroused by her husband, the sun.

King Agamemnon was mighty, and received tribute from many. He made war against Tantalus the King of Pisa, killed him, and forced his widow Clytaemnestra to marry him.

When Paris (the Teacher) abducted Helen (Coma) he provoked the Trojan wars. At this time Agamemnon had been absent from home; Aegisthus remained at home in Argo (the tree). While he was away, Aegisthus planned to seduce his wife and to kill him with her assistance. His hopes were high because Agamemnon had killed not only her husband, Tantalus (Taurus), but also the baby at her breast. As we see here, the Goddess and the sun go through continual death and reincarnation as they pass through the zodiac, each time taking a different form. The pair

decided also to kill Cassandra, the prophetess, who was Agamemnon's mistress.

When he returned home his wife welcomed him and he was bathed. As he stepped from the bath, instead of wrapping him in a towel she threw a net over him and trussed him up like a fish; Aegisthus then cut off his head. Graves gives him an alternative death, with Clytaemnestra giving him an apple: with the fruit at his mouth she slays him. But this comes to the same thing: if he is wrapped in a net like a fish, that means he is to be superseded by a fish; if he is about to eat an apple (swallow a stone), the end is that he dies on the tree.

Mythology comprises astronomical symbols which can, both in macrocosm and microcosm, date the events of which it speaks. As a general rule it hides its prophetic elements by inviting the reader to see the events as history. This is exactly what we have seen in Scripture.

Mythography, the science of unravelling myths, works largely by tracing the family tree of words, names and the concepts behind them. One such word and syllable which has largely been ignored is 'ar'. It is a variant of ad' — before — and of the adjective-forming suffix 'al', a variant often found under the influence of spelling in cognate Latin nouns such as 'collar' and 'vicar'. It is also commonly found in nouns of agency such as 'beggar' and 'liar'. Ara is a southern constellation in Sagittarius. It is an overturned altar of fire. An arc is an unbroken part of a circle; it is also a luminous bridge between two electrodes, and it describes the movement of a heavenly body. Arca is a chest for storing valuables. Arcane is hidden and secret. Arcas was the son of Zeus and Callisto; he was the progenitor of the Arcadians, and we shall return to him. Argo sailed to Colchis in search of the Golden Fleece, the Sun/Lamb/Teacher and word which is the Star. We also have Noah's Ark and the Ark of the Covenant, which both, like the Argo, represent the tree, as has been explained. Arcadia is then a type of Eden.

Returning to Areas, his name means 'bear'. The Arkades were the Arcadians, the people of the bear. Artemis and Arduina, who was her Gallic counterpart, are bear goddesses.[32] The Welsh word 'arth', as in King Arthur, means 'bear', and this was the name by which this hero was affectionately known. It will be recalled that 'artos' is bread, and thus wisdom. This gives us a wise bear.

In the sign Cancer there are two decans, Ursa Major and Minor, the Great and Little Bear. Ursa Minor now holds the pole star,

which once upon a time was in Draco the dragon. The ancient weavers of myth have not hesitated to make much of this point.

In the blessing associating the tribes with the zodiac in Genesis 49, where I have identified Cancer with Issachar, it says (verses 14-15):

> Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

There is nothing here that would justify our linking Issachar with Cancer, but there is one clue which immediately stands out as a contradiction. If the zodiac was created by the ancient priests, and this at least we must be agreed upon, they would never have put a crab in or on something sacred. It is a scavenger and thus unclean flesh. Bullinger agrees.[33] He points out that in the Dendera zodiac this sign was a scarabeus beetle, which in Egypt was the symbol of kingship. Much later it was associated with royalty in general, much as was the ass.

In the Dendera zodiac this sign is called Klaria, the cattle-folds. Earlier zodiacs give these stars to Hermanubis. The Greek 'karkinos' and the Latin 'cancer' both mean encircling. 'Ker' or 'cer' is Arabic for encircling. Bullinger also gives the Akkadian name of the month of Cancer as Su-kul-na 'possessor of seed'. In the centre of the sign is a very bright nebula known as the 'Beehive'. The bee became synonymous with the Merovingian royalty of France. The Egyptian 'apis' means both 'bull' and 'bee', and Abraham is Taurus.

North and south of this nebula are Asellus Boreas and Asellus Australis, the northern and the southern ass. Jesus makes both his entry and his virtual exit from this world in their company. They would have been with him in the manger, and he rode into Jerusalem upon one — which, as I have said, is a symbol of kingship. There were also shepherds in the area of the manger, keeping watch over their flocks by night. My mention of the cattlefolds will be recalled, as will two other points: 'shepherds' is another name for magi; and the Israelites are asses that become sheep.

Bullinger finds that the name of an individual star often reflects the original name or meaning of the constellation. He points out that in Ursa Major the brightest star is in Arabic called 'Dubheh', a herd of animals. 'Dubah' means 'cattle', and in Hebrew 'dohver' is a fold. In Chaldee the same word means wealth. The Hebrew 'dohveh' means security. He goes on to say that in Hebrew there

is a word very similar in sound though not in spelling: 'dohv', which means 'bear'. Related are the Arabic 'dub', and the Persian 'deeb' and 'dob'. He considers there may have been some Greek confusion over Hebrew 'dohver', a fold, and 'dohv', a bear. My own interpretation is that this is a pun and not human error.

Again, Bullinger points out that in Job 9:9 and 38:32 Ursa Major is mentioned as 'Ash'. In the Authorized Version it is termed 'Arcturus and his sons'. In the Revised Version it is 'the bear with her train'.

The association of King Arthur with the ark I take to be well established; I have here pointed out other associations, not least of which are Ursa Major and Minor. All this so far is quite logical and not new. Furthermore, the same would apply to the constellations Cancer and the lesser and greater bear being an ass between two sheepfolds. My main concern is with drawing a general picture relating the royal ass with Jesus and Arthur and the sheepfolds with Judah and Israel — again, reasonably logical. But what about 'dohv' the bear and the Arabic 'dub' and 'deeb'? While I appreciate there is an apparent contradiction, it is tempting to see in this the origin of David the shepherd king, that not being David the Teacher but the royal lineage, the shepherds or priest-kings. It is particularly noteworthy in this respect that 'dabar' means 'oracle'. It may be that Cancer is the astrological birth sign of the Sceptre, just as Taurus is that of the Teacher. But the bull is Abraham and the Jews are his 'spiritual' sons. Could it be that his 'bloodline', the House of David, may be traced through 'apis' — the bull and the bee?

Conclusion

I did not encounter Robert Graves's The White Goddess until after I had made my initial finds. I had simply been plowing in different ground, my sole concern being the relationship between the Scrolls and Scripture. When I read this book, it came as much-needed reassurance that I would not be alone in the asylum. The White Goddess also served to bring sharply into conscious focus my awareness of the universality of this material. Had I read the book earlier, my task would have been made very much easier.

A section such as this one could take weeks, probably months to prepare, but with Graves's Greek Myths and Goddess by my side the task has been completed in just a few days.

To the serious student of myth it may well have become apparent that our two diagrams of the tree — the ten- and eleven-sephiroth versions —

resolve the mystery behind a large body of tradition. Familiar themes are the wounded king whose realm becomes barren and the despot who supersedes a just ruler. The female equivalent is either a wicked queen or a death crone. The hag is a very important aspect of the Goddess insofar as she is the driving force of creation — it is she who insists that we evolve or die. The negative idol Jesus is very much her male counterpart.

We see that the stone (sun) removed from the throat of the tree brings about desolation in the kingdom. The king may be wounded in the thigh or genitalia, which is of course the effect of removing the stone; or he may lose his wife — who never dies, but is often abducted and sometimes raped. Basically, when the tree/king is wounded, his kingdom is barren because of the absence of the wisdom and love of the Lady of the thirteenth stone. This realm is then ruled — in the Piscean Age — by either a weak king with a tyrannical (sorceress) wife or a tyrant sun king with the proverbial power of 666, the sun who has dominated the feminine in Pisces. In the Arthurian matter, Merlin the Teacher procures the thirteen treasures of Britain from their owners and brings about a restoration. Each of these treasures, as in Genesis 49, has an association, though an obscure one, with the zodiac and the tree. All in all, it is a great cycle of death and resurrection — destruction for the purpose of creation.

The reader may now begin to grasp the vastness and unity of this story. Mount Olympus has proved to be made of stones, and its vast pantheon has been reduced to two heroes among their brothers, the stars.

We may now see a universality springing from our initial simple find. It is clear at this point that the material goes beyond an individual's power to invent or imagine it. Had I been in error, even partially, we should have stumbled before reaching this point. One must ask what forces were at work to allow this ship, with its precious cargo, to sail silent and unseen by most for two thousand years across the Piscean sea.

We are looking at ancient myths and legends, which, surely, are only a diversion for us today. Pretty harmless stuff really. But what if all this — and so much more — were accurate and true? If truth it be, after all, we shall inevitably have to face it. Consider, if you will, what such a realization would imply. Can you think of one of today's so-called first degree realities that would not be radically altered by these fairytales from our superstitious past?

A few moments' reflection will give us some grasp of the hostility that a revealer of these mysteries would face. Perhaps after three and a half years he will thank the gunman who takes his life. After all, can any man stand so entirely alone? Reach into your own humanity and ask yourself that question.

18

The Rock of Islam

At various times, despite Christianity, the ancient traditions had many a flowering in our age. Not least of these was the development of independent religious thought in the tolerant environment of Islamic Spain. At that point in time the civilized world was Islamic. Europe was just beginning to emerge from the Dark Ages, and it did so with its own brand of youthful arrogance.

History, seen from a distance, paints a picture of the ebb and flow of the tide. The present global picture in many respects reverses the roles being played a thousand years ago. The modern Arab nations have seen a massive population explosion; thus, in countries such as Iran, Islam is a militant faith for a youthful populace which displays similar religious devotion to that of the emerging empire-builders of Europe. It is estimated that by the year 2020 this religion will represent 25 per cent of the planet's human occupants. The demographic decline, and the consequent deterioration of the economies of the West, can be directly attributed to contraception, sterilization and abortion.

Setting prophecy totally aside, these factors alone tell us that we should expect a wave of Islamic development and growth in the not too distant future. It would seem a simple matter of a tide turning, just as it would otherwise eventually turn yet again. But this should only concern us if we see matters from a tribalistic viewpoint, in which case the outcome is totally predictable. It results in a scene of canine savagery with absolutely no aesthetic value. Flesh is torn to pieces, blood flows like water and the females are impregnated by the dominant pack. This massive explosion of negative energy is concerned only with force seeking to conquer territory and women. In this negative explosion of 666, the gentle sex eagerly awaits its violent submission to the dominant males. This is the basis of wars, as history has repeatedly shown.

Tradition tells us that Muhammad was a sorcerer who created a white bull which terrorized the local population and then miraculously appeared with a copy of the Qur'an floating between its horns. Such stories would have been the propaganda of the time. Invariably we find that religion seeks to express externally that which it senses internally. An albino bull would have had a

definite impact upon the unconscious — Christians defending religious territory.

Much of what we term cabala had its flowering in the bosom of Islam, where it drew on both Jewish and Arab tradition. At this time Jews fled from Christians to seek protection in the Arab world. The term 'cabala' has come to mean many things; like the major religions it has often been taken off into the realms of fantasy. It was originally the hidden science, hokmah nistarah.

Nothing is ever quite what it seems; God moves in mysterious ways. Mecca, the birthplace of the prophet Muhammad, was an essential part of the birth of the Qur'an and the development of the religion. Not far from the Zamzam spring was the Ka'aba shrine, a cubic stone. Its antiquity being great but unknown, it was dedicated to Allah. At its eastern corner was another much smaller sacred stone which obviously symbolized the rising of the sun. It is generally believed that the Ka'aba was originally part of a much larger configuration similar to Stonehenge.

Traditionally, the people worshipped at the shrine by circumambulating it seven times in the direction of the sun. This ceremony was known as the 'tawwaf. An area of some thirty kilometres around it was regarded as sacred, and weapons were forbidden there. Long before Arabs made the annual pilgrimage to Mecca as the birthplace of Muhammad, that self-same pilgrimage was being made to pay homage to the Goddess. Likewise 'sion' is a stone protuberance and Mount Sion is the mountain of the rock. The Druids knew this stone as the Maen Llog, and in some quarters Druidism was known as Y Maen (the stone). Islamic tradition holds that the Rock of Sion was magically suspended, that it was a rocking stone.

One of the annual rituals was for the pilgrims to go to the hollow of Muzdalifa, the home of the Thunder God, and hurl stones at three sacred pillars. Close to Mecca were three separate shrines dedicated to three independent goddesses who must originally have been one. The worship of the Lady al-Lat took place at Taif.

The Kauza'ah were the guardians of the holy place at Mecca. These tribal priests, like their brethren around the globe, went into decline, and they were superseded by the ancestors of Muhammad, the Quraysh clan. What they inherited was not so much a centre of worship but the highways linking the major trade routes that ran through the city. The Hijaz highway linked Yemen with Syria and Transjordan. The Najd road linked Iraq with Yemen. The

shrine itself proved to be a bonus to this sixth century family, which ruled over a nomadic people. By the time of Muhammad, having become the most powerful tribe in Arabia, the Quraysh became conscious of and motivated by the religious significance of the territory they held.

Just as major technological advances are synonymous with wars, religious milestones tend to occur at times of emotional crisis. This family had become immensely powerful, and materialism was beginning to threaten the survival of the clan. The younger generation — as happened in the West in the so-called 60s revolution — were beginning to question the quest for riches and their value. Muhammad and his Qur'an evolved from this situation. The fact that his relatives had massive wealth, and also controlled an ancient and sacred centre, gave him both material and spiritual authority to launch his teachings.

The group had spent generations living the nomadic desert life, and, like the rest of mankind, worshipping now shadowy gods. They began to fall under the influence of the relatively new Judaic and Christian deities, but the settled life and great wealth gave the Quraysh aspirations to nationhood and a national god, which the prophet ultimately supplied. That God revealed Himself in one form to the Jews, in another to the Christians and in yet another to the Arabs does raise the question as to whether He revealed Himself at all. Unlike the divine Jesus, and similarly to the Scrolls Teacher, this prophet made no claim to deific nature; he insisted he was an ordinary and sinful man.

Once again, similar to the case of the fatherless Righteousness Teacher, Abdallah the father of Muhammad died before his mother Amina gave birth. At that birth, his grandfather dreamed that he saw a great tree growing from his grandson's back, which gave out a great light (the sun). Its branches reached east and west and up to heaven. Again like the Revealer of Mysteries, the prophet was fostered out — to a woman called Halima.

At age twenty-six Muhammad married Khadijah, a wealthy widow nearly fifteen years his senior. In his fortieth year, while meditating in a cave at Hira (Jebel nur) in the month of Ramadan, he received his revelation. It is held that, at his birth, the sacred fire of the Zoroastrians (the sun in the tree) went out, and likewise, on receiving his revelation from the angel Gabriel, he feared it might have been inspired by pagan demons: he had an intense hatred of paganism. This is yet another example of how human consciousness

changed on a global basis, with the masculine becoming ever more dominant.

The holy day of Islam is Friday, which is sacred to the planet Venus, the ruling planet of Taurus. Prior to the coming of the prophet, the Ka'aba was the centre of worship for the cult of Al-uzza, that name being a combination of God and Issa. Issa is Venus, but the name is obviously comparable with Jesus and the Celtic Hesus. Given that the Teacher is a Taurean, he may somehow derive some of his names from Venus, the ruler of that sign.

The connection has often been made between Muhammad and Jesus' saying that after he departed he would send a paraclete (comforter) (John 14: 16; 14: 26; 15: 26; 16: 7). The Greek 'periklytos' was translated into the Arabic as Ahmad', meaning 'praised'. This was taken to refer to the prophet. Likewise, because these religions all have a common root, the connection has been made between his being a merchant and Jesus' statement in Matthew 13: 45-46, which says:

> Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:
>
> Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The Qur'an has many common threads with the Old Testament, and at its genesis, when Judaism and Christianity were the prominent religious powers in that part of the world, it gives a respectful nod to the Scriptures. It acknowledges the roles of the Old Testament patriarchs and endorses Jesus as a prophet. It even conforms to the doctrine of the Last Judgement, but, most importantly, in keeping with Scripture, it exemplifies the global decline of Goddess worship, and sets a solely male god in her place. But for all that may be said of this man and his teaching, for all that we as Westerners may not be able to comprehend the prophet and his writings, his book is a much more profound work than we may be ready to admit. Whether we conclude that it may have been developed by priests similar to the Essenes, or whether we grudgingly admit that he was a man of genius, 1380 years after it began to take shape Islam is a very considerable force, which must be reckoned with. Probably much sooner than we might think.

In the period of Muhammad's revelation the known world was divided between Persia and Byzantium. Twenty years after his

death, Islam had conquered Persia and was attacking Byzantium. Any critic of the faith must always take this 'miraculous' rise into account. The Teacher's New Israel is certain to grow at the same speed. Both Rome and, later, the British were a means by which the holy people were to be destroyed — the mystics disenfranchised in every corner of the globe. Whether by accident or intent, the Qur'an owes its success to its emphasis upon the male aspect of God in a masculine age. But, as this period passes, the left and the right will again become one. Both the Scrolls and Nostradamus affirm an end to religions and the beginning of true faith.

The greatest problem created by the Dead Sea Scrolls is the almost obsessive anonymity of their authors. This same difficulty extends to the Scriptures. It is, again, manifest in the stories of Jesus and the Teacher. The answer seems to lie in the nature of cabala and its effect upon the individual. It is virtually impossible to explain, and I can only draw on personal experience. It all happens without willing or even thought for the matter. Progressively, one goes beyond faith, one develops a scientific, logical and rational perception of the Creator of All. There are no conscious mitzvot (good deeds) involved; the ego steps back and seeks its own diminution. There is no secrecy, only a growing inability to see any significance in self. Even the language that expresses it becomes arduous and meaningless. But at this point the inner man is born again, quietly knowing itself. Gone is the brashness and egotism; all bows down to the Divine within.

I would suggest that this naturally-occurring progression may have played a major role in the nature of the historical Essenes and will, most likely, be a trademark of the Teacher. We see it in the biblical Jesus, who we have come to think of as the reluctant Messiah. But, in so saying, I make no personal claim to have had my spirit rise and travel to Camelot or the Heikhalot. The source of the unio mystica descends from heaven; it does not rise from earth.

As it has been said repeatedly that heaven is within us and not 'out there', concepts that externalize the divine state are worth comment. The term 'paradise' is from the Hebrew 'pardes' meaning 'orchard', which is a place of fruit-bearing (cosmic) trees. In our age, this became pardes perdes 'paradise lost'. It then follows that 'heaven' must refer strictly to the place of the fruit of the tree, which is the zodiac.

If, as Europeans, we are able to face the historical reality that

has been carefully hidden, it may be said that in the time of separation from heaven, when the tree was cut down, the Western European was a major means by which the power of the holy people was to be cut off.

It is particularly difficult, in the light of present international social and political realities, to see post-Roman Europe as a dark continent which the civilized peoples largely ignored, but it was the case that until about 250 years ago the Islamic world rarely gave any thought to Europe, which was a backwater of civilization. It would seem that not only do old soldiers never die, their old squabbles do not fade away. It is possible that in one sense modern Israel represents a sort of Crusaders' revenge, in that Jerusalem is once again — by proxy — in Western hands. In many respects, we have done with the Arabs what Germany supposedly did with the Jews: they have been progressively dehumanized. The same was done with the American Indian, the African American and the Australian Aborigine, who until relatively recently was fair game for hunting. If we accept a universe built upon cause and effect, this behaviour may be said to be quite acceptable. In these circumstances there is no room for complaint when another tribe takes the upper hand and we take our turn at being victims.

Unlike the numerous commentators on Nostradamus, I do not intend to go beyond the limited and shaky ground upon which I stand. To be perfectly honest, where commentary on prophecy is concerned I would normally declare myself a conscientious objector. Judging by the growing volume of books and media involvement in the Imminent Apocalypse Syndrome, we are clearly at the start of a wave of millenarianism. But the simple fact is that, whether by accident or otherwise, we stand now precisely at the point the ancient prophets predicted. It is hard to see a way through this reality of unreality. On the one hand we find Nostradamus telling us of an Arab invasion of Europe, and this is supported by Scripture. On the other hand, while Arab militancy is on the increase, it does appear to be a David and Goliath situation. Where does one find solid ground?

The Irish seer St Malachi tells us that only two more popes remain before the end of the papacy as we know it. He cryptically designates them as Gloria Olivae (glory of the olive) and Petrus Romanus (Peter/Stone of Rome).

A corresponding set of prophecies was found in a burnt-out Berlin church in 1944. Those dating from 1997 on say:

1997 Death of the Moon
1998 Glory in the Skies
1999 The new Peter
2000 Triumph of the olive

The first factor to be noticed is that they invite us to think that it will all be over by the year 2000. Not so: this contradicts Scripture. After the coming of the Teacher, the Church is in a spiritual wilderness for forty years.

'Death of the Moon' may be related to Nostradamus's darkest day since creation. 'Glory in the skies' may refer to Coma. Taken at face value, the last two prognostications seem to fall the opposite way to Malachi, if we assume a reference to the Papacy. But 'The new Peter' could also be the new Stone, which would associate this with 'Triumph of the olive'.

With all the clues we have gathered for the interpretation of prophecy, we are still substantially in the dark. But the fact of the matter is that we have come to think of seers such as Nostradamus as obscurantists par excellence where, in reality, the Church went to a great deal of trouble to hide the truth. Lately, as we all know, it is the politicians and major corporations that keep it from us. But, ever so strangely, they have done this because we demanded it. In Century 1: 42 Nostradamus foresees the instituting of the Gregorian calendar in 1582 by 'wicked people' who, by this means, added to the confusion. He says:

> The fire is extinguished and the diabolic gathering seek the bones of the demon of Psellus.

But all these things were long ago written upon the pillar of porphyry standing on the gnarled rock. We are only reading the lines.

Prophecy has generally been interpreted on the basis of wish fulfilment. The seer is invariably long since dead and unable to answer for himself; thus it is usually he who is blamed for the failures.

Babylonian magi established ancient Israel some five centuries or so before our era. The prognostications that begin in Genesis are seen later to be fulfilled. But, as it transpires, the historical messianic kingdom was as delusory as the king's own magic clothes.

In the first case — historically speaking — this is not foreknowing; it is simply good management of the script, in that the ancient history of Israel is made to fit the message. In the second

instance we now find ourselves invited to see the entire concept as history, and discover that the biblical seers have failed miserably in their visions. Again, historically speaking, the people returned from exile and the Temple was completed by 515 BCE. This means that an historical Jesus, had he taken up his throne, was about 400 years late. Basically it is the building of the Temple that heralds the Christ. This does not take into account the fact that Scripture sets his birth in 239 CE, as earlier explained. The majority of Christian believers throughout our era never read the Bible because they were illiterate. Those who could must have seen the obvious flaws.

But many of today's Christians can and do read the Book, and still believe. Logically, if they hold on long enough, the prophecy will be fulfilled. We see here a case of going to the seer and demanding a specific revelation. Inevitably he is unwelcome in his own country, because his vision does not come up to expectations. All this has an extremely deleterious effect on what is clearly an extremely powerful body of writings. But, much worse, it discourages the intelligent student, who might put his study to good use. The New Age dreamer has no conception of the damage he does.

In the gnostic Gospel of Thomas, Jesus is again a revealer of mysteries. He brings fire (the sun) down to the earth and is concerned with the union of the male and female within. In the form of Elijah, the Teacher repairs the altar of twelve stones. All this happens in the midst of an invitation to the many prophets of Baal (Jesus) to call upon their god to cook the flesh of a bullock without their lighting the fire. They fail, but Elijah calls upon God, who brings down fire to roast his beast upon this repaired altar of twelve stones. Inasmuch as he sets the sun in the tree, he not only repairs the altar but inaugurates the apocalypse, in which fire is brought down from heaven.

In a book which contradicts accepted wisdom — and I acknowledge that the present work is an extreme case — much time must be wasted in justifying one's right to attack society's ivory towers. The implication is that there may be some hidden motive. At this juncture there is confusion between what is history based on known and provable facts and what may be termed faith in the miraculous. Quite clearly, belief seeks to ground itself in the physical realm by claiming historical substantiation, but even this must initially be an act of faith. In a rational world one should not need to justify one's arguments: they should simply stand or fall on

their merits. In one sense, we fear the unknown while we wallow wilfully in darkness.

In the 22nd logion of the Gospel of Thomas, we saw the central theme of the Teacher's revelation. Here Jesus says, in what is now clearly no longer mysterious language, that men will enter the kingdom when they make the two one, the inner as the outer, the outer as the inner, the above as the below, the male as the female into a single one. But the male is not to be made male, nor the female made female. Eyes are to be made in the place of an eye and a hand is to be put in place of a hand. In short, the left and right brain will no longer be divided.

In trying to make an assessment of the material we are discussing, we arrive at this simple and central point. The ancient wise men were so because they unified the left and right hemispheres of the mind. We are steeped in fear and superstition because we will not allow ourselves to destroy the unknown. We are blind because we have closed our eyes. The miraculous is a foolish and fantastic creation. The Bible is a book of profound knowledge which has absolutely nothing to do with religion, and it in turn has absolutely nothing to do with God. Prophecy, a foreknowing of the future, has no relationship to magic and occultism. These are superstitious indulgences, whereas foreknowing is achieved by legitimate and scientific methods. But the truth of the matter is that we have not arrived at this point in time as wilfully ignorant. Man stands alone; he has no idea where he has come from and even less understanding of where he is going. He was hopelessly lost and is now hopelessly trapped. He cannot go forward and cannot turn back; logically he must look to his own resources. He must win his right to survive by proving his courage to face the ultimate enemy, his inner self. And this, in a nutshell, is the Teacher's role: to awaken the sleeper within.

The graveyard of history is filled with the bones of alchemists — from William Shakespeare (Francis Bacon) to Plato and Pythagoras, from Leonardo Da Vinci to Meister Eckhart, Albertus Magnus to Nicolas Flamel, Trevisanius to Jakob Boehme. We may also include such men as Sir Isaac Newton and many of the great poets of the last 350 years. All of them saw, all of them experienced, the bringing down of the sun and the rising of the moon. There is nothing new in the story I have told: I have simply expressed these things explicitly.

The literature of the alchemist sets the same trap as do the major

religious scriptures, and by 'trap' I do not imply an attempt to deceive. The literalist — strictly left-brained — beast was never going to understand. His time was limited anyway: he was the evolutionary failure that God would destroy. And as for the man with potential, these matters could only be transmitted subliminally to the right brain, for they are its language and currency.

In the rejection of Jesus the Teacher we see this situation, in which he attempts to awaken as many as possible to the inner kingdom of the thirteenth heaven. In this arrangement there is no religion, nor any sensitive New Agers who have carefully avoided the stark realities. It is a harsh discipline which has its own magical impact, as many of the alchemists have attested. It sets one aside so that evil or wrongdoing becomes anathema to the soul. It purifies by fire and brings an awareness of a living God which no literal religionist could begin to imagine. But, in so doing, it brings about a commitment to truth that alienates the individual from a society he no longer desires. He has overcome 'self will': he no longer wills for himself. Whether it brings hardship or joy, to the initiate it is all one: God's will. This is what is meant by 'God within us'. The inner self ceases to be; God fills and overwhelms him. But in the process he is reborn with increased vigour, filled by divine power. He has entered a new realm, a new dimension in time and space. He has invariably done this quite unintentionally and unaware of this new dimension at which he has arrived. When setting out on his journey he could not have anticipated his amazing destination. His instinct is to share his good fortune, but how?

There is another side to St John's world, in which none may buy or sell unless they have the mark of the Beast. In the mind of the literalist, things spiritual are without currency. Thus the work of the alchemist is either literalized or dispensed with altogether. He becomes totally disenfranchised, even deprived of the language by which these ideas may be communicated. He is an alien in a literal and mechanistic world. A stranger in a strange land.

Let me say again that the story I am telling is nothing new. It has been told time and time again. I have spoken literally and presented these matters in a manner which I hope communicates them to the literal left brain. In so doing I have tried to avoid the language normally associated with alchemy and wisdom literature, the existence of which has, over time, led to some quite bizarre conclusions on the part of the self-deluded.

It seems that, starting as far back as the time of the Templars,

there has been what has come to be known as an international conspiracy of Freemasons and Zionists. It has also at times included the French House of Lorraine. At its pitiful least it is a right-wing fundamentalist version of the flying saucer conspiracy. The Stone of Destiny was also the foundation of political movements such as National Socialism, which was by no means confined to Germany. In contrast and opposition to a lunar-based but solar-dominated Marxism, the Nazis sought to re-establish and re-live the glory of the Templar teutonic knights. They were not without a sound understanding of alchemy and the secrets of the temple. But once again the future was casting a negative shadow; it held up a mirror to the past. Those same two forces — the lunar of Marxism and the solar of Nazism — would one day combine and create perfection, but for now they were at each other's throats. There is a point where understanding extends beyond its established boundaries, and there is no such thing as right and wrong. Everything simply is, was and will be. In a very real sense we are all the Teacher and we are all the Jewish Antichrist; the manifest world is what happens when God utters a word.

If only by looking at the character and roughly measuring the average intelligence of the presidents of the United States in the last 30 years, it is obvious that real power lies elsewhere. If we consider the miracle that put these men into the White House, then that hidden power is clearly more substantial than might at first be realized. No society that would freely make these cowboys president of the most powerful nation on earth can have any hope at all. It is doomed from the ballot box. But it must be seen that men like Ronald Reagan were part of a wave which had its counterparts in people like Margaret Thatcher in Britain. History becomes so much easier to understand when we see it in terms of waves striking an unconscious shore. If there is real power being exercised covertly on an international basis, it is done by the extraordinarily rich, whose ethnicity and political and religious views are diverse and secondary to the protection and expansion of their wealth. No doubt they may well exercise considerable power over the world's various political systems, but they only do so because you and I allow it. In a market-orientated economy they feed us the poison we desire. Religion is le specialite de la maison. Your objective is consumption; their objective is profit and power.

That megalomania may be part of the human condition is neither here nor there. Alchemy has as little to do with an international

conspiracy of Freemasons and Zionists as with the actual transmutation of base metals. The world of which we speak has equally little association with religion and occultism. It is the realm of the psychological sciences. To date, only one modern thinker and scientist has made any real inroads in these disciplines: Carl Jung.

It is as though we speak of the discovery of another physical realm with superintelligent life. We have for a long time suspected its existence. Rumours, which are now shown to be fact, have told us that humans have been known to visit this planet. We also know now that one may only enter by invitation, that the inhabitants are strongly prejudiced against materialists and materialism, and that once you enter you are changed forever. This same dimension is both within us and light-years away. It gave us life and has the power to destroy us.

Where we began in the shady regions of religion and archaeological conspiracies, these are now transcended. We need no longer concern ourselves with magic, shamanism, occult mysteries and offended Philistines. Our broom has swept a clean path to the door of pure science. With the aid of men such as Jung, we are now free to enter uncharted territory and double the range of human consciousness. We need no longer fear or be embarrassed by the lunatic fringe. There is no religion and no mystical clap-trap; we seek to set in motion a process by which we can become conscious of, and utilize, the workings of the right brain. If in that process we should discover the living God, and subsequently become whole and right-doing in every aspect of our lives, then we may perpetually bless and thank that God for the joy of truly knowing Him. Then we may fly on eagles' wings with our feet fixed firmly on the ground.

The modern era has not been without its share of prophets, of whom two particularly stand out. Jeane Dixon and Edgar Cayce have demonstrated remarkable accuracy and at the same time have been amazingly wrong. There is no question of their having utilized any technical device such as the tree; in fact both stem from a very traditional religious background. Jeane Dixon is famous for anticipating the killing of President Kennedy and trying to warn him that she had foreseen the event. Edgar Cayce is known as the Sleeping Prophet: he would prophesy while seemingly unconscious. We may see now that what in fact was happening with Cayce was that, switching off his left conscious mind, his inner mind was given free reign. Prophetic power has also been

known to manifest when people have suffered a severe illness or even brain damage. Again, I suggest that nothing 'occult' or 'miraculous' has happened: it would seem to be a simple matter of the right brain feeding information to the left, bringing the unconscious into consciousness.

Jung postulated the universal and collective mind. It seems to me totally plausible that Dixon and Cayce did nothing more magical or divinely inspired than tap into this hidden realm, where past, present and future are one. That Cayce and Dixon had a mixed bag of amazing success and abysmal failure in their prophecies would seem to confirm this. It suggests that, while their conscious was in touch with their unconscious, the connection was imperfect. That is to say, in some instances their conscious minds reinterpreted and confused the messages received. Perhaps they even attached some personal values and wish-fulfilment to them.

We live in a reality of unreality. Our lives are busied with nailing down boards we hope have some substance. We live like blind men in darkened rooms, searching for a black cat that isn't there. It is therefore understandable that Jesus the Teacher should be heard to say 'Father, forgive them; for they know not what they do'. It is also pitiful that these words should fall from his lips because, in reality, we are at the dawn of the greatest scientific rediscovery of all time. It is a gift that all mankind can share.

Throughout this text, I deal, perhaps a little unkindly, with many aspects of our world. I do not do so because they make, or have made, any difference to, or have even remotely affected, my own life and living. I am aware that, in the absence of a sturdy lifeboat, we will all grasp at straws. But I do feel that forthrightness to the point of being blunt is essential. I will admit that what I would term 'idolatry' is something I find offensive, but then I feel obliged to respect the rights of others to choose damnation. Given that we only perceive with our conscious material mind, even idolatry is to some degree understandable. But having dug deeper than most, I must admit that my own overall confusion is greater than average. The problem with the thirteenth stone is that it sits at the root of a tree with many branches and holds back a great flood of commentary on almost every aspect of human life. I may well have proved myself competent in investigating the ancient myths, but this now seems overwhelmed by the sociological and psychological aspects of the investigation. Perhaps we have journeyed a bridge too far.

If all else in this text fails to impress, of one thing we can be certain. To interpret history in the manner traditionally known is pointless. To imagine that we know anything at all about the ancient world is ridiculous. Just thirty years ago, the pre-Roman Britons were thought to have been savages civilized by Rome, displaying a clear selectivity of information. Diogenes Laertius (The Lives and Opinions of the Eminent Philosophers) likens the Druids to the Persian magi and the gymnosophists. He quotes from Aristotle and Sotion, who were much earlier sources. It is likely that Pythagoras, who influenced thinkers such as Plato, Aristotle and Socrates, was himself a student of Druidism. Britain was the Island of the Hyperboreans (the land beyond the north wind), and its inhabitants were said to be the last survivors of the Golden Age. Just as the remoteness of Ireland made her one of the final bastions holding out against Christianity, it is likely that even earlier the British Isles remained a remote fastness of those halcyon days.

According to tradition, the god Apollo (the sun) came originally from Britain. This would seem logical predictive legend if he was to be raised in the tree by a British Righteousness Teacher, who we find in Llew Llaw, a form of Mercury (the bringer of wisdom). The shrine at Delphi only became the property of Apollo after he dispensed with the dragon, which must be a form of the idol Jesus, the son of the sun in Pisces.

In Celtic astronomy the constellation Cassiopeia (a maiden chained to a rock) was known as 'The Court of Dana'. Among the various invaders of Ireland that historians accept as actual are the Tuatha (people) De Danann; Dana/Diana is the Goddess. Dan, it may be recalled, is in both Hebrew and old Celtic 'Judge', and that tribe is Scorpio, which, counting around the tree, becomes the thirteenth sign. Dana is also rendered 'Don', 'Danu' and 'Anu'; I have made frequent mention of the Anunnaki.

The Tuatha were a people of the Iron Age (Pisces). They brought with them the knowledge of magic, poetry and medicine. They were also said to be the guardians of four great treasures: the Spear of Llew, the Sword of Nuada, the Cauldron of Dagda and the Stone of Destiny. It has been suggested that these may be matched with the four lesser suits of the Tarot, the first three being Wands, Swords and Cups. This leaves the Stone of Destiny to be paired with the suit of Pentacles, which are stars. Thus this stone is a star and the Star is the Teacher with whom it is synonymous. If the cards of the major arcana are set around the tree in a figure eight, then card number

seven, 'The Star', falls on Coma and card number ten, 'The Sun', sits in the throat of the tree where the new sun rises. It is only with the extra sephirah in the cosmic temple that the Tarot can be made to harmonize with something of which it is obviously a part.

In Celtic legend there is a wondrous land in which a particular tree stands tall above all others. From it hang clusters of delicious fruit and nearby is a pool of crystal-clear water. When water (wisdom from God) is thrown over a stone at the base of the tree, it gives access to the Underworld. In the Persian Avesta this tree is known as the Tree of All-Healing; in Norse legend it is called Yggdrasil. The Altaic Tartars echo Daniel and speak of it as a great mountain. In the Celtic realms that ranged across Europe, the spirit world was a mirror image of the physical. Hence left was right, right was left, male was female and the female was male: clearly a reference to the left and right hemispheres of the brain.

The Celtic Bran was guardian of the life-restoring cauldron. His obviously white head is said to have been buried on what came to be known as 'White Hill', the supposed site of the Tower of London. Like almost every other incarnation of the Teacher I have found, Merlin was fatherless. Christian tradition has his mother mating with a demon. Aethra the mother of Theseus became pregnant on the same day to both King Aegeus and Poseidon. The same was the case with the Celtic Dechtine and her conceiving of Cu Chulainn.

In The Holy Blood and the Holy Grail, the authors caused a sensation when they claimed the ancient French Merovingian dynasty was descended from Jesus. The founder of this prehistoric line of Frankish kings was Merovee. The descendants of this line are the House of Lorraine, which now has a blood connection with most of Europe's royal families. Genealogically they are the most illustri-oius; their significant connection from our viewpoint is the St Clairs of Roslin. My interest in Merovee at this juncture is his birth. As pointed out in The Holy Blood and the Holy Grail,[34] even the name seems as mythical as the character, for it echoes the French for 'mother' as well as for 'sea'. He was born of two fathers: the wife of King Clodio was pregnant, but while swimming in the ocean she was seduced and seeded a second time by an unidentified marine creature who must clearly have been part man and part fish — an Oannes or Bistia neptunis. Significantly, the Merovingians were the originators of the bee as a blazon of the priest-kings of the Franks.

Our task is to find our way through a labyrinth, also called the

Troytown. This maze, once popular in England, was known as Julian's Bower. We learn from Virgil in the AEneid (Book V) that this Julian was originally Iulu. Thus the maze is lulu's city. In the original Cretan story of the labyrinth, it was guarded by the Minotaur, which — logically — is the Geminotaurus, and Gemini and Taurus sit either side of the thirteenth stone in the temple. The monster was finally slain by Theseus (the Sceptre), who then escaped the maze with a clue given by Ariadne, the Spider Queen of the stone that the Minotaur guarded. In Australia the Troytown is known as the path of the emu, she being the Goddess.

Thus it is another form of the Gordian knot, the Queen's chastity belt for which — quite rightly — only Theseus the great Christian king will have the key. The astrological symbol for Coma, ⊕, is thus both symbolic of the vagina or port of entry into heaven and also a hieroglyph for the secret city. This has given us the symbol for the female, ♀, where the vagina is open, as opposed to that of the Goddess, where the Christian cross of the Jesus beast bars the way to love: ⊕.

It will be recalled that I have said the Hebrew letter 'teth' has an association with the English 'teeth', and that these are representative of circles of stones like Stonehenge. In North Semitic the glyph for teth was ⊖ and in early Phoenician it was ⊗. The Hebrew word 'teth' means 'snake'; hence the rising of the thirteenth (genital) stone/star (Teacher) is the rising of the phallic serpent whose seed is wisdom, with which he fertilizes Isis, the stone seat (womb) of the Goddess, and fathers Israel. The Bible itself tells us to distinguish between the true and false Jesus — a Samael (god of the blind). One relevant verse is Deuteronomy 21: 23, which reads:

> His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;)...

Acts 5: 30 reads:

> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Historically, with Jesus set in a backdrop of pious followers in a pious Israel, this is an impossible set of circumstances. If, as is believed, the New Testament writings were largely independent

accounts of his life — assertions totally disproved by the existence of numerology — we would never have had the received version.

The New Testament writers — and I speak as though it were history — would have been well aware of Deuteronomy 21: 23 and there could only have been two outcomes. Either his death would have been disguised and given another form, perhaps speared by a Roman soldier, or he might have been stoned to death, but his hanging would have been regarded as a sign that he was a false Messiah. As it transpires, historically speaking, Jesus was definitely so, because he fully failed in his mission. I must insist that only by setting him in the future — giving him a second chance, so to speak — can we make any sense of Scripture.

The simple fact is that Einstein's discovery that time is circular, and that it is the framework which holds our reality together, was well known to our ancient ancestors. There is probably no way that we can hope to derive a picture of history in such circumstances. But ultimately the concluding comment upon the matter of the Scriptures, ancient or modern, is yours. And what you believe is absolutely no business of mine. But I can assure you that understanding is everything. Your life depends upon it.

Conclusion

In the introduction to this book I said that, as man sank deeper and deeper into matter, he brought the gods down with him. With our look at Islam's pagan roots, we now have a complete global picture of how — in our age — humanity was swept by a wave of consciousness that subjugated every single mind to some degree. Our examination of religion as one particular manifestation of this phenomenon has shown us a progressive transformation of the originally feminine, poetic concepts into masculine, material religious expression. Seeing history in this way encourages an understanding according to which we can all admit to being intoxicated by, and participating in, global insanity. Our present Western-style materialism is of such a character as to suggest that this contagion is yet to reach its peak of virulence. But the cure is simple: conscious recognition of its reality is all that is required.

It is to the credit of Islam that it — or more precisely its adherents — did not embrace the masculine extremes of Christianity. But then, we are dealing with an ethnic, or at least cultural, phenomenon. It is no coincidence that Westerners first expressed their extremism in Christianity, then in their massive empire-building and now in the mechanistic

sciences, which threaten global destruction. But in so saying I am aware of Islam's history and do not seek to exculpate it entirely. It is a matter of subtle differences.

Central to our entire discussion is the matter of the left and right brain, and its eventual balancing through catastrophic evolution. The sheer mass of evidence given in this book is absolutely necessary, but its volume can tend to obstruct our perception of the subtle realities. What we need to perceive is the mind of man being the microcosm of the Mind of God — that it is in mind that God is manifest. Accordingly we may see that, in the Piscean Age, the human brain became masculine dominant 'by [androgynous] God's will' and for divine purpose. The global history of the last 2000 years is an expression of this division of spiritual and intellectual genders. Ultimately, with our concept of Mind above driving mind below, there is no longer a dichotomy between physical and spiritual reality. They are interwoven; they are one.

Surely this understanding provides a true foundation for peace. We have all been as children terrorized and filled with fear, which is to be dissipated by understanding. Perhaps we might all pray: Father forgive us for we know not what we do.

This, no doubt, is something that our Teacher will take into account. Even his own community — the cream of humanity — will prove fickle in this respect. He himself is imperfect, having grown in a world where double-mindedness is the nature of man. This is epitomized in Scripture, where — in his role as Moses — we are given some biographical detail.

The lawgiver lived among the Midianites (Kenites), who worshipped a war and storm god. He was symbolized by a cross, which the people wore on their foreheads. How could all this have been missed? Did the original converts to Judaism and Christianity simply swallow it hook, line and sinker? Certainly there were a few who took it knowing: Nil nisi clavis deest.

Likewise, as far back as 1972, Jose O'Callaghan identified one of the fragments of Qumran cave 7 as being a New Testament text. It is numbered 7Q5, and it is from the Gospel of St Mark (6: 52-53). It should also be taken into account that there is a strong likelihood that the canonical version of Mark was derived from the ancient text known as 'the Secret Gospel of Mark'. This would make it very early. Indeed it would encourage us to think in terms of a BCE dating.

It was abundantly clear from the outset that the Essene Christians were the authors of the New Testament. What is it that makes us all so arrogantly spit in the face of truth?

Book IV

Shiloh at the Court of King Arthur

The British material centring upon the exploits of King Arthur owes much to Geoffrey of Monmouth. Later, Walter Map enhanced it to legitimize the Plantagenets. Under the patronage of Marie, Countess of Champagne, Chretien de Troyes produced the fundamentals of the modern legend in the late twelfth century.

Here Lyonesse, a mysterious land sunk under the sea, becomes evocative of the legends of Atlantis, which obviously sank beneath the Piscean sea. At this point the Grail family moves into Camelot and the story becomes a vehicle for Templar philosophies. There is an extraordinary similarity here between the Templar use of a vast body of otherwise unconnected material, which becomes the Grail story, and the use by the magi of Greek heroes like Jason and Sumerian legends to produce the Jesus myth. Emerging from a largely illiterate world, Arthur has almost become historical. This should help us to understand how relatively easy it would have been to launch a miracle-working Jesus, particularly when the first that was supposedly heard of him was in Rome.

If the Arthurian matter is to be given an historical timeslot it would be between 400 and 600 CE. But it leans heavily upon legend that predates this time, such as that of the Holy Grail, which only became a Christian relique at the hands of Robert de Borron. This Grail goes on to be associated with a miraculous revelation, of which the central character is Joseph of Arimathea (the sun). It is with the German Wolfram von Eschenbach that the Grail becomes a magical stone that fell from heaven — a fallen star. The first assemblage of these legends in English was undertaken by Sir Thomas Malory and was printed by the Caxton Press in 1485. Arthur, the 'rex quondam rexque futurus', had by 1590, at the hands of Edmund Spencer in The Faerie Queene, become a shadow of his former self.

In Queen Victoria's reign, Tennyson breathed new life into our long-suffering hero, who now served to glorify, and to be emblematic of, the greatness of Britain in the heady days of empire.

In the early ninth century Nennius wrote History of the Britons, which at the hand of this witless cleric was really no history at all. Nevertheless, though he was writing long after any supposed

event, his work is often used as evidence of historicity. Nennius is himself evidence of the paucity of our knowledge of the post-Roman past of Britain.

Though we may seek him at Tintagel or Castle Dore, even at Cadbury, which may give faint voice to the poet's boast 'Hic jacet Arthurus, rex quondam, rex futurus', and even though we seek him at the countless other sites that claim him for their own, such as 'at Glastonbury on the queer', where there hangs heavy the mists of Arthurian romance, Arthur — like Jesus — is a phantasm inviting our credulity, then tormenting our foolishness. Even Geoffrey of Monmouth and William of Malmesbury were intermediaries, themselves consumers of legend and lore. Why is the historian allowed the hearsay evidence that for others would be disallowed? The only true knights of Camelot were those of the temple, and their king, as the only-begotten of the Lady, would ultimately bring about the victory of good over evil after courageously drawing his power from a rejected stone.

History is a product of mind, and it has both a conscious and an unconscious aspect. The real is as untenable without the romance as the dreaming alone is without foundation. Everything boards the ark of truth two by two and hand in hand. The formula here is simple. It will be recalled that the Greek 'artos' means bread, which is wisdom — Sophia. She in turn is Christ, whose menstrual blood is shed for our sins. This bloodshed is for man's redemption, and Christ — the wisdom of the world — will not fail to return. Arthur the wise is thus quite legitimately the once and future king. This is not romanticism; it is the fact of the age that supersedes that of the cyclopean giants, who even still lay us waste and torture and destroy the minds of our children. And who is there among us brave enough to cast the stone that will bring them to their knees? Who will dare to renew the Lady's child-bearing crucible? Where is that stumbling-stone in Sion that will take away our shame?

Man searches for the miraculous; often he invents his own. But he misses the point: we are living with it in our midst. From dawn to dusk we are surrounded by unequalled magic. Life itself is a total improbability; the hand of God shapes the manifest world. The problems we encounter within it result from our being out of tune with it. The solutions to its problems cannot be discerned without reference to the Creator of All, the Great Architect of the Universe. His presence is marked only by His creation. Our search

for the miraculous damns us as guilty fools seeking only fool's gold. We search frantically for the one thing, which is there before our eyes, and we break all the laws of God in our attempt to be in harmony with the universe. If we are, vainly, to seek a real point of departure into this madness, it may be at around 500 BCE, when in diverse places Confucius and Lao-tzu, Buddha and Pythagoras, first uttered the rationalist vision. It is of little if any relevance, but arguable, that from a scriptural viewpoint Jesus should have manifested at about the same time as these, his philosophical fellows.

But now the age of rationalism is ended and a growing void exists. Nature abhors a vacuum, and the false prophets of the new era are growing like weeds. With or without all the religious implications, it is clear that we sit now at what has been called a crossroads in time. To know where we are going we need to know where we have been. If our search for real truth can be legitimized, and if it is to have any value at all, it should hopefully bring us closer to an understanding of the real and multidimensional world.

For whatever reason, be it power, money, sex or perhaps all of these, the miracle-workers and prophets, with their direct lines to Jesus, Nostradamus and even God, are now becoming thicker and thicker upon the ground. In a world gone mad, you can trust no-one in these dark days. Go your own way. Walk the opposite way to the pack and you won't go too far wrong.

Let us then go back to what I consider to be a fundamental underlying principle behind my own thinking. Daniel 12: 7 says:

> .. .and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

One of the central themes of Scripture is that the holy people who once had great power as priests shall be gathered again. This process, I suggest, is an evolutionary one in which the destruction is of equal significance to the process of building. My contention is that they were the shamanic priests who once held total power. They were the shepherds who not only tended the sheep but also cared for the land upon which they were grazing. The process of destruction was a long and ongoing affair; it is only now coming to an end. The question arises: Why did the holy people have to be scattered? Why did the spirit of Christ die for our sins and why did so much innocent blood have to be spilt, for which God in the

Last Days will take vengeance? The answer now seems to be a very simple one. To understand, we need ask why God created the Devil (the spirit of perversity).

My approach throughout has been to strip the Bible of its religiosity and endeavour to have it harmonize with reality. The simplest explanation seems to be that in matter there is inertia, and that beings formed from it comprise more parts of impurity than gold. The object seems to be a process of refining. This is what is meant by creation. The spirit of perversity plays the role of refiner; that is, it brings out the worst in us. It raises the impurities to the surface, if they exist. Ultimately the refining will have been completed. The final testing for those impurities — according to Scripture — is when, in the distant future, the serpent must again be loosed for a little season (Revelation 20: 3). Thus manifest evil is the scum being brought to the top to facilitate its being scooped away.

We may assume that the evil in the world today — though tightly controlled by the priests — had its equal in ancient times. There would have been no point in maintaining the status quo: the grip of the priests would have been loosed and the beast in us set free. Then in one glorious day it would be slain, leaving behind a greatly purified humanity. This is the last judgement by God. As to what is pure and to be retained, and what is impurity and to be destroyed, it is a process to which we are all subjected. Our opinions and protestations are irrelevant. God is the potter, we are the clay and the Devil is a tool that exposes weaknesses.

This is epitomised in the War Scroll, in column 1, section 2:

> That is a time of great trouble for the people of God's salvation. In all their troubles there was none like it, from its coming until the completion of their eternal redemption. On the day of the battle against the Kittim they will engage in a carnage. In three lots will the Sons of Light prove mighty to smite the wicked, and in three lots the army of Satan shall recover to bring about the withdrawal of the Sons [of Light]. The hearts of the skirmishing battalions shall melt while the might of God strengthens [the heart of the Lot of Darkness,] but in the seventh battle the mighty hand of God shall subdue [Satan and all] angels of his council, and for all men of [his dominion there shall be eternal annihilation].

I believe that all the angels of God must both envy and pity our generation, for, while we shall experience the pains of birth, we

shall participate in the conclusion of the never-ending story. Oh that all men had wit enough to see the stubbonness of their own hearts and submit as clay to the potter's hands, and drink from the cup of gold at the marriage feast. Column 1, section 1 concludes:

> After the battle they shall go up against [the army of] the Kittim in Egypt. In the time appointed He shall go forth with great anger to fight the kings of the north, and His anger shall be such as to utterly destroy and cut off the horn [of Satan.
>
> That shall be] a time of salvation for the People of God, an appointed time of dominion for all men of His council, and eternal annihilation for all the sons of Satan. There shall be a [great] panic [among] the sons of Japheth Asshur will fall, and there will be none to help him, the empire of the Kittim will depart, and wickedness will be subdued without remnant,
>
> and there will be no escape for [any of the Sons of] Darkness.

Ultimately, the Europeans — particularly the English — became the weapon for the destruction of the power of the priests, when they set out to build empires. Recently we have been made increasingly aware of the unspeakable savagery of the early settlers in all the new world nations. When one thinks, for example, of the pitiless and mindless evil with which the North American Indians were hunted down, raped, slaughtered and made to watch while their infants were butchered, one becomes confounded by language, for no words can express this kind of pain and suffering. When one sees the modern United States beginning to turn that same savagery upon itself, one can imagine the massive karmic bill which that nation is due to pay. The amazingly sophisticated weaponry that the US has now developed is itself an indication of the absolute and unspeakable bestiality to which it has now sunk, with the aid of its founding fathers. But this macabre charade is not yet completed. With modern Israel's power in the US and her manifestation of the false Messiah, America will be instrumental in establishing his new world order. It is then that we shall see this ancient Machiavellian plot ripen.

Two points need to be clarified. Firstly, it is true that when the Europeans arrived in the Americas, Australia, New Zealand etc. the natives were happily butchering each other. But it will be recalled that this was a universal phenomenon. Progressively, over

six thousand years, the power of the shamans had been in the process of being eroded, but this did not get into full gear until we entered Pisces. This leads to the second point: under the governorship of the ancient magi, man had lived a simple but peaceful life. And this in turn can explain why we have an historical picture that shows an extraordinary division between the masses and the priests who built the fabulous cities and temples that history has bequeathed us. It has been noted already that this has brought about the understandable misconception that aliens have visited earth in prehistoric times. The massive contradictions of our ancient past are such that they allow this type of eccentric explanation. But this does not explain why, since about 1947, there have been an ever-growing number of UFO sightings. One such series in Mexico, during a total eclipse of the sun in 1991, was so overwhelming in its nature and volume that it was subjected to an international media blackout.

Life itself is made up of a series of astonishing phenomena, which cannot easily be rationalized or explained, particularly by creatures who only use their left (logical/masculine) brain. Again, we must see that what is perceived depends entirely on who perceives it. For example, modern man pollutes the air he breathes, destroys the rivers that provide him with water, and coats the oceans with oil and uses them as dumping grounds for nuclear and chemical waste. He creates weapons of mass destruction and has taken chemical and germ warfare far beyond any previously conceived obscenity. Can such a creature be trusted? Surely, to a beast of such distorted vision, or more likely no vision at all, the UFO is clearly alien and beyond his thinking, let alone his understanding. The fact is that this problem does seem to have some bearing upon much of what has already been discussed.

The picture I have painted from an astronomical viewpoint is that, as we pass through the zodiac in the Great Year of 25,920 years, we go through twelve Great Months of 2160 years in each sign. Some small part of this time must be given over to an interim period where, as now, we have hit the point exactly between Pisces and Aquarius. At such junctures we may expect reality to be curved and inconsistent with its normal flow.

Now our universe, or at least our perception of it, is three-dimensional. But that does not necessarily exclude the existence of a fourth and further dimensions. That intelligent life should exist in all the worlds of God is not an impossible contention. That such

intelligence should cohabit with us in other dimensions does not seem fantastic or unreasonable. That at the time between Great Months the inter-dimensional curtain is thinned and allows our perception and experience of 'the angels of heaven' seems to me a likely phenomenon. That the ancient magi entered and experienced these other realms by walking through the stones of fire appears logical. The simple fact is that these UFOs are part of a number of strange phenomena which now surround us and seem to be part of an overall scheme (see Luke 21:11).

My endeavours to paint a different picture of reality are not helped at all by the fact that this book is primarily concerned with historically 'religious' documents. My proposal is that history (creation) has not been a random affair, that the events of the past six thousand years have been orchestrated and are presently coming to a climax. Until now it has been impossible for us to perceive the overall plan, but this scheme is a non-religious reality. Evolution works through catastrophe; even our modern high-pressure societies may be seen as a beginning of a process by which a new humanity is to be created. Twentieth century society itself is a part of this growing crescendo. A man such as the Teacher is, then, someone who gathers and rallies these new super-humans. He is a man who has, as an individual, been subjected by God to this same pressurization.

I am not interested at all in interpreting prophecy: my sole concern is with the Teacher, the Sceptre and the tree. It is in this search that I find an interesting contradiction that should be resolved.

If the prophecies of the Last Days are aimed at the point where the sun transits from Pisces to Aquarius, then the English-speaking countries must figure quite prominently in the arrangements. By the term 'last days', I presume the Bible to indicate the end of the Piscean era; thus it is an astronomical reference point, not the end of the world.

The most widespread and common tongue on earth is English, and its reach is still growing. If the Teacher is to appear in the near future, it would be logical that he be English-speaking. It is noteworthy here that the biblical Jesus is not a Jew.

Let us look first at the mysterious biblical Shiloh, Genesis 49: 10. Shiloh is the seed of Judah and one of our Messianic leaders. This much is not open to question. Unfortunately, unless this passage is explained, there is a gaping hole in my argument. The verse reads:

> The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come...

Looked at historically, from the point of view of Judaism and Christianity, this is yet another failed prophecy. Judah lost its kings long before the supposed historical Jesus or any saviour to come. And besides, the Messiahs are supposed to establish the crown, not bring about its fall.

The timing of this passage is in the first verse of the chapter:

> And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

But again, none of the Messiahs general are due to bring down the royal house. This chapter, it may be recalled, is devoted to the assembly of the tree through the blessings given to the tribes.

The tree may be said to be a ladder which the gods use as a method of descending to the earth. In Genesis 28: 12 Jacob has a dream. In the preceding passage the sun is set — it cannot be seen — so he takes a stone for his pillow. In his dream he sees a ladder reaching from heaven to earth and the angels ascending and descending. At its top is God Himself, who speaks to him and reiterates the Covenant promise. Later Jacob awakes, realizes he is on holy ground, sets his stone pillow up as a pillar of stone, and calls the place Beth-el, which is 'house of God', the tree in the form of a Stonehenge. In the last verse of this chapter Jacob (whose name, it will be recalled, itself means 'standing stone') says, 'And this stone, which I have set for a pillar, shall be God's house'.

In verse 3 of the following chapter our attention is drawn to the fact that a great secret has been revealed:

> And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

The well is the Scriptures. The sheep have been introduced to the rock that brings the spirit of understanding from the waters of the womb of life.

In Genesis 35 Jacob returns to Beth-el and God speaks to him again from the stone. It is here that God changes his name to Israel.

This establishes that God speaks to His people through the earth's bones, and that thus they become Israel.

This pillar later becomes that of the oak tree, as was the case with Joshua, who in Joshua 24: 26 sets a stone under an oak as a witness to Israel. This rock has heard all the words spoken by God to the people. From then on it becomes the pillar at which the kings of Israel are anointed.

In Hosea 3: 4-5 the children of Israel are to live without a king, prince or sacred stone until the latter days, when David comes. The word 'matstsebah', which is here translated as 'image', may be rendered as both 'image' and 'stone'. This stone Ark of the Covenant disappears with Israel as they go into captivity. It only emerges again in myth and legend, where it is seen in every part of the globe — which is exactly as it should be.

The Holy Grail, the Philosopher's Stone, the Ark of the Covenant and even Noah's Ark are all clearly one and the same thing. Interestingly, we have subsequently come to believe that sun and phallus worship were the basis of the ancient religions. In the Middle Ages, the alchemists encouraged the belief that they were attempting the transmutation of base metals into gold. Pisces is associated with iron, Aquarius with brass, and we have the gold of the sun in the tree. But nowhere in the world are the legends stronger than in Britain — so powerful that many have become almost accepted as history. At the centre of these is Glastonbury.

The city of Shiloh is in the territory of Ephraim, north-east of Beth-el. From the time of Joshua until Samuel it was the seat of the tabernacle (Coma).

In the book of Joshua, at chapter 18, we are told that Joshua gathered the children of Israel at Shiloh. It is where he cast lots with the Lord for the allocation of territories for the tribes, and from whence, led by Reuben, the children of Aquarius, they all departed to their allotted lands. Much later, in Jeremiah 26: 9, the house is to be like Shiloh. It is then safe to assume that Shiloh is the Teacher, and the city of Shiloh is the tree which is his house and made after his instruction.

There is a very strong tradition that links Britain with this legend. The first Christian church, at Glastonbury, is said to have been founded by Joseph of Arimathea, along with Mary — Jesus' mother — and some of the apostles. If the history of Israel and Jesus is myth, which is part of a concocted scheme, then the Glastonbury story and the much later legends of King Arthur are

part of it. What we do know is that the original church of Joseph the Aramathian has long since been said to have burnt down. We also know that, Britain being on the edge of Rome's empire, the old traditions lasted much longer. Furthermore that area of the country is strewn with sites sacred to Druidism.

The trouble is that the Acts of the Apostles tells us little of the original group — and I speak here of the future, not the past. That Peter went to Rome is only tradition.

Visible from Glastonbury Tor is a zodiac carved into the natural landscape. It covers an area some ten by twenty miles. As an undertaking it is amazing. Long before its discovery, the Reverend E. W. Bullinger found that, when opened at Leo and Virgo, the zodiac tells the story of Jesus in pictures. This he reports in Witness of the Stars. It can be read like a children's picture story.

Historically speaking, Joseph of Arimathea was the great-uncle of Jesus. Legend says that he was a trader in tin, and that Jesus visited Britain with him during his lost years, in the course of Joseph's trade. We might find some clues in his name for, as we know, Joseph is the sun. Aram is a high exalted place; Arimathea means height. In Mark 15: 43 he is said to be an 'honourable counsellor'. In Matthew 27: 57 he is a 'rich man', just like Joseph in Egypt. He appears once in each of the gospels when he comes to claim the body of Jesus and buries it in his tomb. At this point we would be justified in being suspicious. The exalted sun, a wise counsellor of a high place in the tree, comes to take the image of the beast and bury it in his own tomb. Another interpretation might be that the seed of the Teacher was buried in the tomb of the sun, from which it rose up when the stone was rolled away. But, basically, the sun of the high place, Abraham, which rises on the Tor, is the Star Teacher (the sun) rising in Taurus. So whence the story of Joseph and the church at Glastonbury?

If we follow the tale from the Bible to general legend we may conclude that Joseph not only buries Jesus in his own tomb, in which the sun has languished for two thousand years, he succeeds him. In legendary terms, only Joseph could found the first Christian church. Whether or not the original circular wattle construction really was built upon the twelve hides of Glastonbury doesn't matter from the point of view of manufacturing a legend. You can always build one later and say the original burnt down. But why the legend in the first place? Perhaps Britain is destined to have the first real Christian Church in the future.

Anciently Glastonbury, or Glassenbury, was Ynis Wytrin. The Celtic 'glais' means 'stream of water'. At this time the area was flooded, hence an 'island of glass'. It is also known as Avalon or place of the apple. No doubt there is some link between this name and the idea that Eve gave Adam that fruit (Apollo is the sun) from the tree (the Bible does not say it was an apple). And amid all this sits brave King Arthur, who drew the sword from the stone.

The word 'tor' was for the ancient Britons a high place of the bull, this being exactly the same as the Hebrew Abraham, as I have said. No doubt the Hebrew Torah, the books of the Old Testament sacred to Judaism, has some association with the idea that the Law was brought down from on high — maybe in Taurus, or more likely by Taurus, which has an association with the Teacher/Lawgiver. Ancient bull worship clearly is a part of this story. Even the word itself contains the Hebrew tau, which is the letter 'T' and is a cross. The cross is the tree upon which the sun or counsellor and lawgiver is hung, originally 'X', but subsequently anathematized into a symbol for 'wrong' and 'hex', a curse. At the root of all this legend lies a sacred language which was common to the ancient priests.

In his Annales, the sixteenth century Baronius tells us that in the year 35 CE Joseph and eleven others were cast adrift at Joppa in a boat without oars; they drifted to Marseilles and from there went to Britain. Being cast adrift in such a way sounds suspicious, especially when we find the vessel has twelve occupants.

On arrival in Britain, we are told, they were met by the high king Arviragus (Caractacus). This alone implies that he must have been more than a sympathizer. He came and met them; therefore their reputation preceded them. History also shows that it was the British who actually proselytized Rome at the Palatium Britannicum. Britain became an officially Christian country under King Lucius in 156 CE. This was long before the conversion of the Latins.

King Caradoc, or Caractacus, was taken to Rome with his son Linus and his daughters. According to Clemens Romans, the third Bishop of that city, the Welsh Prince Linus had been the first Bishop, an assertion confirmed later by Irenaeus. This could have been part of a concerted Essene and Druid assault on Rome.

King Arviragus granted Joseph and his party twelve hides of land free in perpetuity without tax. These comprise 1440 acres, symbolic of the 144,000 redeemed (Revelation 7: 4 etc.).

Without checking I might guess that the original record of this transaction was lost when the first church burnt down, any copy

kept elsewhere having been used by some hapless ancient clerk to wrap his lunch. It is not until 1087 that this perpetual gift is recorded in the Domus Dei, Domesday Book. The later church was destroyed in 1184, and the abbey in 1539. Much more to the point is that in 60 CE Boadicea, Queen of the Iceni, was busy laying waste to Roman settlements in London, Colchester and St Albans. The British and the Palestinians were obviously of one mind.

John of Glastonbury (circa 1400 CE) wrote The Prophecy of Melkin the Bard. This Melkin is obviously Maelgwyn of Avalon, who records a very similar oracle in Historia de Rebus Brittannicus. It reads:

> By the sphere-betokened to adorn a mighty virgin, thirteen dwell within that place.
>
> When the tomb of the Arimathian is found, all these things shall be revealed in Jehoshaphat.

The tomb is obviously the tree: of that there is no doubt. Then who and what is Jehoshaphat? It seems to be a repetition of the Shiloh story and a derivation of Joseph (the sun).

Jehoshaphat is both the name of various individuals and a location. Inasmuch as the prophecy says 'in', it must be assumed that it refers to the place. What makes the prognostication worth investigating is the fact that it has an air of mysteries being revealed.

Jehoshaphat is in II Samuel, I Kings, and I Chronicles the official recorder of King David. In one sense, the Teacher may well be said to be a recorder of the deeds of David. In I Kings the name appears as that of an officer of Solomon. The same might apply here. In I and II Kings and I and II Chronicles the King of Judah goes by that name. It seems that he was esteemed by the Philistines, who brought him gifts. In II Chronicles 18: 29-31 the King of Israel changes clothes with Jehoshaphat before going into battle, but the Syrians discover the ruse and, though they compass Jehoshaphat about, they do not kill him; but the Lord has already decreed that Ahab must die. If this king is the idol Jesus then we may be making progress.

In chapter 19 Jehoshaphat is credited with putting an end to idol worship. This is exactly what Nostradamus says of the latter-day prophet/Teacher. All in all it does seem that Jehoshaphat plays Teacher to Ahab's idol Jesus. But the rest of the story tends to depict more a Sceptre character establishing the nation than a Star gathering it. The name is found again in I Chronicles 15, as

that of one carrying the Ark of the Covenant, and this could be applied to the Teacher.

The territory of Jehoshaphat is mentioned in Joel 3: 2 and 12, where it appears more profitable. This location seems a place of apocalypse, in that all the Gentile nations are to be gathered there when the Lord calls out His people. There He visits upon the evildoers the iniquities that they have suffered at their hands. It would seem that 'in Jehoshaphat' refers to the Teacher and his revelation of the sun in the tree. The territory then becomes the time and place of these deeds. Quite clearly, whoever wrote the prophecy knew what had been hidden and that one day it would be found. Certainly the notion of lost secrets permeates British legend.

The earliest reference I have found to the coming of Joseph of Arimathea to Avalon and his burial there is from Maelgwyn of Avalon, dated about 540 CE. Druidism would, at this time, still have been quite strong in Britain. This writer is likely to have created, or simply inherited, a myth.

In City of Revelation, John Michell finds proof that the geometry and sacred measurements of St Joseph's church at Glastonbury describe it as the New Jerusalem (pages 54ff.).

An acre is 4840 square yards; a square area of 1440 acres has sides measuring 7920 feet, which is exactly 12 furlongs. Twelve hides is then seen to be an alternative description of St John's New Jerusalem, which has a square of 12,000 furlongs. Using the description of the city in Revelation, a circle is drawn within the square; this gives us a wall 14,400 cubits around. This is the Egyptian royal cubit, 1.728 feet, which is 12 x 12 x 12 — refer Revelation 11: 1 (gematria of 'a reed like unto a rod'). Inside the circle we place a hexagon, then a rectangle is drawn on its two parallel sides. Its dimensions are 3960 x 6860 feet, this being 100 times the existing measurements of St Joseph's Chapel, Glastonbury. This church, which is said to have been a circular wattle construction, is manifested in this scheme of ancient sacred geometry by placing a circle within the rectangle.

As Michell goes on to point out, the area of the building at Glastonbury has a diameter of 39.6 feet, which is 14.56 megalithic yards. Thus the area is 166.5 square megalithic yards, this number being a multiple of 555. As earlier pointed out, 6 is the solar number and 666 is its ultimate expression. Likewise, 5 signifies the earth spirit (Coma/Christ) and 555 is its ultimate expression. According to the conventions of ancient cabalistic gematria we find that in the

Greek the term to πνευμα της γης, the Spirit of the Earth, has a number value of 1665. Thus the dedication of the chapel to St Mary is a dedication to the Goddess, the Queen of the thirteenth stone. That this should prove to be coincidence is out of the question, and it is a far from isolated example. The ancient practice, as I have mentioned in respect of the tree, was to establish a geometric balance of the microcosm and macrocosm. A similar geometric layout on a much grander scale has been found in Languedoc, France, which was an important centre of Templar activity.

How early man came about these numbers is anyone's guess. Perhaps we should accept the tradition that the mystic sciences were revealed by the angels. It is possible that, just as we have exploited the development of the left brain masculine to its full extent, ancient man developed the feminine in like manner. No doubt the Age of Aquarius is the time when these separately developed forces will be brought together in perfect balance. But we can only speculate; there is no way of knowing. All we can be sure of is that under the Druids Western Europe had a much more sophisticated culture than we might otherwise have thought. The march of history has not been linear; there has somehow been a folding of time — like the two sides of the moon or of a coin, never meeting, never knowing each other. Perhaps the rise of the Roman empire was the pivotal point at which the coin flipped over. At that juncture, an epoch of human understanding was not only lost, but lost to our ken.

Rome never did quite conquer Britain. For many similar reasons it had as much to fear from the Druids as from the Palestinian Essenes, who were, like their counterparts, determined to stem Roman power — and, I contend, for exactly the same reasons. As Graves points out in The White Goddess (page 39), the Druid or Derwyd was an 'oak seer', a poet to unravel the tangled 'oak tops'. His one all-consuming concern was with the cosmic tree in its many forms.

Certainly, working in cooperation with the Hebrew Christians down the centuries, there would have been ample time to build the myths in Britain. The fact is that the start of Christianity in these islands is very early. This has always presented a puzzle. In the last sixty or seventy years it has become clear that Druidism differed very little, if at all, from biblical Judaism. From the history of the birth of British Christianity it is evident that the transition from one faith to the other was very smooth and in no way effected by a Jesus. It was likely no transition at all. But the important question

is why were the British involved at all in manufacturing this massive edifice. Surely their inclusion would only serve to complicate the issue. The discovery of the Nag Hammadi codices again demonstrates that the old faith continued under a different title; hiding behind this new name, so-called paganism, increasingly weakened, nevertheless survived well into our age. But what if real Christianity is destined to begin in Britain?

Conclusion

In this section, which begins yet another approach to this epic, we started by looking at a brief history of the Arthurian legends, which I relate to the New Testament stories of the two Jesuses, these being Arthur and Merlin. I went on to say yet again that there once was a time when mankind was governed by shamanic priests, whom Scripture terms 'the holy people'. In order that there might come a time when all of mankind might comprise this spiritualized creature, the power of the priests was shattered by God. The chaos that has subsequently arisen will bring humanity to eventual crisis, and this will sort the wheat from the chaff. I pointed out that, most significantly, in Revelation 20: 3 we are told that a thousand years after this event there will be yet another purification, brought about by the loosing of the devil. This, I argue, is again evidence of catastrophic evolution.

It is, perhaps, not well known that there is a very strong tradition that, after the passion, Mary and the disciples went to Britain and there built the first Christian church. It having been argued that this, too, is prophecy, we shall now go on to see that there existed definite connections between the Essenes of Palestine and the Druids of Britain. In this section we have seen a few tenuous links between Scripture and British tradition. This theme will be expanded.

Most important of all is that the church at Glastonbury was built in precise proportion to the New Jerusalem as described in the book of Revelation. Having seen earlier that Stonehenge also conforms to the measures of the temple in Revelation, we now have positive proof that the biblical city is a pagan temple. It so happens that the inclusion of Revelation in the sacred canon met with vigorous protests from the Roman traditionalists, who declared it to be a collection of pagan heresies. The evidence in Appendices I and II clearly and irrefutably shows that whatever can be said of any one of the books of Scripture must be said of them all. Furthermore, it will now be apparent that there is very little in this work that can be attributed solely to the author's viewpoint.

20

St Joseph at Glastonbury

It would be far too easy just to write off Rome and her brand of Paulistic Jesusology. The simple fact of the matter is that, long before they were proselytized by Druids and Essenes, the Romans were themselves originally quite happily and healthily pagan.

What made her a suitable candidate as the Christian Dark, as opposed to the Judaic Dark, was that at that time Rome had already become a materialistic and hedonistic society fed by empire. Corrupted by materialism, the people were easily converted to physical gods. But why a Christian and Judaic Dark? The answer is a simple one: Christianity would become a fence around false Judaism. One cannot uncover the false Israel until one abandons the effigy of traditional Christianity.

Now, as any reasonably honest historian will tell you, the contemporary picture of European history at the dawn of our era is sketchy and extremely limited. With our new paradigm, however, we are in a position to make far greater sense of the events occurring in the first six or seven centuries of our age. Mundane and obvious though the point may appear to be, we need only keep in mind, when we use the term 'early' or 'primitive' Christianity, that this bears no resemblance or relationship to what later became Romanized Paulism, which is itself the sole parent of modern belief. Primitive or pagan Christianity was precisely that: paganism. It did not in any sense differ from Druidism or Essenism. This set of philosophies was, by its nature, capable of diverse expression without shifting at all from its immutable base. But even our using the term 'pagan' is misleading here because — as must be obvious by now — Druidism and Essenism, and in fact the multitudinous names by which the original and prehistoric Christianity was known throughout the globe, were in reality monotheistic: it is we who are pagans, idolizing and naming as God a pile of dead flesh hanging from a tree. Yet again, we see that what we take to be reality is actually only a mirror image. But magically, by this means, this doppelganger is a way of revealing the wondrous city: Satchitananda.

Rome then became an epicentre of the Dark and, as we move out to Europe's remoter parts, we see that there were lights still

switched on here and there (see Appendix IV). In this respect, the history of Britain becomes very interesting. That it was 'Christian' long before Rome and that the British actually proselytized the Latins is no longer open to question. The trick seems to have been to set Rome's house ablaze and then minimize impact upon one's own territory. The damage had to be extensive but contained.

The conquest of Britain was not an alien invasion in the sense that it was in Palestine: the Gallic, German and Latin tribes were all branches of the same family tree.

It is a commonly held belief that the Gospel was taken to Rome and there spread abroad. Not so: the evidence supporting its origins in Britain is overwhelming.

With tongue in cheek, the British claimed that it was Joseph of Arimathea and the apostles of Jesus himself who converted them shortly after the passion. In the mean time they continued living by their Druidic traditions. At this point in time there existed substantial colonies of Romans in these islands whose loyalty and eyes were still toward their motherland, just as — for argument's sake — may be the case today with New Zealanders, Australians and Canadians who still look respectfully to Britain. As Pauline doctrine gathered strength in Rome, likewise would it have done so in Roman Britain, where there would have been numerous families that clung to their origins and followed Italian fashion and other trends — a simple case of monkey see, monkey do. No sooner than necessary, and only when required, the Druid flamens titled themselves bishops and the arch-flamens archbishops. Through the centuries, the lights were going out. Druidism was weakening and Paulism was gathering strength through the increasingly dominant masculine forces of our age. The subsequent lust for power became such that even the blindingly obvious was ignored. For example there is an aspect of the crucifixion that effectively convicts religious academia of perpetuating a lie from the very beginning.

In the story, the crowd is given the choice of releasing either Jesus or Barabbas, whose first name is also Jesus. 'Bar' means 'son' and 'abba' means 'father', a New Testament surrogate for God; hence Jesus Barabbas (Jesus the son of God) escapes crucifixion while Paul's beast is hung on the cross. It is evident from this point alone that a corrupt religion was fed into an already decadent empire. Furthermore, the theme of escaping the cross is central to Templar-ism and modern Freemasonry, and it is also found in the Nag Hammadi texts.

Up till the early part of the seventh century, Rome was being progressively devoured by a foreign religion it inherited at the beginning of its own corruption and decline. It was also under the impression that this faith was one that it had imbibed long after the far-off islands of Britain and accordingly deferred to her as the heartland of Christendom. Rome was at this time not only down to its knees in idol worship, it was becoming aware that this religion offered the prospect of a second empire. Word must have been reaching the city from its loyalist children in Britain that Christianity had either gone into what they then would have termed pagan decline or, conversely, that the British had somehow lost the plot and were failing to show the same zeal as Rome. The Venerable Bede, in Historia Ecclesiastica (LIB.I,C.XXX), says that in 601 CE Pope Gregory instructed the British Archbishop to compromise with paganism. He said 'It is not possible to cut off all things at once from obdurate minds; he who endeavours to rise to heaven cannot do so by leaps and bounds, but must rise by degrees'.

Being now strong, the popes began sending to Britain missionaries who were peremptorily told they were not required. Druidism held out for as long as it could, and this is evidenced by the character of, particularly, the non-English inhabitants of the country today, who, despite the English, have retained their peculiarly Celtic and pagan spirit. Rome had been sold a pup, one which the salesmen said had died and been resurrected. I doubt that this city's now dominant male arrogance would ever have allowed her to admit this to herself but, as is evidenced by the heavy-handed actions of the Church throughout the age, she had clearly lost something and was determined she would find it or stamp it out. Destabilized, Rome took draconian steps to ensure that everyone else's reality conformed to her own topsy turvy view. How could she otherwise hold that reality?

It is a wonderful curiosity of history that, in 1492, because of her commitment to the Catholic faith, Spain expelled her Jews. These were the Sephards, the actual descendants of those driven out of Palestine in 70 CE. Steeped in cabala and alchemy, they had fostered the cultural rise of Spain. Expelled, many went to Italy, where, in the small states at Rome's doorstep, they were substantially responsible for the Renaissance, of which we are the direct benefactors. These events are expanded upon in Appendix IV.

This strange set of events was facilitated by the fact that, while the more remote states and communities viewed Rome as a religious

centre, her neighbours saw her for what she really was — a politically motivated threat. It is now clear that many of the great religious paintings and writings that emerged from this period, such as the work of men like Leonardo da Vinci, were used to subtly express their disgust at the idea of Jesus as God, and that he was ever crucified or even existed. Leonardo was not of Sephardic origin, but one of many great minds who embraced the resurgence. Even the Shroud of Turin — now generally accepted as being his work, commissioned by the then Pope — is believed by many to be a self-portrait. Likewise, in his Last Supper — which has two virtually identical Jesuses — he has portrayed himself as the second disciple from the right, his back turned to Jesus in an attitude of indifference.

After Roman withdrawal from Britain — the Dark now rising at a pace — Druidism was in a weakened state and unable to reassert itself. The country was now beset by coastal raiders and invaders from the continent, and had virtually no means for its own defence. The privations of this period would have made recolonization through the Church a very welcome stabilizing force. This, as it transpired, was nothing more than annexation, with no other objective than to commandeer property and collect taxes in the typical manner of the colonist. The old traditions were finally finished off by the Normans and, later, Henry VIII put paid to remaining Celtic power in Ireland. But the British never did fully succumb to the religion of the Latin Church; in fact there are instances such as Puritanism which, although negative, demonstrate a distaste for food that the British themselves had originally prepared. But it must be realized that primitive Christianity did not invent or create this situation: it was turning the inevitable to its own advantage.

That Joseph of Arimathea and some of the apostles arrived in Britain some nineteen hundred years ago may now be dismissed as historical nonsense. But — and it is a very big but — the web woven around this story and its ramifications is powerful indeed. We need therefore to look more closely at the artistry and genius of the bards who as early as 68 BCE planted Mithraism in Rome as a doctrine preparatory to, and to aid the transition to, Christianity.

Central to the legends of Insula Avalonia is the story of Joseph and his party arriving at Weary-all (Wyrall) Hill, where he thrust his staff — some say it was Jesus' own — into the ground and it budded, becoming the Holy Thorn Tree. It will be recalled that the priest's staff symbolizes the cosmic tree. In Exodus 7: 9 Aaron's staff becomes a serpent; in verse 17 Moses' rod turns water (the

words of God) into blood — the menses of Coma (wisdom). It also buds and becomes a tree.

But it must be emphasized again that this magic tree should not be seen in isolation. It is universal. In Crete the goddess Europa was worshipped in the form of a sacred tree, and in Polynesia the Goddess arose from the sacred breadfruit tree. In Europe the Fairy Queen hid herself in the Tree of Immortality, and her consort, the King of the Dwarfs (the sun), was hidden in a cloak of invisibility. The Chinese had a World Tree that supported the universe, while Egypt had the sycamore of the sky goddess. Ygdrasil was the ash with a well at its root which provided the Hades-water of immortality, while the well at On was known as the spring of the sun. Indra constructed the World House around a great tree and, in that same tradition, the Hindu Noah was Vaiswasvata.

In China the sacred Peach Tree was cared for by the Lady Si Wang Mu, the queen of the immortals and mother of the Western King (the sun). She was known as the Royal Mother of the West (Coma sits in the west wall of the temple). In Chinese tradition there was a broken pillar of heaven in the domain of the white (albino) tiger of the west (Coma); it was later repaired with coloured stones. Myrrha, the mother of Adonis, was a myrrh tree. In Jubilees 14: 3 Abraham complains to God that he has no seed to inherit. He is told to go outside and count the stars, and then told 'thus shall your seed be' — obviously, as the spermatozoa of the Milky Way in Taurus. In China the Milky Way was the Celestial Ho, an Atlantian-type perfect island. In the north of China, Buddhism held that there was a garden of the Lady of the West; within it, beneath the Peach Tree of Immortality, the Lady sat weaving the web of the stars. The initiated could reach the garden only by crossing the Celestial River (words of God) in dragon boats, the dragon being a solar deity. In ancient traditions the land of the dead was invariably located in the west.

Quite commonly the Goddess is born of or springs up from water (the universal unconscious) and, as often as not, her soul substance lives in the sap of trees. Another common strand of myth says that the tears of the Goddess became the stones that were the source of creation; but she, in turn, is seen to spring from water (God's wisdom given through the Teacher's revelation). Again, in Jubilees 34: 15 both Dinah (the moon) and Bilhah (a version of the Goddess) die on the same day as Joseph (the sun) is reported dead. But the simplest and most beautiful of these stories tells us that the

stone of the Queen of Heaven is a gemstone that shines in the dark. Equally simple and brilliant is the idea that the Teacher in the role of Bacchus became fascinated with his image in a mirror (the past) and was subsequently boiled in water (the word of God) by the Titans, who, as I have already pointed out, are the giants of the Piscean Age, who will be contemptuous of him and his revelations. The Glastonbury Thorn — legend or not — is a very real tree which has the unusual property of budding twice: in May and around Christmas. It is related to the Levantine (Palestinian) thorn, which buds once only. It is of the variety Crataegus monogyna prae-cox. Richard mentions it in his Life of Joseph of Arimathea in 1520 CE. The tree was attacked and severely damaged by Puritans, who sought to destroy objects of veneration, but Godfrey Goodman (1583-1656), Bishop of Gloucester, reports that it still budded. The present tree is said to be a cutting from the original. The question arises, does it confirm history or myth?

From the evidence, the following points may be made:

1. Given that the Papacy was established in Rome, it is clear that the Church was an attempt to re-establish the imperium. Otherwise Britain would have been the more logical and obvious choice, historically speaking.
2. The Christianity of Rome was vastly different to that of Britain, and it was overwhelmed by that same imperialism much later on.
3. Seeing that our evidence now clearly shows Roman Christianity to be pagan myth, the links between the Druids of Britain and the Essenes of Palestine are certain. No doubt Britain's geographical location at the furthest reaches from the centre of empire supported this association.

Rome became officially Christian under Constantine in 326 CE. It is abundantly clear that this Emperor's motives were purely political. His inclination was towards Solar Invictus (the invincible sun), a religion commonly described as pagan sun worship, but he could see that Christianity was up and coming. His commitment was thus supposedly to both faiths.

The first signs of Christianity seen in Rome occur at the Palatium Britannicum, named thus because it was originally the home of the noble Rufus Pudens and his British wife Claudia Britannica (Gladys), the daughter of King Caractacus (Caradoc) and sister of Linus the first Bishop of Rome, 69 CE, martyred 90 CE (Cardinal Baronius, Ecclesiastical Annals, vol. 1, page 778). The marriage must have been political, with a view to establishing Paulism at the heart of

the empire. This house stood on Viminalis Hill; it later became the site of the church dedicated to St Pudentiana. The writer Martial (circa 68 CE) identifies Claudia as British when referring to her as 'Claudia Peregrina et edita Britannis' (Martial 13B, XI, 53). He also refers to Rufus as 'her holy husband'. This gives us a direct link between the British Druid Christianization of Rome, 2 Timothy and Paul's letter to the Romans. At Chichester, this same 'Most Holy Pudens' built a temple to Neptune and Minerva. It was dedicated to Tiberius Claudius, who died in 37 CE. Caractacus and his family — including Claudia — went as prisoners to Rome in 51 CE. Caractacus's father, Bran, was an Arch-Druid. Lionel Smithett Lewis, in St Joseph of Arimathea at Glastonbury,[35] quotes from Tacitus and Triads, 18 and 35, 3rd series, Myvyrian Archives (The Book of Caradoc of Llancarvan), vol. 2, in confirmation of this. It is this Bran who later becomes mythologized as Bran the Blessed, whose white head was buried at White Hill (the supposed site of the Tower of London).

St Joseph is said to have brought with him two stone cruets (a version of the Holy Grail), which contained the blood and sweat of Jesus. The blood is the menses of Coma and the sweat is from the heat of the sun in the tree. According to legend, the thorn sprouted where Arviragus met Joseph on Weary-all Hill. It was his staff that grew there to become the Holy Thorn. Pitsaeus, in Historia de Rebus Anglitis (1619), seems to have inherited the tradition that Arviragus was an illustrious writer of Britain, in which case he need not have met Joseph the sun on Weary-all Hill in the historical sense: he need only have invented the story. The holy tree could have originally been brought from Palestine by a visiting Essene to complement the myth. But the very important Lucius (Lux), great-grandson of Caractacus, must now come under scrutiny, because his British name, Lleiver Mawr — like the Latin — means 'Great Luminary', and he may be nothing more substantial than the sun in the tree. But even so, the records show that Lucius brought Elfan to Britain and he became the second Bishop of London. The Book of Llandaff says he was consecrated in Rome; it is also claimed he was founder of St Peter's at Cornhill. Geoffrey of Monmouth quotes Gildas (516-570) in a lost book The Victory of Aurelius Ambrosius as listing these missionaries. This story is repeated in the Liber Pontificalis (circa 685 CE). The Venerable Bede (675-735) confirms Lucius' request for missionaries, but the first truly substantiated mission is that of Augustine in 597 CE. It is,

furthermore, noteworthy that the Glastonbury tradition keeps bringing up the number of twelve disciples.

It seems that, no matter how many converts join the faith, Glastonbury continues with this figure — in honour, it is said, of the original group. Likewise, it is said that, at about the dawn of our era, Odin arrived in Sweden and established the priesthood called the twelve Drottars (Druids). Central to their belief and ritual was the death and resurrection of Baldar, a sun god and yet another version of the sun of God who died on the cosmic tree. He was succeeded by Thor the thunder god (Jesus the sun in Pisces). Odin, the sun, was one-eyed and Baldar his son was (like Jesus) betrayed by one of the twelve — Loki (a Judas) — after he had built Asgard, the city of the gods (the cosmic tree). Mythologically speaking, this raises doubts about the historical role of old King Lucius. And what's more this all came to an end when the Romanite St Patrick became first Abbot of Glastonbury, which was probably the district of his birth and home — see William of Malmesbury's Antiquities of Glastonbury, chapter 2. This is confirmed by St Dunstan's Psalter. St Patrick is, incidentally, credited with chasing all the snakes out of Ireland: the snakes were serpents and these were the serpentine magi. Thus, as a herald of the Piscean Age and the Roman Dark, St Patrick overcame the magi. A further point that cannot be overlooked, when considering the mythic role of King Lucius as the sun in the tree, is that his and St Joseph's tradition never seem to intersect: the claim is either that the Arimathean founded the first church or that King Lucius (Lucifer) Christianized Britain. Logically you cannot have two suns or two thirteenth signs in one tree. This is yet another of the countless allusions to a true and false star that one constantly encounters.

There is a much greater mystery here, which manifests time and again. The tribe of Dan is symbolized by an eagle, and the eagle is universally found in contention with the serpent. In India the man-eagle was Garuda, while even in the tradition of remote Australia there is found this same idea. I have repeatedly said that Dan (Scorpio) was the supposed thirteenth sign, but in Genesis 49: 17 he is called 'a serpent'. Interestingly, he was the 'illegitimate' son of Jacob Israel by Bilhah, the handmaid of Rachel (Arachne the spider and legitimate Goddess).

The eagle is prominent in heraldry. It was an ensign for Rome and is such for the United States, Rome's most recent descendant, which I believe is destined to become the military enforcer for the

false Israel. Curiously, there is a tradition which says that the Antichrist will emerge from the tribe of Dan. This name means 'judgement', and Philo says it is the tribe of division. On the principle that God uses the Dark to sharpen the light, it is clear that this is all yet more allegory referring to the Wicked Priest and the present false Israel. Interestingly, in Revelation 7: 4-8, where the 144,000 redeemed from the twelve tribes are named, Dan is excluded, and Joseph replaces him as the true source. Verse 9 reads:

> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, anf before the Lamb, clothed with white robes, and palms in their hands...

This verse alone emphatically denies the concept of one chosen 'race'. With the exclusion of Dan, which represents the present false Khazar Israel, these verses specifically exclude this nation. The rest of the chapter goes on to confirm that these diverse peoples are the true Israel. Verse 14 concludes:

> ...These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

That is to say, they are those from all nations who hearkened to the Teacher's revelation and message, and remained faithful to God during the tribulation of the Last Days despite the pretensions of the Wicked Priest, who tested that loyalty, and it is these events that are played out in the Old Testament epics.

The date of the foundation of the Glastonbury church seems to be somewhere between 37 and 63 CE. Gildas the Wise (425-512 CE) sets it in the last years of the reign of Tiberius (circa 37 CE). Smithett Lewis (page 20) says the Greek Church holds to the tradition that St Peter the Zealot was martyred in Britain on 10 May 44 CE. Cardinal Baronius supports this date, and Hippolytus (born circa 160 CE) has Peter Zealotes as Bishop of the Britons. Pynson's Metrical Life of St Joseph (1520 CE) also supports these dates for Peter. Eusebius (260-340 CE) says in his De Demonstratione Evangelii, Lib. III, that the apostles came to Britain. The Venerable Bede (740 CE) in his Ecclestiastical History, book 2, chapter 23, declares the British Church to be the enemy of the Roman in their mass, customs and tonsure.

Maelgwyn of Avalon (Melchinus Avalonius), circa 560 CE, supports the historical precedence of Britain. In Three Conversions of England (vol. 1, page 26) Robert Parsons says that Britain's conversion came through Joseph, Fagan and Dyfan, and St Augustine. Dean Alford in Regia Fides (vol. 1, page 19) says Aristobulus was converting in these islands before Paul was doing so in Rome. But there is also a strong tradition that Paul (the false prophet) visited there — see W. Morgan's St Paul in Britain.[36] Polydore Vergil (born 1470), who was Prebendary of Brent and Archdeacon of Wells, says Christianity came to the isles of the Atlantic through Joseph, Fugatus and Damianus (History of England, Lib. II). Gildas Bardonicus (Fox's Acts and Mon., vol. VI, p. 568) says Britain was first to see the light of Christ. The Venerable Bede (circa 740 CE) says the faith was preserved under King Lucius until the time of Diocletian. The Lleiver, or Lleufer Mawr (circa 170 CE) supports the King Lucius story. St Augustine, who came to convert the island Celts, was rejected by existing British clerics (Bede's Ecclesiastical History, book II, chapter 2). Lionel Smithett Lewis (a vicar of Glastonbury) in St Joseph of Arimathea at Glastonbury says (page 18) that the country's Christian pre-eminence was never disputed until 1409, when the French and Spanish did so for political reasons. Its claim was asserted at the Councils of Pisa in 1409, Constance in 1417, Sienna in 1424 and Basle in 1434, where it was stated that the British Church 'Statim post passionem Christi'. Archbishop Ussher of Armagh (Ussher, chapter II) points out that the gift of twelve hides is confirmation of its claims. William of Malmesbury speaks of the original faith of Glastonbury as progressively going into decline — the Light fading and the Dark rising.

Smithett Lewis (page 51) quotes E. V. Duff, a Count of the Holy Roman Empire, as saying that a tradition among Palestinian Maronites in Upper Galilee has Jesus as a shipwright visiting Britain on a vessel from Tyre. (This boat, I propose, is the tree.)

One is tempted here to quote William Blake:

> And did those feet in ancient times, Walk upon England's mountains green? And was the holy lamb of God On England's pleasant pastures seen?

Even St Augustine, writing to Pope Gregory the Great, says that the Glastonbury church was built by Jesus' own hands (Concilia,

page 5). That could well prove to be true at some future date. Joseph was known as Joseph de Marmore of Arimathea; both 'more' (eastern) and 'mawr' (Celtic) mean 'great lord'. John of Glastonbury has King Arthur as the tenth generation from Joseph of Arimathea. In the Welsh Brenline Prydian Oll, King Arthur is the eighty-sixth generation from Brutus (Brutannia). An old tradition has it that all the knights of the round table were descended from the Arimathean. If he is the sun and they are the twelve zodiacal signs upon the tree, then this is certainly true.

But ultimately this entire game is given away by Maelgwyn (Melchinus) when he speaks of the burial of Joseph at Glastonbury:

> Et jacet in linea bifurcata juxta meridianum angulum oratorii, crati-bus preparatis, super potentum adorandam Virgininem supradictis spherulatis locum habitantibus tredecim.

This tells us that Joseph is buried at Glastonbury on top of the Virgin Mary, which means that she is there too. Where else can these two — sun and Goddess — be buried but in the dead Piscean tree? This becomes particularly clear with the use of the word 'spherulatis', a past participle of 'sphera', which is a circle (the zodiac) of 'tredecim', thirteen. Thus we see why Glastonbury was known as 'secretum domini', the secret of the Lord. In St Joseph of Arimathea at Glastonbury, Smithett Lewis (page 170) says this passage from Maelgwyn has been an age-long puzzle. It now translates as saying that the place where Joseph (the sun) has been buried and will be found is:

> Next to the south corner of the house of prayer, made of prepared wattles over the adorable powerful Virgin by the aforesaid circle of thirteen inhabiting that place.

The south corner is Aquarius, the tree is the temple or house of prayer and this is where Joseph will be found on top of the adorable Virgin in the process of procreating the children of Aquarius — surrounded by the zodiacal circle of thirteen.

Ultimately, all this begs the question. Precisely what do we mean when we speak of history? And exactly what can we now be sure of in the ancient past? But — as a matter of pure speculation — what if, prophetically speaking, the ancient dates BCE are read as being before our year 2000 CE? I.e. is 1997 3 BCE etc.?

Conclusion

This is a short but long-winded section in which I hope to have demonstrated three points:

1. There is a well-established tradition that Britain was the first country to convert to Christianity. This I treat as evidence that the Teacher will appear in Britain; that he is, in fact, British.
2. By elucidation of the Joseph of Arimathea legends we may now see a direct link between the Druids and Essenes. It may be contended that this evidence of a very early and separate British tradition argues against my proposal that it is all prophecy and that it actually confirms history. The fact of the matter is that the influence of the Roman Church in Britain was very slow to manifest and never did take healthy roots. This left British Druidism relatively free. The similarity between it and Essenism alone shows us that the British connection with this epic is an integral part of the entire Last Days story, just as are the Scrolls and the vast body of legend from around the world.
3. A point of little or no consequence: This book was clearly not put together on the basis of guesswork and imagination. The evidence is obviously there. We need only see that it is open to interpretation. Quite clearly, purely scientific, masculine investigation is not enough. The story I am telling is manifestly different because I am considering the feminine, poetic elements as real and actual.

Presented with the material in this section, even the meanest intelligence would be forced to conclude that the ancient world was playing a game with time. Given its vulnerability to poetic manipulation, we are forced to admit, as Henry Ford said: History is bunk. And, if memory serves me, the writer Dion Fortune once said: Thou hast conquered, O Galilean! From Glastonbury!

Where Anglesey was a base for male Druids, Avalon was home to a college of women. In 563 CE St Columba pulled down the stone atop the tor at Avalon, that he might 'purge the witches from the hill'.

How sad. How very sad that ignorance of such obscene proportions should be let loose in the world. But you say: So what!? And I say: Tell that to your Maker on the Day of Judgement. Then shall the demons of your mind — the devils of your own creation — reach out and possess you. And slowly and inexorably destroy you. This because you, in some way, condoned or contributed to the hurting and killing of the saints.

21

Three Things

Each and every one of us makes his or her living through the exercise of a certain skill, which may from time to time be subject to market forces. That such skills should be classified so as to give to individuals, or deprive them of, social and economic status is wrong. It is for each to find his or her own social position. Even the least in the kingdom contributes to a common pool of needs. In our official capacities, from the king to the road sweeper, we are all equally in service to the common good. If competent in our diverse tasks, we are all due equal respect, privilege and restriction under the law. That accumulated wealth should make the law unequal, this more than anything will guarantee that maximum power will sit in the most unsuitable hands. Societies, like individuals, are capable of contracting cancer and then being consumed. A culture need never die: it is invariably killed by corruption, which cannot distinguish between parasitism and symbiosis.

It is a remarkable thing that, at present, were we each as individuals to face the life-threatening dangers that we now do collectively, there would be panic on the streets and heads of government would roll. What is it in each and every one of us that convinces us that somehow we shall be excused the death, doom and destruction that face the rest of humanity?

More to the point is that our present level of exploited mental capacity only allows a knee-jerk reaction. Those capable of anticipating oncoming danger are few and far between, and are hindered in or prevented from taking action by the sloth of the majority who, like animals, are only concerned with instant gratification.

This, and only this, is the correction that nature will soon make. This entire book can, in fact, be reduced to a single statement: pretty well all that the ancient world left behind was left as a warning that either we learn this truth or we will be annihilated — totally.

Given its divine origins, we will not be allowed to destroy the planet, and we will not be permitted to hinder that which will surely come to pass. Conversely, from the king to the road sweeper, we are none of us excluded from entering the kingdom of heaven on earth. It is all as simple and as complex as joining the mind to the heart.

Building on past knowledge and experience is of inestimable importance to any society. For this reason the ruthlessly honest historian is an important requisite to any community; the past guides our future. Thus an amateur investigator who, for example, writes a book such as The Thirteenth Stone, in which he berates not only academia but all and sundry, may not necessarily do so for negative reasons. It may well be done in love and concern for us all. It may also be motivated by self-preservation, for our futures are collectively held.

There is much in history that is ignored by theologians even though it is clearly documented and indeed blatantly obvious. What is utterly incomprehensible is the extraordinary mental gymnastics that academia must constantly perform in order that it might circumnavigate it. I wonder precisely what kind of demon possesses these miscreants that they should have made their calculation of smooth things and ignored an intaglio and integer in its entirety, as is the case with that which follows.

Legend says that, long before the Essenes concocted the story of Jesus, the sun of God that was hung upon a tree, the Druids were annually crucifying a god with the same name — Hesus. This is well known to students of religion and mythology, yet it is overlooked by Christian theologians. This is, at best, criminal negligence.

Tan', 'ton', 'tor', 'tot', 'twy', and 'tyn' are still found as terminations of English and Welsh place names. They denote a high place or holy hill where the annual crucifying of Hesus/Hu upon a tree took place. The Bel-tan was an ancient Celtic festival which celebrated the bringing down of sacred fire. 'Tene' is fire, 'bel' or 'beli' is the sun, 'El' is the Hebrew for 'God', 'eb-el' or 'a-bel' was a small river or stream, and water, as I have repeatedly said, is the words of God. Likewise, the Sanskrit 'svasti' means 'a well' and its derivative 'swastika' is a symbol of the sun. Hence we see in this instance that the word in the beginning was God. In Sanskrit 'nad' means the making of a sound, 'nada' means 'river', and the Welsh 'neidr' means 'snake'. 'Nad' (Welsh) is a high-pitched noise and 'nad-er' is a shrill cry. 'Nadder' has given us the snake name 'adder', adding is a process of arithmetical calculation, and God is the Great Numberer. This indicates a relationship between God, water, the sun and the wise serpent who utters the words of God as a river may flow — or he derives them from a deep well in the sun.

Hesus or Hu Gadarn was one of the three benefactors of the Cymry. If we take him to be the serpent Teacher, the other two

must be the Sceptre and John the Baptist (the standing stone). The latter two are important as such because it was once a tradition that if a man walked around Stonehenge and counted the stones more than once he would never arrive at the same number; logically he would first count eleven and then thirteen. Hu was the Celtic bringer of wisdom, and the foundation of his knowledge is said to lie in the symbol \ | /, which is both the name of God and the three sacred pillars of the tree.

The Beltane — bringing down of the sun — later became the Christian Easter (Astarte — oestrus — is the Goddess). Easter falls on the first Sunday after the first full moon following the vernal equinox, and it celebrates the rising (resurrection) of Jesus the Teacher. This all takes place at Whitsuntide, which celebrates the descent of the Holy Spirit — the white sun descending. This makes our Jesus a sort of white son of the sun.

This story has its antithesis in the mid-winter (Christmas) festival of cutting the mistletoe (a Druid symbol for love and wisdom) from the sacred oak with the golden crescent. Mistletoe was a gift that descended from heaven, like the thirteenth stone; it was Prenawyr; its healing (tree-repairing) properties gave it the name 'all-heal'. That a kiss may be taken under the mistletoe probably gave rise to the idea of the Prince (Teacher) awakening the Sleeping Beauty (Goddess) with a kiss.

In the British version of the Great Flood, it was when the Llyn Llion — the watery abyss — burst forth that the Celtic world was inundated. The sole male and female survivors were Dwyvan and Dwyvach. Their ark was the ship of Nevydd Hav Neivion. Much later, Hu Gadarn led the people from the land between the sea of Afez and Deffrobani to live in the White Isle, the home of Dwyvan and Dwyvach. On their journey one tribe (the Umbri) settled what is now Italy. Later, part of the Lloegrys settled in what became Liguria — northern Italy and Gaul. The rest then went on to Gwasgwyn (Gascony), then north to Armorica (Brittany), which was Llydaw ar y Mor Ucha. These were the lands of the vine, and legend says that Merlin ended his days there. The remainder crossed the Mor Tawch (English Channel) to Ynys Wen (White Island). Later, the isle was called Prydain and its inhabitants the Pretani.

The Cymry were originally the Y Lyn Troia, the people of Troy. This takes us back to the Bible as a Trojan horse, showing us that these myths were built on an international basis, and confirming that they point to the idea that, after the Aquarian flood, the

knowledge of Jesus the Teacher — in the role of Hesus/Hu Gadarn in this instance — is the foundation stone of the new world. Jesus is then the 'sun' of God. To worship him is to worship a star, God meanwhile remaining invisible. The kingship of Hu was handed to Brutus (the Sceptre) when he followed on from Troy: hence Brutannia (now Britannia). Legend has it that at that time Aburi (Avebury) was the seat where kings were crowned. Could the priests of Aburi have been the Abiru, whom we now think of as the Hebrews? Anciently, abir was a bull, and this may well have been the origins of both 'Hebrew' and 'Abraham', whom I have shown is Taurus. Further, the Tor (holy hill) was sacred to Venus, the ruling planet of the bull. But this gives rise to a wonderful curiosity, because being 'Hebrews' — sons of the bull, or sons of Abraham — will be claimed as a source of origin by both the true and the false Israel. That the Teacher as a Taurean — Abraham's son — is the source of this concept is without doubt. But this particular beast has a twist to its tail. This will involve us in yet another brief detour, but will convincingly show that the Last Days epic of which we are speaking is not a random thing.

The reader will recall that Lucifer is the biblical Antichrist, king of Tyre, that Lucifer — meaning light — is Venus, the morning star, and that she is the ruling planet of Taurus. It has been noted as well that the mythology relating the entire epic to this zodiacal sign is very considerable. It can be said to imply, in many instances, that the Antichrist is also a son of the bull — the Minotaur.

Of primary significance is the fact that the Teacher is a Taurean. But, that being so, we must ask why the Taurus-related material goes beyond him and involves the Antichrist, of all people. The biblical testimony (almost certainly because of my own limitations) seems inconclusive — even with Jehovah having his origin as a bull — but the evidence below confirms my conclusion.

The simple fact is that both Israels will lay claim to being Abraham's sons — sons of the bull. The reader may also recall that the Antichrist begins with great wisdom and is much beloved of God, as is the case with Solomon and Lucifer. Obviously he will have both the charisma and the economic and political clout to put to rights a world in chaos — as was the case with Adolph Hitler, for example, who incidentally was a Taurean. Against such a man the Teacher must appear as a reactionary. Hence, as Jesus, he is the stone the builders of the New Jerusalem will reject. By this very simple process, only those with spiritual integrity, those with the

required evolutionary factor, will cling stubbornly to the Law which, as Moses, the Teacher brings down from the mountain of God — the cosmic tree. But does this mean that, in order to confuse everyone, the Antichrist is also a Taurean? The evidence from Scripture would certainly confirm such an idea. If this were so we would need to ask if Adolph Hitler was yet another case of the past being an echo of the future. And what then is the nature of time? Who then could speak with any confidence of reality? If a seer in the past can envision events in the future, must we assume they have already occurred within the prophet's time? Nostradamus speaks of the Teacher coming up from Asia, while many traditions speak of his bringing the Goddess up from the underworld. As has just been said, the Hesus of Celtic tradition brought the people and the Law up from Asia. Curiously enough, the Greek name for the Celts was 'Keltoi', and this means 'strangers'.

The Manichees (Manichaeans) were founded by Mani, who was born in Iraq in the third century of our era. Their influence spread from Europe to China, and at one point Manichaeism was set to become a major world religion. That is until this 'Manichaean heresy' was stamped out. The group may be very loosely described as a transitional gnostic Christian sect who held that the Messiah was incarnate as Jesus and Buddha.

Between 1902 and 1914 a number of German expeditions to Turfan in the far north of the Taklamakan Desert uncovered a considerable number of texts originating among the Manichees. Perhaps because of their fragmentary condition and the intervention of World War I, these writings have remained largely unknown. In a collection of these fragments entitled Gnosis on the Silk Road,[37] a brief text titled 'The True and the False Maitreya' (page 327) proves to be of astonishing significance.

The discovery of this text was purely serendipitous. My editor had gone to a book sale, was surprised to find such a tome there and concluded that it was both obscure enough and cheap enough to purchase as a gift for me. When such events occur I tend to search extra carefully, but I grew more and more disappointed as these writings seemed to be lacking in the elements that I have found in profusion elsewhere. I had almost come to the end of the book when I encountered what is surely a most significant find.

My editor has, from time to time, quite reasonably been critical of my scathing attacks upon academia. No doubt many of my readers concur. I know that my attitude is somewhat lacking in

good old-fashioned brotherly love and forgiveness, but I must say at the same time that these complaints do have some basis. Immediately after finding this text I made some discreet attempts to draw attention, not to myself, but to the discovery. The response was contemptuous indifference. This being commonly the case, what else can you and I do but hope these prissy little parrots can eventually be knocked off their collective perch. They seem to be uninterested in the development of knowledge for the common good; that being so, their affront is to none other than God. In which case I must say that, while I cannot admire their courage, I am confounded by their blase indifference to the related danger.

John M. Allegro points out in his book The Dead Sea Scrolls: A Reappraisal that scholars have been puzzled by the fact that the name Teacher of Righteousness' appears nowhere else but in the Scrolls themselves (page 178). (The exception of a copy of the Damascus Rule found in a Cairo synagogue cannot be regarded as significant: it is obviously a copy of a Qumran document that has migrated from that centre, the Karaites becoming familiar with this term in the ninth century, obviously after the discovery of the Jericho Scrolls.) But all that has changed with the publication of 'The True and the False Maitreya', in which there appears a 'Teacher of the Law'. Now whether we translate this concept as Teacher of Righteousness or of the Law, it means the same thing: the Scrolls Teacher is very much a Moses whose task it is to teach the real, rather than existing, Law. Not only is he mentioned in this new text, he appears in precisely the same role — in contention with the false Messiah — as he does in the Scrolls. But, significantly, as the prophet Messiah he is both Jesus and Buddha. That this concept migrated from Qumran to Mongolia via Mani and his followers is startling, but most important is the fact that this unique document links the biblical Jesus with the Teacher of the Law. In this fragmented text the false Messiah, who is referred to as 'the son of a demon', introduces himself as the coming saviour. The document is clearly prophetic in that it says his sign 'will be' a bull — which was my original point. There will be no tricks or forms of magic in the world that he does not know. By the power of Satan he will be able to do everything. He tells this to the people and to the 'Teacher of the Law'.

It will be recalled that in II Thessalonians 3 the Antichrist, who is referred to as the 'man of sin' and 'son of perdition', opposes all that is called God and sits in the temple claiming he is God; he leads astray many of the true Israel. In Revelation 13: 6 he

opens his mouth in blasphemy against God. But, most important of all, as Lucifer and Solomon he begins with great wisdom and is much beloved of God. In Revelation 13: 5 he continues for 'forty and two months', three and a half years.

The Turfan text goes on to say that he becomes one of the elect and attains the good fortune of the mystical wisdom of the divine Buddha/Jesus (the Teacher). He then tells the 'false elect' (the false Israel) that, having waited for him for such a long time, they should fall down and worship him. The astrological fragment found at Qumran, 4Q186(1), reads in part:

> His spirit consists of six [parts] in the House of Light and three in the Pit of Darkness. And this is his birthday on which he is to be born: in the foot of the Bull. He will be meek.

This I take to be the Teacher. Of the Antichrist it is said:

> ...[and his cheeks are] fat. His teeth are uneven. His fingers are thick and his thighs thick and very hairy, each one. His toes are thick and short. His spirit consists of eight [parts] in the House of Darkness and one from the House of Light...

The wheel, like the spider, spins the yarn of which we make the garment that is the history with which we clothe the past. This history then dances seductively before the naked king arrayed in his magic suit of clothes, and, as she unveils, she shows him to be a naked and shameful fool. Ah! 'Tis a tale told by an idiot while the greatest fools look on. In the end there is but one thing that emerges from these matters entirely unsullied, and that is the glory, the splendour and the wonder of God. But we began by speaking of an ancient and obscure Celtic myth that tells of the coming of Hu.

Tradition says that Hesus/Hu Gadarn was the founder of Druidism. He came up from Asia to Britain, where he established the Law. Later, the Gomeridae set his laws in place, and the kingdom advanced into a Golden Age. The laws were codified by Dunwal Moelmud; as a memory of the future they live to this day. As with their counterparts, the Essenes, the Druids held Hesus to be one of a trinity comprising Beli (the sun), Taran and Hesus. Above these was Duw-the All, who was so named because He was the pure light of intellection and was completely without darkness. Duw

brought three things into being: light, humankind and moral choice. He lives within man in the form of manredit, the infinite seed. In De Gothicis, lib iii, Procopius confirms that:

> Hesus, Taranis, Belenus unus tantummodo Deus. Unum Deum Dominum universi Druides Solum agnoscunt.

Druidism held that there are three things that make a man: the worship of God, just behaviour toward mankind and preparedness to die for a cause or one's country. It went on to say that there are three types of men that all should love: he who loves the face of nature, he who loves rational art and he who looks with love upon the faces of little children.

Throughout this text I have asked the reader to believe that our records of the past are a record of the future, a claim very easily dismissed as impossible. The question now posed is whether we have touched upon a truth or are, indeed, living a myth. That we may debate the nature of reality philosophically is quite legitimate, but this only indicates our unawareness of its actuality and its multi-dimensional complexity. Modern Israel is a real state that has emerged from an ancient book of fables; it is a dynamic first degree reality whose history begins with the words: Once upon a time. I make no claim to being a seer, nor do I insist that things will happen exactly as I say. Even if I am only partially correct, my challenge is a serious threat to your concept of reality. The only thing now open to question is my motives. I do not truly understand them any more than you likely understand yours. We are certainly, all of us, more than we realise. Such problems arise, no doubt, from our seeing through the T, as a oneness, a unity, an intrinsic aspect of a tapestry woven by God we find the question simply does not arise.

The turning point for the Jews was World War II. Since that time they have held the world to ransom over their treatment in German-occupied Europe. Take but one life, no matter what its race or creed, and you are damned by God. Your judges should hang you from a tree. Whether Nazi Germany was responsible for the death of six million or even three hundred thousand, no excuse can be made. Close investigation of the real evidence also raises the question as to whether World War II was fought solely to liberate Europe or if it was also a war to destroy an economic system that posed a serious threat to the established monopoly of the

international bankers — as does, at present, the Moslem world, which forbids usury.

When the Spanish went to South America they engaged in the genocide of the indigenous people and killed countless millions. The English did the same in North America. Scalping was not an Amerindian invention: the government paid white hunters for the scalps of indigenous men, women and children. In Australia, Aborigines were discounted on the basis that their race was dying. It was so because the English had systematically hunted them, starved them and left them with the white man's diseases and without help. Africa was the same: the negro was thought of as a monkey and traded as a commodity. In New Zealand every effort was made to destroy the Maori, the Maori wars being nothing more than white aggression. But here the pakeha (white man) met his match. In the end white conquest came through cultural decimation and the infamous Treaty of Waitangi (meaning: water of sorrows). This treaty — which even today the European continually breaks — reads like an agreement with the Mafia. It guarantees the protection of the crown against the crown in return for pretty well all the Maori possessed.

The opium wars were an attempt by Britain to subvert and conquer China by making addicts of the people. Stalin, it is estimated, engaged in the genocide of some sixteen million intellectuals. The Papacy's crimes against humanity include the murder of nine million women for practising witchcraft. And the killing hasn't stopped; today, as always, it is done for economic expediency. When speaking of the Holocaust we must ask: Which one?

The state of Israel and individual Jews had, by 1 January 1994, received DM93.45 billion in reparations from the German Government, with a further 29.4 billion earmarked. Their plight has wrung some $10 billion per year in aid from the US. Where is the compensation for the rest of suffering humanity? How shall we make good the canine savagery which was the glory of empire? As a people that has experienced victimization, the Jews are not unique, but they are remarkable in the vociferousness of their protestations, which have amounted to a very successful means of moral blackmail. The linchpin, of course, has been the Holocaust. We have all lived through an age of suffering, and there is still a way to go; the Khazars have had their share, no more and no less. If they are an exception it is because they have marketed their pain for financial gain.

Even the smallest deviation of a straight line will cause that line to come full circle and upon itself. Without strict adherence to the

law there can only be a progression to total lawlessness and deceit. As I mentioned earlier, future history tells us that it was during the times we live in now that Hesus/Hu Gadarn came up from Asia and brought the rule of law.

He taught that there are three tests of civil liberty: equal rights under the law, equality of taxation and freedom of movement for all.

Three causes, he said, would bring about the downfall of the state: unequal privilege, corruption of justice and apathy.

Three things are lost without firm foundation: peace, property and law.

There are three of private rank against whom a weapon must not be raised — a woman, a child and an unarmed man.

Three things unite a nation: its laws, its common rights and its language.

Three things are a free and common right: the forest, the unworked mine and the right to hunt in the wild.

Three things require a unanimous vote: the deposition of the sovereign, the alteration of religious law and the suspension of the law.

Three birthrights accrue to every man: freedom of movement, the protection of the sovereign and equality of privilege and restriction.

Three material birthrights accrue to every man: five acres of land for his home, the right to bear arms and suffrage in enactment of the law.

Three things are guaranteed by a society: protection of life and limb, protection of property and respect for the rights of nature.

Three things are interdependent for their survival: the law, the sovereign and the courage of the nation.

There are three obligations for every man: worship of God, military service and obedience to the law.

Three are exempted from bearing arms: the bard, the judge and the student of law.

Three have power supreme in law: the sovereign, the princes and the chiefs of the clans.

Three things bind a man in honour: God, the priest's staff and the right hand.

Three persons have automatic right of support: the aged, the child and the foreigner who cannot speak for himself.

Three things are free to every man: water from a spring, river or well, fire from a decayed tree and a stone that is not in use.

Y Gwir Erbyn y Byd

Our measure of a society tends to be in accordance with its material achievements — these are invariably monuments to the few, paid for by the many through slavery in one form or another. The real fundamental greatness of a community lies in its ability to maintain all its individual members, without exception, free of hunger and fear. Once it has established itself upon the law and this moral principle, it cannot fail. It will even, in time, achieve the highest standards in the arts and sciences. The simplicity and genius of these facts have been pointed out to mankind time and again, and they must be imposed if they are not taken up; present-day chaos is the only alternative. The law forbids and punishes only that which is detrimental. It is not an imposition from a Creator who is external; it is the only means by which, having had it imposed by a God within us, we may be free. It is not a pernicious victimizer of the helpless backslider, but rather a purge by which the many will not suffer at the hands of the few. The law is written in the light of realities we cannot comprehend; it is wiser than we. Legislation applied with equal rigour — without respect to persons or class — leaves men and women free to follow their destinies, to enjoy the fruits of their labour, to love and enjoy their lives in security of their individual God-given right to their fair share of the fruits of the earth. Every human being in the world dreams of freedom, yet everyone oppresses his neighbour. Everyone hopes to go to heaven but nobody wants to die. The solution is simple: realize that you are your neighbour's oppressor and therefore the oppressor of your own self. There is nothing mystical or religious here. The most intelligent defence of personal freedom is the defence of your brother's right to be free.

The time has come for men and women to look at simple realities and liberate themselves, primarily of this oppression which they themselves inflict upon others. Punishment continues till confession is made. The first step is therefore to separate from that which makes the spirit filthy. Spiritual disease is transmitted by the diseased. Obsession with material things will infect others with the same sickness. And the illusion of material benefit and advantage is only that: an illusion.

The time for compromise with this spiritual Black Plague is ended. Yoke yourself to your brother, even though it is many generations since last you met. Separate yourself from the beast; do not

touch what he has touched, or all your efforts will be in vain. Do not even give thought to his weakness; think only of your own struggle — for struggle it will be — and build upon your growing strength. Do not underestimate the task and do not surrender the battle, for in you lies the entire future of humankind. The future is now and the sleeper within you must awake. If you cannot awaken him, it is because you have poisoned and killed him with your own disease. You yourself will know at this moment if you are a beast or a newborn child. If the former, know your Mother and Father have cursed you for your spiritual deformity, feeble-mindedness and pathetic weakness. Look at what you are doing to your Mother and your brothers! Shame on you! If a child of Christ you truly are, may God try you to the limit of your endurance and purify you, may He judge you in lovingkindness, and hone you as His own Excalibur. May he make you a prince of His peace to rule in the world, declaring your valiant deeds among the Heroes and forever counting you one of the company of the gods, a child of the Grail Family.

Conclusion

When taken in conjunction with other evidences, this material clearly shows us that the Druids of Western Europe were both highly sophisticated in their social organization and of one mind with the magi of Palestine. We have seen that the Druidic version of the Teacher — a precursor of Merlin — was called Hesus. That this hero shared virtually the same name and the same tradition with Jesus, and that this has gone without comment by academia, may be characterized as the remarkable made unbelievable. We further saw evidence of the interrelation of Celtic myth and Scripture. Not least was the appearance of the Trinity in the form of Hesus, Taranis and Belenus.

In looking at the triads, we saw that the pre-Christian Celts had a set of laws which are incontrovertible evidence of a most sophisticated level of civilization. The poetic manner in which this code is presented is, in my opinion, exquisite in its majesty and comprehensive clarity.

A significant point, academically speaking, is the discovery of the Teacher in the Turfan texts of the Manichees. This document shows us:

1. The Antichrist is — along with the Teacher — a Taurean. This will confuse the issue, even for those who may try to use the legends to distinguish between the two.
2. The Antichrist is the leader of a false, as opposed to a true, Israel. This confirms our concept of the two contending Israels of the Last Days.

3. Because reference to the Teacher as such is of uniquely Qumranite origin, the discovery of this mention in the Turfan texts is very important.
4. That this text should make reference to Jesus as the Teacher is overwhelming confirmation of the thesis I have put forward. That he should also be one with Buddha is further extraordinary and welcome support for an otherwise eccentric set of theories.
5. Mythically speaking, we have seen the concept of the serpent being applied to Jehovah/Jesus and, at the same time, Jesus being said to be based upon the Teacher. This is very typical of the double entendre found in Scripture and myth. That is to say, as a physical being Jehovah/Jesus is a foreshadowing of the serpent Antichrist; but as a messenger and nothing more he is the serpentine wisdom fish that swims across the Piscean sea to emerge upon its final shore. God is spirit. We can only worship Him in spirit and in truth: all else leads to evil.

A long time ago you and I lost something so precious that the heart is truly broken at the thought of its loss. But look! By God's infinite grace it is being returned to us. The days of the bondage of our spirits in Babylon are nearly over. The most precious of all gifts — freedom — will soon be ours for the taking. If you doubt this, look for example at the following, which has lived as a memory of the future in the hearts of our children.

The story of Cinderella is so overt that one could not simply assign it to the unconscious. Even her name, which she acquired by sleeping by the fire (the sun) and consequently being covered in cinders, makes her a phoenix rising from the ashes. Her father becomes a symbol of the impotent Piscean sun, now married to the evil stepmother with two ugly daughters. These three comprise the negative Triple-Headed Goddess in Pisces. Her own mother, of whom she is a reincarnation, having died at the dawn of the era, Cinderella is the Goddess of the Aquarian Age. But in Pisces she had no bed and was a servant girl in her own home.

On one occasion, when her father went on a journey, he offered to bring the ugly sisters and Cinderella gifts on his return. The elder asked for beautiful dresses and the younger for pearls and jewels. Cinderella asked for the branch of a tree (the Messianic King). She planted this over the grave of her mother and wept so much that it was watered by her tears. Living in the tree was a white bird (the Christ spirit, or her higher self). It spoke to her and comforted her in her trouble.

Cinderella went to the ball in clothes provided by the white bird, and the prince (Branch) fell in love with her, but her time had not yet come. When she hastily made her exit she left behind a glass slipper, and the prince searched the entire kingdom until he found the only one whom the crystal New Jerusalem would fit.

22

Les Berger d'Arcadie

To recapitulate, there was no cut-off point. The Scriptures were themselves the means by which the priest kings went underground. It is impossible to say by exactly what means their power was reduced; all that is certain is that the dawn of Pisces was for them the point at which they were about to become fugitives. The growing power of Rome was the manifestation of the new age and the sword by which the new gods of Pisces would strike down the shepherd. Where can a man find greater safety than under his enemy's own roof?

Until 1209 CE the Languedoc in southern France had existed as a virtually independent Cathar or Albigensian state. For simplicity's sake we may say that the inhabitants were philosophically and spiritually one and the same with the Essenes of Qumran. They were latter-day shamans.

They ignored Rome and its corrupt priests. The entire society set a very heavy emphasis on education. By 1209 CE the community was well on its way to becoming one of the great flowers of European civilization. It had become very wealthy, and it was this wealth which Pope Innocent III used as a lure for the impoverished lords of the north to demolish this fast-growing competition. The Pope sent 30,000 knights and foot soldiers into the Languedoc on what is known as the Albigensian Crusade. On pages 42ff. of The Holy Blood and the Holy Grail, the authors describe how the entire territory was laid waste in the ensuing campaign. Villages, towns and cities were razed to the ground and the crops were destroyed; an entire population was put to the sword. The authors suggest that the vast and terrible scale of the extermination was such as to likely be the first case of genocide in modern European history. Some 15,000 men, women and children were slaughtered in the town of Beziers alone. An army officer enquiring of the Pope's emissary as to how he should distinguish true believers from heretics was told to kill them all and that God would recognize His own.

But this is only one instance of the bestiality with which Rome connived to establish and cling to its power. Estimates of the number of people who died because of the purpose of the Roman Church run into millions. Of the philosophical, political and

psychological motives for this behaviour I need say nothing. But I can now explain what the Vatican wanted, and what it urgently needed to take out of the hands of its perceived competitors.

On page 52 of The Holy Blood and the Holy Grail the authors quote Jean de Joinville as saying that Cathars had invited the Comte de Montefort to observe the body of Our Lord, which had become flesh and blood in the hands of their priest. The simple explanation for it is that this shaman had entered the cosmic tree, gone forward in time and observed the Teacher. Rome's problem was that this tree is not accessible to everyone. For example, when Napoleon visited the Great Pyramid in 1798 he was observed to exit visibly shaken. He announced that it was a terrible place, and would speak of it no more.

The Cathars, though very wealthy, are said to have held a treasure which exceeded all material riches. The authors of The Holy Blood and the Holy Grail say that this treasure was reputed to be kept at Montsegur, which was their last major stronghold to fall. During the siege two men escaped with the bulk of the community's material wealth (page 53). Before the castle fell, the attackers offered generous terms for surrender. The defenders responded by requesting a two-week cessation to hostilities while they considered the terms. The truce expired on 16 March. The castle fell on the following day. The Cathars were burnt to death because they would not simply recant their presumed heresy. The night before the fall, four priests had made a daring escape with this mystical treasure.

The truce requested by the Cathars was unnecessarily long: the terms were simple. But the two weeks took them past the time of the spring equinox, 14 March, this being one of the times when the tree is operable.

In 1885 a new Catholic priest — Abbe Berenger Sauniere — came to the village of Rennes-le-Chateau in the Languedoc. He is supposed to have discovered some very old encoded documents under the altar stone of his church while undertaking renovations. The net result was that he became the darling of the very influential Parisian occult circles and a very wealthy man. All this is documented in The Holy Blood and the Holy Grail.

If one wishes to be taken seriously, one must be circumspect when giving evidence. I therefore say that while there is no actual evidence, it is possible and plausible that his wealth came from the Vatican, which needed to silence him. The argument against this is

that it could have silenced him much more cheaply by arranging his demise. However, he may have left evidence with his Parisian friends to be made public in the event of his untimely death, before he approached Rome. But this is very shady territory.

It is extremely relevant that the Essenes, through the Scrolls, Scripture and numerous other sources, are seen to put inordinate store in ritual and spiritual purity. The nature of the cosmic tree is such that any man who passes through the stones must be spiritually pure to defend himself against destruction. Thus the Holy of Holies within the temple is useless to the unclean in spirit, who would be driven to destroy those fit to use it.

The Languedoc was also an area of considerable Templar activity. Guillaume de Tyre, writing between 1175 and 1184, was the first historian to record them. They assigned themselves the role of white-clad poor knights of Christ. In this manner they must have appeared in Palestine as latter-day Essenes. Their task — self proclaimed — was to keep safe the roads of the Holy Land for pilgrims. They were anything but poor. Their official seals show them so beleaguered that two knights are seen riding the same horse; my interpretation of this is that the (Trojan) horse is the Scriptures and the two knights are the two Jesuses.

Thanks to Saint Bernard, the Templars were incorporated as a religious military order at Troyes in January 1128. As pointed out in The Holy Blood and the Holy Grail (pages 66-67), by 1252 their power was such that they dared to threaten Henry III of England with the loss of his throne when he publicly criticized them, a threat that even the Pope would not dare utter.

In previous millennia kings would never have dared question the dominance of their spiritual ancestors. But times had changed. The masculine was now free to act upon its disdain of the feminine. It was at liberty to rape, abuse and destroy her, and it did. The manifestation of the Cathars, the Poor Knights of Christ and the much earlier Bogomils, and numerous other similar groups, demonstrates that the feminine nevertheless intended to fight back even though the odds were severely stacked against her. It is my opinion that most of the history of the last two thousand years is written in the blood spilt in the battle between these two opposing forces, which had earlier worked in harmony.

In The Holy Blood and the Holy Grail the authors extol the virtues of the Templars' contribution to science and the advancement of knowledge (page 68). They say that, well in advance of their time,

they regarded epilepsy as a curable disease as opposed to the result of demonic possession. Such a statement speaks volumes because it takes the order outside the realm of mystic Christian thugs. It is clear that it would have been very early decided that, if they were to survive, they needed initial Roman sanction, and then very considerable financial and military clout. If they were not to go the way of their predecessors, their beliefs would have to be kept absolutely secret. And thus was born the modern secret society: if the feminine was not allowed to live in public then she must exist in private.

If we look at what has happened to women in our age, we see a very precise microcosm of the events I describe. This is not to say that the fairer sex was an entirely innocent party. External behaviour depended, and still depends, on the predominant spiritual gender, or orientation, of the individual. A negatively charged or masculine-dominant female is capable of at least equal evil to that of a male. Training and education in the ancient mystical sciences were the means of creating this polarity. But the age being what it was, in the end even these chevaliers overreached themselves and went the way of their predecessors. Or did they?

At the time of the Albigensian Crusade they were busy defending Palestine. As an expediency they remained officially neutral. In hindsight one would imagine that, had they abandoned all else and thrown in their lot with the Cathars, they might well have formed a state which was impregnable against their military might, and which would certainly have completely changed the face and history of Europe. But their all-important task was the recovery of the Jerusalem temple treasure. In theory, their access to the cosmic tree should have made them so much less vulnerable. But it did not. Perhaps destiny had already been set down and there was little room for deviation from the main path. One can reasonably assume that the battle which has and is taking place on earth is a mere reflection of the war that rages in heaven.

Ultimately the Templars provided arms and men for Cathar defence. Many Cathars joined the order of the Poor Knights of Christ and immediately took senior positions.

By 1306 Philippe IV of France was bankrupt, and more than a little concerned at the power of the Temple. In an ambitious and highly secret plan he arranged that all the lodges should be raided at the same time. The members were to be arrested and their treasure confiscated. He issued sealed orders which would be opened and

immediately enacted on Friday 13 October 1307. One should wonder if this particular date was coincidental. When the hammer fell the chevaliers had been forewarned. Their treasure, believed to be immense, was gone and the knights quietly accepted their fate. They had even had time to burn their secret books. The Order, as history tells us, was far from finished, and in its varied forms lives till this day. Their last Grand Master was Jacques de Molay. He was roasted slowly to death in March 1324. From the flames and smoke he issued an invitation to the King and the Pope to join him before the judgement seat of God within the year. And within the year they did.

Of all the legends that accrue to the Knights Templar the most potent is that they were the guardians of the Holy Grail. We have seen here exactly what this enigmatic treasure really is. Even if many of us refuse to accept its mysterious worth, we at least now have a real insight into the workings of the secret societies of our age. We are, for example, in a position to understand the Essenes by looking at the Templars and Cathars. Conversely, we may comprehend the religion and philosophy of these later shamans by looking at the Dead Sea Scrolls.

The accusations levelled at these mystics were manifold and often obscene. They were also accused of denying that Jesus was God. They were said to repudiate his death on the cross, and alleged to practice numerology, sacred geometry and astronomy.

The knights esteemed something or someone called Baphomet. There can be no question that this was their version of the father of Asmodeus, which I suspect represented the Star. In The Holy Blood and the Holy Grail (page 79) the authors conclude that Baphomet might have been a corruption of the Arabic 'Abufihamet', which, pronounced in Moorish Spanish, is 'Bufihimat'. Its meaning is 'Father of Understanding' or 'Father of Wisdom'. In the Arabic 'Father' also implies 'source of wisdom'. It is certain that the real God of Scripture is both male and female. The specifically masculine creator is based upon the Teacher, the Antichrist and the sun.

Again, in The Holy Blood and the Holy Grail the question of Caput LVIIIM is also raised. It seems the Inquisition discovered a Templar relic: a silver head of a woman. The object is said to have been of considerable beauty. It was labelled 'Caput LVIIIM' — Head 58M. 5+8=13. ♍ is the astrological symbol for Virgo, hence the reference is to Coma, the head of hair. This was the head that the knights said made trees flower. As a skeletal head set on crossed thigh bones (the genital head), it was that of the dead Jesus and the

reborn Teacher. The the skull and crossbones was originally a Templar device representing Golgotha, the place of the skull, a private garden (of Eden) with a sepulchre, belonging to the Arimathean (Joseph the sun). But they were not just another bunch of heretics. They were a link in an eternal chain which has kept the embers of the dying sun alive. In occupying the Languedoc, they were the guardians of the old Jerusalem.

In Genisis: the First Book of Revelations,[38] David Wood has uncovered some extraordinary material. His work was published in 1985, and in a sane world it would have made an enormous impact, particularly in view of its appearing subsequent to the success of The Holy Blood and the Holy Grail. I can do nothing more than simply review it and point out the important details.

As I understand it, Rennes-le-Chateau first came to prominence in 1974 when Henry Lincoln (later one of the authors of The Holy Blood and the Holy Grail) produced a BBC Chronicle film entitled The Priest, the Painter and the Devil. In it he drew attention to some pentagonal geometry in the layout of the churches in the Rennes Valley. It becomes clear from Wood's findings that this layout did not begin with their building but that — as is common — they must have been erected on much earlier sacred sites. This geometric arrangement, which includes naturally-occurring promontories, goes back to a time well beyond the historical period. Furthermore, as Wood discovered, it is of amazing complexity and, astonishingly, covers an area of some forty square miles of very rugged terrain. Even using modern scientific methods, its construction would present a major challenge of Great Pyramid proportions.

The significance of his information is that it provides substantial evidence supporting the idea that the Rennes Valley was the location of the 'Old' Jerusalem from which the Merovingian kings may have governed a global federation in a bygone age.

The mystery of this district cannot be uncovered without reference to Nicolas Poussin's enigmatic painting 'Les Berger d'Arcadie' (The Shepherds of Arcadia), in which our three brothers, John, the Teacher and King Jesus, in the company of the Goddess in the form of a shepherdess, examine a tomb inscription, this being an ungrammatical 'et in arcadia ego' (I, too, live in Arcadia). The clues are many, as Wood discovers, but they ultimately lead to the Ark of the Covenant and the actual means of passing through the stones of fire. This is the Great Secret of history, the thing of power hidden for Israel — the children of Aquarius — to find.

Primary in this matter is Wood's discovery of the pentagram's relationship to the number 1080, which identifies it as feminine. Allegorically the inverted pentagram is symbolic of Satan whom I have said is the Wicked Priest — the Antichrist. The stone in his crown is Jerusalem but, when the pentagram is set the right way up, it becomes the genital stone of the Goddess.

Wood has also found that Poussin laid out his 'Les Berger d'Arcadie' in a fantastically complex set of geometric patterns, not least of which is the mathematical linkage of the genitalia and forehead of the shepherdess, who is with child (Israel). This clearly demonstrates the unification of the right and left hemispheres of the brain through Coma, the genital stone.

In identifying the serpent of Peyrolles, he has noticed the comparison with the Serpent of Adams County in Ohio, USA. It is shown to be swallowing an egg, which is the thirteenth stone, but, even more significantly, the erect serpent is male and symbolizes the number one, whereas the serpent chewing its own tale is feminine and forms the circle or zero. Together they create the decad '10', which represents, in number, one of the fundamental building blocks of the universe, the joystick and firebox of creation. This symbolism is found in the name of Isis and her Greek equivalent Io. Thus '10', which begins as '01', is symbolically the power of multiplication and growth; its permutations are infinite. The '0', is feminine and thus an unseen or unknown quantity; it lives in the realm of spirits. It is the recognition of this fact and the 'uncontem-plation' of 01=10 that provides us with true understanding.

In chapter 4 (The Legends), Wood begins an explanation of the role of Isis in the geometry of Rennes. In my opinion, it is too easy to place an over-emphasis on one symbol: there is too much interaction. For example, where — for simplicity's sake — I describe Thoth-Hermes and Sampson as the Star/Teacher, it is equally true that they are also representative of the sun, which is itself a star and a creator. But if we look to the fundamental elements of the Isis story, we find that Horus, who saw everything, also revealed everything. It was he who finally unveiled Isis his mother to the Aquarian sun after she had begotten him of the dead one in Pisces.

To tell the story of Isis, one must first speak of her husband, Osiris, whom I identify as the sun in the tree, specifically the star that died at the dawn of Pisces when the dark set in. Scholarship generally accepts that Osiris, as a mythological character, began his life as a tree deity, bringer of fertilizing water (words of God) and

corn god. This, of course, is totally in keeping with my theory. Much later we find him identified with Ra (the sun), and as a dead star he is paradoxically a lord of fertility and a denizen of the underworld: the god of the dead in the Piscean age when the tree was without his life-giving essence. Osiris was murdered by his brother Set (the Wicked Priest), who coveted his harvest (his wisdom) and his flock (Israel). As the dead Jesus, this beast replaced him as lord of that divine treasure.

The Egyptian calendar was supposedly based on a 360-day year and was calculated on the rising of the star Sirius, which was known as the serpent's tooth. Teeth are stones, and Osiris is the stone/star fundamental to this calculation. Likewise, in Celtic tradition Llew Llaw Giffes derives his name from 'stone thrower' and, curiously, in modern parlance his name can be read as 'law giver'. Like the Teacher, Llew was the illegitimate son of Arianrhod the Spider Goddess. The idea of a 360-day calendar is a contradiction when one considers the sophistication of Egyptian astronomy: one must wonder if it has some sacred significance in relation to passing through the tree or whether it foreshadows a physical change in the earth's motion that will take place as we enter Aquarius. If so, this alternation would be catastrophic for existing life on earth.

Isis was born mortal and, like Mary, was a perpetual virgin; she was never unveiled. Nut was the mother of the gods Set, Isis, Osiris and Nephthys; on page 32 Wood points out that their initials coincidentally spell S.I.O.N., as in Prieure de Sion, the organization that formed and later disbanded the Templars. He notes that the cutting and scattering of the body of Osiris has special significance. That it was his phallus that was lost can also be taken to indicate the loss of the sun's procreative power. The name Isis means 'seat of stone' and, as the Goddess of the stone, her seat or place of procreation is that which heroes like David and Llew Llaw must cast in the heavens in their role of revealing mysteries.

Wood's hunt for a starting point for the layout of the geometry of Rennes concluded when he made the association between Isis as the Stone-Seat and the remains of what might have been a pre-Christian temple near Rennes-le-Bains, which is known as Fauteuil du Diable, the Armchair of the Devil.

His next step was to obtain a copy of Le Serpent Rouge (The Red Serpent), which refers to a thirteen-sign zodiac with Ophiuchus as the thirteenth sign. He points out that this constellation is a very large one and sits between Scorpio — the supposed thirteenth sign

— and Sagittarius. Ophiuchus was the god of healing. The serpent he holds runs across the sky and points directly between Gemini and Taurus, which is the location of Coma on the tree, the area of the heavens presently occupied by Auriga the Charioteer, which itself represents the Shekinah. Hence, his task is to heal the zodiac: to raise up the serpent of knowledge. In this manner, a literalist investigator would take Ophiuchus to be the thirteenth sign and not realize his role as a signpost. Our Minotaur (Gemini-o-Taurus) as earlier mentioned then becomes half bull and half human (half man and half beast), which would describe our Teacher perfectly in his role as the first but imperfect man; hence Sagittarius which is half man and half beast. It will be recalled that Jesus says why marvel at me when you will do so much more. In Genesis, the serpent says that men may become like gods by eating from the tree of knowledge. This is echoed in so much of myth in general, which speaks of the creation of comparatively god-like mankind.

Likewise, with the countless universal flood epics, we may see that it is the primeval beasts of Pisces that are destroyed. Water is the words of God, and the Teacher as Noah brings a flood of wisdom from Him, this coincides with an imminent actual flood which results from the abuse of the earth by those who could not distinguish good from evil. But this too is to coincide with our entry into Aquarius the water bearer who, himself, is a bringer of the words of God and is the father of a Golden Age. The Flood is often said to be held back by a stone which acts as a bung and which, as earlier mentioned, is the seat of Christ and Satan. Hence the armchair, or seat of Satan, is this stone. In The Sirius Mystery[39] (page 171) Robert K. G. Temple points out that if an Egyptian were to write 'The Goddess Sirius/Isis' in hieroglyphics, it would result in:

This, he says, can also be read as the rising of the serpent's tooth. The rising of teeth is the rising of stars, which are stones. Accordingly, Isis is the seat of stone that the builders rejected. In her role as the seat of Christ and of Satan, she is both the white and the black madonna. In one sense, this stone was effectively rejected when on 17 January 681 CE Sigisbert IV went to Rennes-le-Chateau. He was the son of Dagobert II and heir to the Merovingian crown, but instead sired a line of kings who never reigned.

Wood has noticed that the Noacian Flood began on the 17th of the second month and ended on the 17th of the seventh month,

lasting a hundred and fifty days. He says that there is obviously a connection here between the year of 360 days and the circle of 360°, creating a relationship between time and angular measure, this connection being used to form a bridge between spatial and temporal numbers. Wood refers to G. Higgins as saying in Anacalypsis that Noah is derived from 'noe', meaning 'intellect'; the Ark preserves the new and higher intellect. Wood then draws attention to Poussin's Deluge, which depicts the serpent of wisdom and a boat which is specifically indicative of the constellation Argo and is symbolic of the seat, or womb, of Isis: it is the Egyptian organ of generation.

On page 49 he refers back to The Holy Blood and the Holy Grail and points out that (mythically speaking) the Merovigian kings are descended from the tribe of Benjamin, which sits well with the idea that, once Coma the womb is established, her heir to the throne sits at her right — Benjamin/Gemini — and her High Priests, of which the Teacher is the first, sit to her left — Taurus.

That the biblical Great Flood is not an historical event but a pagan myth with underlying symbolism is easily demonstrated with a little commonsense.

According to traditional chronology, the Flood occurred in the year 2348 BCE. The Sumerian king-lists go back to 3350 BCE, and, during the period to which the Flood is attributed, Sumer experienced a period of unsurpassed and uninterrupted prosperity under the governorship of Sargon the Great through to that of his grandson Naram-Sin. Likewise, through the third to the seventh dynasty, from 2800 to 2175 BCE, Egypt's flowering was not interrupted by water. In China too, between 2400 and 2200 BCE, the country flourished under the Yao dynasty without an inundation requiring it to start all over again. Minoan civilization peaked at around 2500 BCE and continued at a high level, untroubled by flooding, until about 1470 BCE, when it was destroyed by volcanic eruption. Through the period of the Great Flood the citizens of the Indus Valley built Harappa and Mohenjo-Daro, while the Phoenicians also managed to keep their heads well above water.

Ninety per cent of all life on earth disappeared during the Jurassic period, about 60 to 100 million years ago. Since then, about 9 per cent more has been lost. But this still leaves Noah with a pair of each of 150 million remaining species to accommodate on the ark he set out to build. And this does not take account of the fowls of the air, which, in Genesis 7: 2-3, are to be brought in by sevens.

Given the requirements for living space for these creatures, and not accounting for the food they would consume and countless species of flora that would not survive such an inundation, it has been estimated that an ark containing 51.6 million cubic feet of space would have been needed, whereas Noah's Ark had 1.2 million (which, coincidentally, is the twelve 100,000s redeemed of the twelve tribes in Revelation). And what of the number of people required to feed all these creatures and remove the countless tons of dung?

The Great Flood is what occurs when poetry is taken literally. When God rains down his wisdom upon mankind, they discover the boat (ark) which is the cosmic tree. When, at the same time, man melts the polar ice and brings on a major flood by his disrespect for his environment, and when all this happens as we enter Aquarius the water bearer, the Ark becomes the means by which the New Israel (Homo novus) survives.

What we now begin to see is that what has been for most an innocent collection of legends was an immense military secret for a few. There seems little point in discussing the value of the Grail in the past. I come back to my original question. Something which has impacted, and must continue to impact, upon human affairs as has the Sangreal of noblesse uterine cannot have been simply lost and forgotten. If what has been uncovered so far is an example of the power of the Holy Chalice, then it holds in its hands the destiny of mankind. The short-term implications are its ability to destroy the power of Rome and modern Israel, even though their religionists have a proven history of extreme cleverness and determination when threatened.

And it does not stop there: the Grail has the power to undermine other powerful religious and subsequently political structures. Quite simply, it holds the power for radical change. In my opinion it could only be change for the good. One can never be certain — there is never any real evidence — but is it plausible that the Vatican knows nothing of these matters?

When in 1947 a young Bedouin shepherd cast a stone into a cave at Khirbet Qumran, he began a chain of events which we as yet cannot imagine. Judging by the machinery that was quite quickly put into place, the implications could not have been totally lost on Rome. But, as I say, there is never any evidence, and one is still left pondering the machiavellianism of the crafty old monks at the Ecole Biblique.

If we only take into account the work of John M. Allegro, who was a member of the official Scrolls Committee, we must assume that Roman and Israeli authorities know an awful lot. The Vatican has lived with the so-called 'gnostic heresy' since its birth, and it must have a vast store of information at its disposal. The Scrolls cannot represent a new problem for the Catholic Church; they are an old one that has simply resurfaced.

The sole object behind the Scrolls conspiracy is not religious but political. The object is to limit and control what you and I think. As I mentioned at the beginning of this book, it is all a matter of power and control. In recent times the game has become global. Even electronic media like television have become a very sophisticated sort of pacifying drug in the community's drinking water. In so-called primitive societies, a home is a birthright. In our culture, the box in the suburbs has become the ball and chain we fix to our own ankles. Now that our present level of technology has been achieved, governments are abandoning general education, limiting the power and rights of the individual. In such circumstances, even war becomes a manipulative economic tool. In theory, we are free. But what are we free to do? To me it seems that the answer is: extremely little.

The potency of a female's eggs or a male's seed does not lie in any physical attributes. It is inherent in our determination to be free. There is no freedom without independent thought. There is no independent thought without the desire for self-determination. That alone is life's purpose and struggle. That struggle is the only tree that bears nourishing fruit.

Conclusion

The Languedoc was the ancient seat of the old priest kings, who, I argue, were the Merovingians. That flower of ancient wisdom was guarded by such groups as the Templars and was eventually crushed by Rome, the herald of the iron age. As evidence of this I have drawn attention to the finds made by David Wood. These amount to an elucidation of the massively complex layout of Languedoc, which not only conveys an ancient knowledge of geometry and astronomy comparable with that embedded in the Great Pyramid, but also shows us that the pagans who built this massive complex had used it as a means of conveying the secret of the Ark of the Covenant, the means by which they were able — like Nostradamus, a Grand Master of the Prieure de Sion — to see the future and to shape it.

The Once and Future King

We are asked to believe that Jesus, who preached a gospel of turning the other cheek, was the leader and inspiration of a group of people who numbered among them the Zealots. In this respect Jesus is diametrically opposed to the early Zealot Christian Essenes. It is only when we take him out of that time period, and set him in the role of avenger of the righteous saints who died to defend the faith, that his story makes any sense. At the end of time, this messenger of God would justify them. He alone would succeed in doing to Rome and all Sons of Darkness what they had been unable to do. They prepared the ground for him. The Bible was the time-bomb he would explode in the face of the Great Satan.

What can be said with some certainty is that a present-day Jesus, as the Teacher, would, by professing a 'Turn the other cheek' philosophy, imply that the time of retribution is 'at hand'. And that, the victory now being within reach, there is no longer any need for concern with trivia, the outcome of the war being guaranteed. That he is permitted to reveal the mysteries is itself a sign of the rising of Israel and a declaration of war.

Mankind has had the tree at the very least since the time of early Sumer. There surely can be no greater tool than one which allows you to see and prepare for the future. At this time, all humanity was ruled by priests, and all had access to it. No doubt it allowed them to communicate with each other. Hence the commonality of legends such as the flood.

If all Scripture is a body of apocalyptic writings, then it follows that all the disparate pieces have been made to fit together. For example, while the Bible is quite subtle in separating Noah and Jesus, it is clear from other related myths that they are one, as seems to be the case in deluge epics such as that of China, for example. The hero in this case is Yu. He dreamed one day that he had swallowed the River Ho (the Yellow River) — the word of God. On one occasion he saw a white half-man half-fish (Oannes) creature rise up from the river. He gave Yu a plan for the future direction and maintenance of the Ho; he gave him the law.

The Essene writings on this subject are not so subtle. In the book of Enoch we see that the flood is a part of the last judgement. In the

book of Noah (contained in Enoch) at IX: 1-3 the angels Michael, Uriel and Gabriel look down and see much blood being shed and lawlessness abroad. They decide to bring this to the attention of the Most High. They tell Him that Azazel has revealed secrets which men have been striving to obtain. In X: 1-3 Uriel is sent to the son of Lamech, who must go to Noah and tell him to hide himself, as God is going to send mass destruction, including a flood.

The main theme of the text is that the Watchers have revealed secret sciences which are damaging the earth and destroying mankind. These are the Dark Old Ones of which John Dee speaks and which are now manifest in the world. The deluge is not the sole means of judgement; it is a part of the Last Days destruction. The object is to put an end to the giant children born of women, fathered by the Watchers. These giants are later termed evil spirits. They know the secrets of the sciences which till this day have been hidden from men for fear of their power to destroy creation.

In chapter XV: 1 we are told that Enoch is the Scribe of Righteousness. In XV and XVI there is mention of the former and the latter fiery thrones. In XXV: 3-5 the fiery wheels become a fragrant tree which is once again to be given to men after the judgement. Here it is described as a holy mountain. The mountain, the stone (refer Daniel 2: 35) and the tree are one — the New Jerusalem. This (thirteenth) stone that Daniel says smote the image of the (Jesus) beast and became a great mountain may well find its origins in Babylonia, where the earth was depicted as such. There, the Goddess of the world mountain was Nin-Harsag. Most certainly, if the book of Daniel was even remotely historical, its author would have been familiar with this tradition. He would also have known of the nig-gil-ma legends, which probably gave rise to our Holy Grail mythology.

In chapter XXVII we learn of the Accursed Valley, where judgement is to be made. This obviously is one and the same as the territory of Jehoshaphat, the rising of the sun in the tree. In XLVI we see the character of Jesus and the Teacher, revealer of all the mysteries of Scripture.

Here we have the Son of Man/Teacher in company with the Head of Days, who has hair as white as wool. The Son of Man has righteousness and pre-eminence with God, who has chosen him to reveal the hidden things. He is to raise the kings and the mighty from their seats and break the teeth of the sinners. It will be recalled that teeth are stones; thus, breaking the teeth of the sinners

might be interpreted as destroying the ten-orbed tree of Piscean Jesus idol worship.

The chapter concludes by echoing the Scrolls in berating those who put faith in their riches and the work of their hands.

In XLVIII the powers and deific role given to Jesus are seen here to be given to the revealer of mysteries. Here we learn of a fountain of righteousness surrounded by fountains of wisdom. It is at their appearance that the Son of Man is named. This is before the sun and the signs are created; before he sets the sun in the tree. He, like Jesus, is to be a light to the Gentiles; he has preserved the lot of the righteous.

This is reaffirmed in XLIX, where it is said that wisdom flows like water because this man is mighty in the secrets of righteousness. In this same chapter the Teacher is referred to as 'the light of the Gentiles'. In Matthew 12:18 Jesus will:

> .. .shew judgement to the Gentiles.

That is to say he reveals God's plan and all that is to befall the final generation.

In Matthew 12: 21 we read:

> And in his name shall the Gentiles trust.

When he comes there are none in the world but Gentiles. He creates spiritual Israel from among them; they are born 'out of Egypt'.

In Luke 2: 32 — it will be recalled that the gospel of Luke specifically deals with the Teacher — we find:

> A light to lighten the Gentiles, and the glory of thy people Israel.

He sets the sun in the tree. See also Isaiah 42: 6.

We may now see the meaning behind an important traditional Christian theme. John 1: 29 reads:

> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

As I have said, 'lamb' and 'word' are interchangeable. This is confirmed by Allegro. It is with his 'word' of revelation that the Teacher destroys idolatry and false religion, a point made by

Nostradamus. Through his revelation he gives all mankind an opportunity to abandon sin, to know what is real and true.

In Genesis 11: 3 the people 'had brick for stone, and slime had they for mortar'. With this they build the tower of Babel. A modern office tower with its high tech communications systems may be termed 'a tower of Babel'. Within this tower sit cyclopean giants with their one-eyed tin cans (computers). Cold and calculating, they deny the existence of spiritual reality. They seek 'by the work of their hands' to own and enslave the world; all must become dead like their machines. They buy and sell, raping and pillaging the earth for their gain. They are seen, in this manner, to be practising sorcery.

This, I suggest, is a possible origin for the term 'Babylon'. The priests who walked through the stones of fire would have seen this as part of the Teacher's time, a world of sin he must destroy. Like Moses, he leads the gentle of spirit out of their pharaonic slavery in this place of execrable magic, before God destroys all 'the seekers after smooth things'. Thus, he is the Shepherd, the Lamb/Word who takes away the sin of the world. God sends Moses the Teacher to these pharaohs to say 'Let my people go'. Those that hear his word of revelation are spiritual Israel, those who deny it are drowned in the Aquarian flood of the Red Sea, which Homo novus crosses and survives.

In CVI: 1-6 of the Book of Enoch we have a description of the birth of Noah, and of the man himself.

Methuselah takes a wife for his son Lamech, and she becomes pregnant and bears a son. This baby has a body as white as snow, and his hair is as white as wool. He also has fiery eyes which light up the house. This obviously refers to the Teacher setting the sun in the tree. The child then rises in the hands of the midwife, opens his mouth and begins to converse with the Lord of Righteousness. His father runs away in terror and tells Methuselah that he has begotten a son unlike men, but resembling the sons of the God of heaven. His nature is different and his eyes are like the rays of the sun. Lamech says he fears that the boy is not sprung from him but from the angels, and that in his day a great wonder will be wrought on earth. This story echoes that of Mary conceiving Jesus.

Here we have a description of an albino. In the book of Revelation, at chapter 1, verse 14, we find a similar picture of the physical Jesus:

> His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

His being a lamb — sheep are usually white — may also be seen as an albino reference.

Britain was originally called Albion, and later the people were called the British. Brith-ish, as I have said, is in Hebrew 'covenant man'. Nostradamus refers to Britain as 'the kingdom of the balance'; this upon the tree is Levi/Libra the priests. Interestingly the Celtic hero Llew Llaw, who is a version of the Teacher, gave his name to London, which would have originally been Llewdunn. A dunn was a fortified encampment. Its transition to 'London' probably began with 'Llewdunnium', and moved on to Londinium.

There is an oracle, the source of which I have long since lost. I can only confirm that the book in which it was found was published well before 1947, when the Scrolls were discovered. The prophecy was made by a seer who was due to be consigned to Vulcan by righteous, witch-hunting Christians. If my memory serves me well, it reads as follows:

> O England, thou shalt wax wicked in thine old age, and the Lord of righteousness shall chastise thee. But He shall look down upon thee in mercy and bring from thee a bright star to enlighten the nations.

As far as the Teacher is concerned, I can only say I suspect he is from the land of Albion, the Covenant man. But as for the Sceptre, I can be much more definite.

There are among the prophecies of Nostradamus some which seem most unlikely ever to come to pass — for example, the idea that France may one day have a king. But then, the notion that the Romanov throne might again be installed in Russia would have seemed utterly impossible ten years ago: it may not happen, but it is now at least a possibility.

In Century 4: 77 Nostradamus says:

> Selin made king, Italy shall be peaceful,
> Kingdoms will be united under the Christian king of the world. When he dies, he will want to be buried in Celtic territory, Having driven the pirates from the sea.

The pirates are the Church (Italy is peaceful) who captured Jesus the Fisher King in the midst of the Piscean sea.

And in 5: 41 he says:

> Born in the shadow of night,
> He shall be a sovereign ruling in goodness.
> He shall cause his blood to revive the ancient cup,
> Bringing forth the golden age from the time of brass.

Brass is the metal associated with Aquarius; the cup is the Grail.

Nostradamus's reference to Britain as the kingdom of the balance (Libra the Levite priesthood) in Century 4: 96 tends to support the idea of the Teacher/Star, like the Sceptre, emerging from the Celtic peoples. But this does not make the Celts Jews or Israel. Both the Teacher and the Messianic King must emerge from one race or another. After all, they are real people in a real world. Race is otherwise not an issue. At least, not to this new spiritual mankind called Israel.

In the process of their investigation, the authors of The Holy Blood and the Holy Grail stumbled across an organization called the 'Prieure de Sion' (pages 111ff. and 116ff.). This society had been publishing material since 1956, which only someone who knew at least everything spoken of in this book could understand. This fraternity, I believe, went public after it had done its own decipherment of the Scrolls. It has been in existence since long before the Knights Templar, and was responsible for their formation. It has for centuries been the power behind many thrones, and still exists today. The society's primary objective is the restoration of the Merovingian dynasty.

Most significantly and correctly, its literature distinguishes between Mary the mother of Jesus the Sceptre and Mary Magdalene the mother of Jesus the Star, who, legend has it, was one of those who brought the Grail to Glastonbury. In the process of publishing these convoluted texts, it is possible that four men were murdered by opponents. The authors of The Holy Blood and the Holy Grail point out that, though it would have been pointless, the documents could have been attributed to the dead men after their demise. It is certainly very difficult to make the leap from obscure religion to modern political terrorism. The object of these publications appears to have been to make the existence of the order known to the Teacher.

It seems the names of some of the authors of this material are cryptic. For example, as pointed out in The Holy Blood and the Holy Grail (page 97), the name 'Beaucen' is a variation of 'Beauseant',

the battle-cry and battle-standard of the Templars. Another text is accredited to Walter Celse-Nazaire, the Celtic Nazarite. One work largely comprises thirteen short prose poems which refer to a thir-teen-sign zodiac. In this instance Ophiuchus the serpent holder is the thirteenth sign, and the title of the document is 'The Red Serpent' (pages 100-101). In Hebrew Edom = red; hence Edomite/Jewish serpent/Antichrist. The gist of the text is that there is a sacred lady to be liberated. It is said that formerly she was known as Isis and that she is also spoken of as the Magdalene. To the initiated, she is Our Lady of the Cross. As earlier mentioned, a distinction is made between the mothers of the Sceptre and of the Teacher. As has been said, it is possible that the mother of the actual Teacher is a prostitute. After all, his father knew him not and she abandoned him.

This seems to be confirmed in John 8: 41 where the Pharisees say to Jesus 'We be not born of fornication'. In Talmud Sanhedrin 67a Jesus is referred to as the illegitimate son of Joseph Pandera. A pan-darus was a pimp. Accordingly Kalian lb(18b) says Jesus was the bastard of a prostitute. Luke 3: 23 says that he was 'supposed' the son of Joseph. The New Testament word for 'bastard' is 'nothos'. The implications are that, according to Scripture, the son of God was not only descended from adulterers and a Moabitess, he was also illegitimate, and as such forbidden to enter Israel. This would then explain why Moses, as another version of the Teacher, was not allowed by God to enter the promised land. Likewise, he and Jesus show the same reluctance to take up their assignments.

The material gathered in The Holy Blood and the Holy Grail is of considerable importance to us. When first published, it caused something of a sensation in that it linked the House of Lorraine to Jesus and Mary Magdalene. The authors were, by the evidence uncovered, forced to presume that he escaped the crucifixion and subsequently fathered much of Europe's aristocracy. In hindsight we may see that their real mistake lay in presuming him to be historical. What in reality they found was a line which, beginning in Scripture, ran on the Grail trail directly to a group in France who eagerly await the reinstatement of the monarchy of the Merovingian kings. They have reasonably presumed history to be linear, and it is not. This line runs directly through the Crusades and the Templars, who played a very important role in setting the foundation stone for that history. In one sense, it all begins with the Knights of Christ and goes both backwards and forwards in time.

The traditional Jesus has been viewed as a specifically religious

figure. This has overshadowed his political role. He comes primarily to establish God's kingdom 'on earth'. If we are ever to have any grasp of Scripture at all, we must totally abandon any idea that it is a collection of religious documents: we need to know that religion has been superimposed upon it. In Luke 17: 21 we are told that 'the kingdom of God is within you'. In Mark 8: 24 men are seen 'as trees, walking'; thus the kingdom is the micro/macrocosmic tree. In the highly mystical Gospel of John, at chapter 18, verse 33, Jesus is asked if he is the King of the Jews. He distinguishes himself as the Star/ King-maker — as opposed to Matthew's Sceptre, who will rule the world — by responding in John 18: 36 with the words 'My kingdom is not of this world'. It is not he (the Star) but the Sceptre who will inherit. If God's kingdom is really and absolutely going to be established here on earth, then it must have political foundations.

But everything happens on two levels. There is also the spiritual element, which is the driving force — the power behind the throne. As we all know, while we may or may not accept the reality of external influences, events on earth grind away in a strictly material manner. As I have said, there was nothing historical set into Scripture. It was all a reflection of events that would unfold in a future distant from the time the Bible was written. Both in the manner in which it was done, and in the way that history would unravel, there would be spiritual and material events which would be reflections of each other. Prophecy is spiritually driven but the events that it dictates require massive organization of a strictly earthly kind, 'that the prophecy may be fulfilled'. Thus, in one sense prognostication is the main road of history, along which men are forced to march. But how can that be?

In the Prieure de Sion, the authors of The Holy Blood and the Holy Grail stumbled across one of history's many road-building gangs. In this arrangement we find one major company which has won the contract to build the road, and then numerous sub-contractors to physically bed the stones. The start of this path goes back into dim and dark antiquity. From the priests of Palestine to their spiritual heirs in Rome, and onto the powerful secret societies like the Prieure de Sion, the object has been to smooth the way for mankind. The events that the Scriptures set in Palestine were a detour which many thought to be their destination. Ancient Israel was created as a negative image of the true Israel of the future. The idol Jesus, as a false messiah, was likewise a negative historical image of the Antichrist, whom that artificial nation would one day

produce. The true route seems to lead specifically to Britain as Judah and France (the Languedoc) as Israel.

When the Crusaders first captured and then lost Palestine, it might have been just another event in history. There is every indication that it was not, but rather the establishment of the physical, earthly thirteenth stone. From this point, history moves both backwards and forwards. In 1099, immediately after the capture of Jerusalem, a group of monks in secret conclave chose Godfroi de Bouillon to be king. If the research in The Holy Blood and the Holy Grail is accurate, and there is no reason to doubt it, this came as no surprise to Godfroi. The authors say that uncharacteristically he modestly declined the title, only accepting the honour of Defender of the Holy Sepulchre. The first actual King of Jerusalem was Godfroi's younger brother, Baudouin I. In the sense that the march of history implies it, at this point there was established in Jerusalem the Davidic royal line. Later the kingdom was lost.

Some events of moment either occurred or were said to occur in 1188. At this juncture the Templars and the Prieure de Sion parted company. The Prieure assumed the name of 'Ormus', which has on its own a substantial Masonic history. The device for this name

was .[40] The Grail romances, as is well known, were founded on

the mysticism and romance of the Templars. King Arthur was affectionately known as 'Bear'. We have seen that the above is the astrological symbol for Virgo, the Virgin is the mother of the Branch/Sceptre, and this sign is the source of the thirteenth stone.

Symbols are just another way of conveying messages. They speak directly to the unconscious, as is exemplified by the cross of

Lorraine, , which subliminally points to two Jesuses.

'Ours' is French for 'bear'; this corresponds to the Latin 'ursus' and refers to that astrological configuration. 'Or' is gold and 'ur' is light. 'Orme' is French for elm. 'Rus' means red; hence the 'Red Serpent' Messiah. 'Or' is a suffix occurring in Latin loan words taken specifically from Anglo-French and denoting possession. This by no means exhausts the derivations of this symbol. But the important reference is the elm tree.

In The White Goddess Graves reassembles the Mabinogion 'Battle of the Trees' (page 37). Of the elms we learn that they are the henchmen of the vine, which is a biblical term for the cosmic tree. This battle of the trees is — as Graves discovered — a type of coded

alphabet in which the trees are associated with the months of the year and thus with the zodiac.

Basically, in the patriarchs — Graves terms them 'the five deathless ones' — we have the vowels of the Hebrew alphabet: Abraham, Isaac, Jacob, Enoch and Elijah (see also pages 86-87). This is part of the codification system that Scripture uses. The elm is the 'alim'. The 'alim' is also 'A', and is the fir which is female (page 190). The fir is a birth tree. Alim in old Irish was the palm, not native to Ireland; it grows by the sea in sandy and salty soil. Associations I made with the sea, the source of wisdom, will be recalled. The palm is also the birth tree of Egypt, Babylonia and Phoenicia, and it is the tree of life in the Babylonian creation. In Hebrew it is 'tamar', who is Ishtar, Isis, Coma. In Genesis 38 she plays the harlot with her father-in-law, Judah (the lion is a symbol of the sun). She subsequently gives birth to Pharez and Zarah, and thus may be designated the Goddess who is mother to both lines of the tribe. She also appears in II Samuel 13, where she is the daughter of David, but never mentioned as such. She is raped by her brother Amon, who is another Solomon the Wicked Priest, who builds the temple; that is, he takes the tree by force. In Ezekiel 47: 19 Tamar, interestingly, is a city by the Salt Sea, perhaps En-gedi.

The palm gives its name to the Phoenix, which means 'bloody' as in birth. In modern Irish 'alim' means elm. In Latin elm is 'ulmus'. It was the tree that supported the young vine, hence alma mater. In Scripture the vine is the cosmic tree.

We may now look at a story which is clearly not the history it is claimed to be. In 1188 Henry II of England is supposed to have met with Philippe II of France in a sacred field at Gisors. In that field there stood an ancient and sacred elm. It was a very hot day. The English arrived 'first' and took shelter beneath it. Later the French appeared, and eventually a battle ensued over who would have its shelter now that the sun was high. The French, being more numerous, won the day. In anger at the impudent English, Philippe felled the tree. This is the nature and language of legend.

The voice of the Old Ones speaks to us constantly in dreams. It tells us we are the dream within the dream of creation which is, itself, a dreaming. Many such as Susan Cooper have had visions of night and set down their dreaming in moving prose, as she did in The Dark is Rising sequence. When Bran, the albino reincarnation of Arthur, says his goodbyes, even John the Baptist is found a fitting place in the story.

Susan Cooper's writings serve as wonderful illustrations, for, though children's books, the stories display a deep intimacy with the things of the spirit realm and a knowledge which is part of the history of the occult. But here we immediately face a problem in using the term 'occult'. More than most others, it has a profound layering of semantic overtones. The word itself simply means 'hidden from the eye'. If it is to be applied accurately and without bias, then quite clearly the Bible must be spoken of as a book profoundly of the occult.

Nostradamus tells us of the great secret being discovered by a man with a whole or complete brain, that is to say, someone operating with both his masculine and his feminine. The simple fact of the matter is that we all largely operate purely with our left brain and deal only with the stimuli that are encountered by the usual five senses. It is this that makes us the mechanical and mindless beings that we are. But we are, in fact, only dealing with half of actual reality. The external world is not the only one there is. To compensate for our failure to deal with inner reality, we have invented a whole host of disciplines which come under the general banner of psychology. Those unfortunate enough to collide with this inner realm we call luna-tics (being moon mad).

The Scrolls do not speak solely of disbelievers of the Teacher's message, they refer to 'the fearful and unbelieving'. It is this fear of inner reality which causes so many problems in everyday life. Fear of this dimension is as illogical and damaging as is dread of the external. Ultimately it can only lead to either the breakdown of the individual or the collapse of society as a whole. Biblical allegory has given us a male creator who is really the Teacher, but there can be no doubt that Scripture makes room for the Queen of Heaven. Seeing only with our masculine external has prevented us from perceiving the feminine internal. Surely there is nothing to fear. It may be entirely different from the realm of logic, but we should not imagine that the inner world is chaotic and without rules. Neither it nor we would survive if that were the case. It is, no doubt, a place in which one may in moments fly to the furthest star and in the same time reach down to the pit of hell, but its logic is within our reach.

Our age has been dominated by the external masculine in every respect. All discovery has been material, conquests physical and knowledge logical. All this has its place, but the problems we face today are a direct result of the purely masculine and subsequently

insensitive nature of our progress. Had the solar force of 666 been in harmony with the lunar number 1080 we should have had progress with consciousness and development without destruction. These matters are the politics, religion and science of the ecology of the heart. We have, for far too long, separated spirituality from actuality and belief from fact. They belong together, can be bonded together and provide a broader picture of truth and reality.

If it were somehow possible to take the ancient writings out of the poetic and religious, if we could return them to the original realms of true and profound understanding of creation, then we would begin to see with both eyes. When man eventually abandons external and material religion, with which he has absolutely no hope of communicating with the Divine within him, he will replace it with knowledge. This understanding of the inner, which is a letting go of the outer, will make his life balanced and happy and itself a constant expression of spirituality. He will become a holy man without being a holy-man. His sensitivity and fundamental knowledge of right and wrong will make him upright, loved by both man and God. His wisdom will endow him with powers of which we can only dream. Mankind once had these powers. Men knew that the sun, moon and stars are manifest within us; they comprehended that the infinite can reside within the finite.

In our time, we lived a metaphor and religion became a mnemonic to remember fear by. The holy trinity symbolized the Star/ Teacher, the Sceptre and the spirit Queen of Heaven from which they sprung, but these somehow became wrapped up in a potent male god whose life was a blasphemous parody of reality and an insult to the one true and living Creator. Why should God be made flesh when He is already manifest within it? From start to finish the story is a nonsense, not even suitable as a children's bedtime story. Yet it was and, interestingly enough, is set once again to become believable. As standards of education drop, as crisis increases, the superstitious are likely to turn again to a visible and graspable substitute for the invisible and incomprehensible.

Not only Jesus but many other legendary figures like King Arthur were metaphors expressing the illusion of time. That which was will be, because it is. Within the thinking of the minds that created these stories, these things were true. On the one hand they had to deal with the transportation of the Grail; on the other they understood that time is an illusion. With feet placed firmly on the ground, they flew with eagles' wings. In John 1: 51 we read:

> Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

This is an echo of the dream of Jacob, who saw a ladder reaching from earth to heaven. What is being described here does not have to be seen as myth, magic and fairytale, nor do we need to think of the cosmic tree as 'occult'. It is rigorous discipline. Its laws differ considerably from the technologies we know, but it is a science nevertheless. It is the science of inner space, the ultimate and final frontier, the magic of the Holy Grail. It is the new sun rising in the Teacher which gives him the power to utter the message from God. It is the Christ/Goddess filling him that gives his message the expression of both power and love. He comes to point a new direction to a lost humanity. As mentioned earlier, he says in Luke 17: 21:

> Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Where man is certain to find God within himself, he is equally certain not to find Him in a wooden cross or the image of a beast. But it is man's nature and history to seek truth only in time of need: man only turns to God when the work of his own hands has failed him. Such was the case with King Arthur's knights. They set out to find the Grail after a period of peace had brought decay and disenchantment. When danger threatened, this was the time of the Grail quest.

In Sir Thomas Malory's Morte d'Arthur, Merlin, in the presence of Arthur and his court, prophesies the birth of a man who would sit in the 'Siege Perilous', the seat of danger, which is of mortal peril to all except he whose destiny it is to find the Sacred Challis. Death would strike down any other man who sought to reveal the great mystery. Only the Star could make the revelation without fear. The Siege Perilous would be his only earthly throne.

In this tale Lancelot frees the daughter of King Pelles, who is a wounded king reigning over a collapsed kingdom. He is the sun god of the old tree. The king's daughter, Elaine, uses sorcery to convince Lancelot that she is his true love, Queen Guinevere, and thus gets him into bed with her. The issue of this union is Galahad, who in due course is knighted by Lancelot and becomes a chevalier at Arthur's court. It is he who is destined, as a pure knight, to recover the Grail. One may see here how the characters in these

myths reincarnate. After the Grail's mysterious appearance and disappearance at the court, Arthur remembers Merlin's prophecy that the initiation of the quest would spell the end of his glorious order of champions. This, we must suppose, refers to the end of the knights of the temple of the sun.

In their search, the chevaliers are told by hermits of the cup of the Last Supper and of Joseph of Arimathea. Eventually Lancelot and his son Galahad are reunited, only to be separated again. Lancelot finds himself once more at the court of King Pelles and sees the Challis in all its shining glory, but he cannot touch it because of his past sins. This story is reflected almost exactly in the film Return of the Jedi.

At the behest of Christ, seen in a vision, three knights — Galahad, Percival and Bors (the three brothers of the New Testament epic) — return the Cup of Truth to the Holy Land.

Somewhere in the folds of the skirts of history, Arthur died, the knights were scattered and defeated by age and the Grail was lost. And with its loss came a darkness upon the whole world — a world destined to be without poetry and without love, insensitive, cruel and mechanistic, and with its own death stamped upon its face. But Arthur's parting words to Merlin were 'I shall see you in a little while'. Legend has it that the old mage left and ended his days in Armorica, for wheresoever Arthur goes Merlin must go too.

Arthur was the son of Uther Pendragon, the Dumnonian King. Significantly, the legends are set in the time immediately after the collapse of Roman power which, I say, is brought about by the Mer-man Teacher's revelations. During the time of Roman dominion, the faith of the Old Ones had lain dormant and secret. The Pendragon is the last hope of stemming the barbarian hordes who follow in the wake of Roman collapse. Add to this the legend that he is the once and future king, and it is not difficult to see this story as events in our time.

While Arthur is the king, Merlin is the kingmaker. Excalibur, legend tells us, was made by the Old Smiths, not from ordinary metal but from that found in meteorites. Hence the Pendragon's power comes from a dead but reborn star. A sword with its blade deep in a stone would appear, with its hilt, as a cross mounted upon a rock. The man Nostradamus calls 'the Christian king of the world' brings the true, the ancient faith — a modern Celtic king celebrated in an ancient Celtic legend. Upon the prow of his ship, the cross within a circle, the sign of the Sons of Light.

Just as in the case of Jacob and Esau, contrary to what may have been believed by traditional Christians and Jews alike, the kingdom is to be taken away from them and given to a nation bringing forth good fruit from the tree.

It is at this point that the myth becomes interesting. Arthur and Vivian have been childhood sweethearts and they wish to marry, with Vivian to be his queen. But it is not to be so: their mothers were twin sisters. The lass later retreats to Ynis Witrin and becomes the Lady of the Lake, the Goddess. Her mother is Uther's queen; previously she was the wife of Gorlois, King of Lyonesse. The sun rising in the lion, Leo, tells us that Gorlois is the old sun and her mother the previous mythic line of the Goddess. That makes Uther, Arthur's father, the new sun in the tree.

Meanwhile, Vivian is raped and she bears a son. Old Uther's enemy Margause is convinced that the child, Medraut, is Arthur's, and suspects its parents are brother and sister. By this method we have forces of light and dark springing up from the same source. The Saxons swarm in after the failure of Rome, and it is Saxons who rape her. Medraut has hopes of ultimately taking the Pendragon's crown, as he believes himself to be his neglected bastard son. This is a common theme; we see it in the Wicked Priest.

But ultimately Arthur is a changeling or usurper by the hand of Merlin, who acts on behalf of the Old Ones. This is a variation on a theme which occurs repeatedly in Scripture, the object being to convey, as I have indicated, the idea that the kingdom is to be given to someone other than the one who was at first believed to be the heir. This I take to be the evolved Israel rather than the supposed ethnic nation, the new Christians rather than the old, with the Star and Sceptre rising up from a place other than that which was expected.

And when should we expect to see the rising of the Star? According to Scripture, it will be very shortly after we hear a voice crying in the midst of a spiritual wilderness, at the time of the abomination of spiritual desolation as was spoken by the prophet Daniel. Nostradamus says: After the games of slaughter. Probably quite soon.

Excalibur is returned to the Lady of the Lake at Arthur's passing. And the mysterious Camelot? Just as Shakespeare derived Hamlet from Hamlodi, Camelot was drawn from the same source: it was the mill from which the grinding of wisdom produced wise government.

Increasingly, we find ourselves moving into a poetic reality where truth has its most profound centre. It is more and more

apparent that we touch upon a real event in history and time, albeit in the future. There shall be a great war, and by God's grace the Light shall finally put an end to the Dark. On that day the people will shout, 'Hosanna to the Son of David'. And, if they were silent, the stones would cry out.

Conclusion

Having concluded that Israel is not an ethnic group but a spiritually evolved people of all nations, we have sought the origins of the Star and Sceptre.

On the scriptural principle that the tree is to be taken away from the presumed heirs, and given to a nation bringing forth good fruit, I have concluded that the Star and Sceptre may spring up from among Celts, in Britain and France respectively. I also said that the claim of the French kings to Jerusalem as the rightful heirs of the throne of David was established by the Templars when they conquered that city.

I hope that at this point I have provided sufficient evidence to show that this story lives deep in the unconscious, from which it can often spring up as an eternal poetic truth. Nevertheless, more historical evidence can be found in Appendix IV.

There is an element to our saga which has passed through this story without being given attention. It may have gone unmentioned, but not necessarily unperceived. It relates to the Shiloh prophecy and the passing of the sceptre. Nostradamus tells us that when the stone is in the tree, 'the proud nation will be brought down'.

From this and other related material, we have an otherwise impossible series of events. As has repeatedly been said, the role of the Star is to establish the Sceptre. Curiously, if I have read events correctly, the British monarchy will collapse during the time of the Teacher's ministry.

Historically, the magi came out of Babylonia. Britain and the world she has largely shaped is what Scripture refers to as Babylon the Great, the whore of Babylon and other terms of disparagement. This same latter-day Babylon is the cradle of the new magi led by the Teacher. If I am correct, this would prove a very typical cycle of convoluted Bible allegory, in which Israel is born of Babylon and Egypt. The underlying principle behind this and what I have termed catastrophic evolution is a simple one, and one known to the ancient world: the concept of positive and constructive imbalance. It tells us that the point of greatest stability is found at the point of greatest instability, this being the doctrine of Eneidvaddeu. We would think of this as critical mass. Without constant movement and disruption, life stagnates.

Book V

24

Cabbages and Kings

The pattern of life in all its many diffuse expressions seems to be best described by the pyramid. Here the vast bulk at the base is gradually refined till it becomes the capstone, which in turn gives expression to, and governs, the entire structure. This Great Pyramid is in turn composed of countless smaller ones, both social and ecological. All such formations have an internal and external structure. They are primarily driven by unification: they need to unify with themselves and with the whole.

Nature takes full advantage of man's urge to colonize and dominate his neighbours. Though it be to our credit that we may despise oppression of any kind, we are obliged to recognize its utilization in the process of evolution. By this method, one tribe or clan will develop its aggressive capability and conquer its neighbours, claiming for itself all stores of wealth and exacting tribute.

Much of this wealth is subsequently wasted; however, sufficient of it is used to create a leisured class which looks to its own education and development and in turn acquires new knowledge, which eventually becomes the property of all mankind. This process being aided by the liberalism which this wealth and knowledge engenders, it in turn brings about the collapse of that empire. Life's processes are no respecters of persons; they look to the common good.

Because man cannot see beyond his earthly life, he is bound to regard it as precious, which, relatively speaking, it is not. Being locked into his time and space encourages his commitment to the natural processes and the development of the human animal.

Until the advent of the British empire, all preceding conquests were relatively local. The transplantation of life from one area or minor pyramid to another had no inherent ecological dangers. But Britain, along with its neighbours France, Spain, Portugal, Holland, Belgium and Germany, reached out to the entire globe. The small but rapacious group of creatures who set out to colonize the ends of the earth were, in bulk, peasants. Had they thrown themselves against their neighbours, as they had often done in the past, the necessary checks and balances would have prevented social and ecological disaster. Pitched against the people of the Americas, the Pacific, Africa and Australia, it proved an uneven contest.

In time, because of the vast trading potential of this empire, the peasant colonists accumulated considerable riches and claimed independence from the by now beleaguered mother country. Wealth does not in itself raise our position in the natural pyramid structure; it is only a vehicle by which this can eventually be achieved if genetics allow.

The early settlers brought with them many species of plants and animals which in their native environment were controlled by the same checks and balances, but which, as exotics, caused considerable environmental degradation. Examples of this are the rabbit, opossum, gorse and broom in New Zealand, the opossum having been brought from Australia.

When the British colonized Fiji they brought labourers from India to work in their sugar plantations. When they left, the Indian labourers remained behind. Again, in the Indian environment these people had their place within the local pyramid. Left in Fiji without checks and balances they have generally become extremely rapacious and acquisitive. When they are pitched against the native population, who historically have little motive for acquisitiveness, it is an uneven fight. Without laws that prevent Indian ownership of land, the native population would have become slaves in their own country. The fault does not lie with the migrants; they simply do what they do best, just like the British who put them there in the first place. It is pointless looking to blame. Nostradamus tells us that a great empire would be 'given' to Britain. The rights and wrongs of these things are out of our hands. Quite logically, the power within any natural force must have positive and negative potential.

When the Fijian Indian community moved to gain power in the legislature, the army, with the backing of the tribal chiefs, took control. At this juncture the Western world threw up its hands in dismay. It did so largely without any understanding of the problems that Fiji was facing. Without making any value judgements, this was and is clearly and simply a matter of a local structure being disrupted by an exotic implant. This we may say is a microcosm of our present global situation, clearly one where the natural harmony has been disrupted beyond nature's ability to correct matters without major upheaval. We can only be absolutely certain that the correction will be made, whatever the cost.

As I mentioned earlier, over twelve hundred years ago a group of people called the Khazars converted to Judaism en masse, possibly to stave off their greedy neighbours. Eventually they were

scattered when the Russians invaded, and we know them today as the Ashkenazic Jews. It is very likely that no group of people in history ever developed commerce and acquisitiveness as they have done. These skills are an essential element in the development of society. They are condoned by nature and should not be condemned by us. I do not refer to race; I speak of the widely differing organisms that comprise mankind.

No doubt, as time wore on, the Khazars forgot their roots and identified solely as the remnant of Israel. Most likely it was not because they were Jews, but simply because they were unfair competition in the commerce of the communities where they settled, that they were discriminated against and forced to move on. This I imagine further generated in them, and the world around them, the idea of the Wandering Jew, punished for the death of Christ. In the mean time the real remnant of Israel, those people accused of witchcraft and heresy, were struggling to survive the Dark Age.

In 1929 the world was faced with the greatest economic depression in history. Despite draconian measures in some areas of Germany to control the economic activity of the Khazars, the community became extremely wealthy and powerful. The country itself was at this time still paying for the defeat it had suffered in World War I. In due course Germans found themselves in dire economic straits. As is common in such cases, they noted that the Jews, as would any rapacious acquisitors no matter what their ethnicity, were further exploiting and gaining from the situation. As history tells us, the Germans do tend to go for military solutions to their problems. The events of this period are a shameful reminder ' of the depths of depravity to which man can reach. Today, the beast of Germany and of the Khazars lives again.

While our Great Pyramid looks to unification, there is an equally powerful force that looks to maintain the independence and integrity of the component structures. Even the various layers within each local body look to their own integrity. Thus we may see lower levels of a local or tribal grouping display extraordinary aggression, not only towards an exotic interloper, but also toward those who intrude from other levels (classes) of the same pyramid.

As early as the turn of the century, Zionism was beginning to assert itself among the Khazars throughout the world. They naturally and reasonably sought a return to Israel, a land they had in reality never known. At the end of World War II the suffering that they had supposedly been subjected to and the sheer resilience of the race

eventually brought about the establishment of modern Israel, a nation that Hitler and the Nazis played no small part in fathering.

The bulk of people who became the first settlers were poor and displaced, but those who had gone as pioneers to the new lands in the Americas, South Africa, etc. had in many cases become very wealthy and, as they do today, supported the fledgling state with gifts of money.

In the United States the Israel lobby became extremely powerful. It established a division between America and the Arab world and then proclaimed Israel as the only friend of the West in the Middle East. This brought ever-growing foreign aid and military resources to Israel from the United States. The most powerful of these lobby groups in Washington is AIPAC, the American Israel Public Affairs Committee. We must also take into account the country's very large and prominent fundamentalist Christian movement, which looks to the Jews as being a senior branch of the chosen of God. The more one looks at this whole situation the more it is seen to be a fantastic comedy of errors. But it is no laughing matter: now that the Soviet Union has collapsed, the situation has become extremely volatile.

If the events of which I speak are of purely earthly manifestation, then my argument has a small but very noticeable flaw. As I have said, it probably did not take many generations for the Khazar people to forget their real origins, which became submerged by their later being the remnant of the Chosen People.

Rabbinic Judaism has long had at its disposal a vast body of cabalistic literature. Even the meanest of scholars would be aware of its existence and prominent role within Judaism. Through the study of these writings, many Sephardic Jews made the leap into becoming truly and genuinely members of the group termed 'a holy people'. These had their blood shed because they were accused of witchcraft, not because they were highly successful merchants and eccentric outsiders. The make-up of the Khazars is such as to make them successful at most enterprises to which they turn their hand. And within the present international community such people and their skills are essential.

I could never believe that the evidence in Scripture regarding Israel would have been missed by many Ashkenazic rabbis. This being so, one must wonder, when clearly there was plenty of time for change, why that change did not take place.

Although the Khazar state may have made a massive and almost

instantaneous conversion, it would have taken generations for the die to be cast. Surely the early rabbis must have seen the inconsistencies. And, if nothing else, they could have done better than labelling themselves the generations of Ashkenaz. But then again there may have initially been more political than religious motivation. My own opinion is that there were and are external forces shaping and moulding human affairs, these being both positive and negative. The outcome of earthly events depends entirely on the capacity of individuals to align themselves with the light. This can only be achieved by the ruthless acquisition of real truth and the rigorous maintenance of the pyramid.

Behind all these events lies a 'time' bomb waiting to explode. The matter cannot be overstated. The Scriptures and the Dead Sea Scrolls are set to make an enormous impact on what has become an already volatile world. Modern Israel is an accident waiting to happen. If the fallout is to be contained, it becomes necessary that everyone concerned acknowledge otherwise unacceptable truths. But such would be entirely out of character for most of us, it is in the nature of man to die defending the indefensible. My suggestion that we face the truth is thus rendered fatuous.

Because of its physical circumstances, modern Israel as a nation is unstable and unpredictable. It holds its own conceptions of a jihad, a holy war. The danger lies not in the simplicity of yet another instance of religious differences in a remote place we know as the Middle East; it is manifest in Israel's power in the United States and the Arab world's awareness of it.

Paul Findley was a United States Congressman for twenty-two years. During this time he displayed absolutely no trace of anti-Semitism. To the contrary, he supported much pro-Israel legislation. In his book They Dare To Speak Out[41] he says of the Jewish lobby (pages 37-38) that lobbyists for AIPAC generally have almost total access to members of the House and Senate and feel free even to call them at home. He explains that they are very professional and are known to have powerful contacts. In many cases, they have the ability to make or break the career of a member of the legislature.

Of all lobbyists, AIPAC is probably the most influential. Much of its strength comes from its thoroughness in keeping records of all House and Senate business. As Paul Findley points out, the power of this pressure group is such that, on 3 October 1984, the House of Representatives approved a bill that removed all trade restrictions

between Israel and the United States. Despite its damaging effect upon US economic interests, the vote was 416 to 6.

With this kind of influence the instability of the Middle East is transferred directly to Washington and then the country as a whole. Inasmuch as the US is now the de facto world policeman, the situation has become far more dangerous than it was, The Soviet imperium was particularly despotic, but its existence succeeded in maintaining a balance and focus of aggression in international tribalism. We should remember that the US bolstered the economy of its enemy the USSR for some considerable time before its collapse.

Many members of the Senate and House of Representatives are intimidated or subservient to the Israeli and American-Jewish lobbies. As we have seen in recent times, American presidents have been more like cabbages than kings. It then becomes probable that the tail will wag the dog. It is common knowledge and a standing joke in the higher echelons of the international business community that the capital of Israel is not Jerusalem but Washington, and that the government of the US is not American but Israeli. In these circles even its street address in Washington is well known.

The Arab countries are oil rich in an oil hungry world and becoming increasingly frustrated with Israel's intransigence and what is reasonably seen as her support by the Great Satan. The West has thus far managed to keep the Arabs divided against themselves. Strangely enough, though Saddam Hussein was made to appear so evil during the Gulf War, he remained in government because he is one of the few who is able to control the more extreme factions in the Middle East. Furthermore it is an extraordinary coincidence that, though the West stands foursquare on the side of democracy, light and truth, an enemy of the Zionist state is one we are taught to hate. Yet it is more often Israel that stands as the stubborn aggressor. It is yet another coincidence that the Arab countries have thus far managed to stay reasonably clear of the grasping hands of the international bankers. With United Nations' sanction, the United States is at present bleeding Iraq dry. Sooner or later the Middle East must explode.

Though supposedly enlightened, the Christian West is historically Islamophobic. Its inhumane inaction in Bosnia clearly evidences this — a fact obviously not missed by the Islamic world. Furthermore, Russia's determination to survive, and her history as Europe's first line of defence against Asia, make her an unpredictable quantity. More than seventy years of Communism have

succeeded in creating a people left hungry and stripped of moral values. Their pyramid structures have been utterly decimated. Islamic fundamentalism is not only to be found in the Arab countries, many former states of the Soviet Union have strong Islamic components. Some of these have direct access to nuclear weapons, and they are as likely to use them as anyone else.

In my opinion, quite contrary to what we would like to believe, man is still predominantly an animal, made dangerous to the world and himself by his achievements in the modern sciences. We have yet to evolve into the species we think of as humanity. These 'Tomorrow People' will not behave as we do; they will not be allowed to and generally should not want to. We are all potentially these Tomorrow People; we are not limited or excluded by race, colour or religion. We can only exclude ourselves if we fail to make the leap of consciousness that will be a trademark of Homo novus.

Since you have reached thus far into this text, I must assume that you, like I, are concerned with rising above the common, all-encompassing preoccupation with food, shelter and procreation. (But let me add that, for myself, these are not entirely without merit.) What I am setting down before you is, quite simply and without pretension, all that I have found. And I do so believing it to be extremely important. I am convinced of the certainty of events that will occur in the near future. As I see matters, they are irrevocable and unavoidable. But I believe that, as individuals, we have the power to write our names in the book of life. And in so saying I do not speak of religious conversion.

Contrary to popular belief, Orwell's 1984 is not behind us. It is ahead of us. The contents of this book, seen in relation to the world's socio-political situation, both past and present, paint a horrifying picture of 'that which must shortly come to pass' — not in a religious sense, but as a logical product of cause and effect.

It is extraordinary but true that in today's world, with instant global communications, you and I know much less of the events that affect our lives than did our ancestors who lived their entire lifetimes in small villages. While you preoccupy yourself with improving the lot of yourself and your family, there exists something much more powerful than you which is planning to reduce you and yours to slavery. The cyclops that you watch while you take your rest from your labours has been specifically designed to weaken and subdue you into moronic indifference to your own fate. Behind the news there is a fall of events of which you will

never be told. A small, powerful and unseen group of people with a demonic desire for power are working to establish a global empire under a universally appealing messianic leader. They even choose the politicians that you vote for. And if those little men do not obey them, they are simply replaced.

Slowly, the vice is turning. You have been anaesthetized and made indifferent by the little mechanical toys with which you play, and which will in due course be taken away. Almost certainly, by the end of this decade Israel will have rebuilt the Temple, and with the military power of the United States will, under one man — probably the most evil and demonic who ever lived — establish a one-world government which, most likely, will bring about the death and destruction of you and your children.

To demonstrate how much these events are 'at hand', the following is a clear example. It paints a picture of a future you cannot avoid. Your first step to salvation is to act in the manner of a man: to shed your sloth, gird your loins and sharpen the weapon that is rusting on your shoulders. Death is life's only certainty; your only choice is whether you live and die as a man or a dog.

In a recent publication privately circulated by an American Jewish pseudo-Christian organization based in Abilene, Texas, an appeal was made for the rebuilding of the Temple in Jerusalem. The document petitions world leaders to encourage this rebuilding on the principle that it is the only way to bring about world peace. These astute Bible scholars appear to be at odds with Daniel 9: 25-26:

> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
>
> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

The report states that engineers and surveyors have found that the foundations for the building of the Temple detailed by Ezekiel are already in place. These take account of the existence of the Dome of the Rock. As in Ezekiel 40: 19, the pavements only extend to the north and east; the pavement of 100 cubits (approximately 175 feet) to the south — where the mosque stands — is omitted,

there being only a separating wall in its place. This extraordinary claim, if proved, would suggest that the ancient builders of Jerusalem anticipated the existence of the mosque, or that the Templars may have had a hand in the work. This would certainly explain why Freemasons claim that it was they who built Solomon's Temple. It is thus argued in the report that it can be built next door to, and without destroying, the Dome of the Rock.

It is likely that Israel is at present negotiating this possibility with the Arab world. And who among the devout Christians and Jews throughout the globe would not want to contribute to this monument to religious blindness and human suffering on a scale beyond anything we have ever known?

'What can I do?', you ask. More than you realize. Simply educate yourself and act upon what you learn. Do not leave the education or entertainment of your children in any hands but your own. Decide for yourself if you are to be free and have human dignity or if you will simply be a beast fed through the bars of his little suburban cage. If you do not take total control of your life, someone else will; and you will live to regret it. The world that you knew is dying and a new one is being born. Your commitment to it is best expressed by a commitment to truth and the abandonment of delusion. In this time of upheaval and change, fear and cowardice are punishable by death. Sooner or later you will be forced to choose between dying with the old or rebirth with the new. The time of the captivity of the meek has ended; the moment of the destruction of the weak has begun.

Religion uses terms like 'sin' and 'guilt', and it tells us we must set the love of God above all else. If we see sin as being behaviour which an animal cannot control, guilt then only becomes applicable to our failure to evolve to the level of loving the God within, who makes us angels risen above the beast. Our evolution and its relationship to the second coming of Christ can only happen through individual commitment to the elevation of self.

As far as the future is concerned, no doubt our present United Nations is a dark foreshadowing of an international state — not in any way a new form of colonialism but a unification of mankind filled with the potential for saintliness. But this, as I have indicated, and as seems to be the nature of things, will be preceded by a very dark shadow — one generated by the historical materialism that has led to the prominence and power of the Khazars in a materialistic world. But the spiritual one that follows this shadow —

the real world — will be committed to individual freedom and the strict rule of law, two elements which cannot be separated. At present we do battle not with each other but with the God within us. Ultimately it is not a question of ethnicity, though ethnic integrity must be rigorously maintained. Tribal and cultural individuality is essential; unity is only found in diversity. There is but one God and we are all His children. The final distinction is between Man and beast.

Some idea of the fall of events in the immediate future may be obtained by turning again to Nostradamus. Among his writings there are two letters: one to his spiritual son, the Teacher, and one to the Christian King Henry of France, the Sceptre. As best the events can be understood, the Apocalypse gets under way with the arrival of the third and final Antichrist in '1999 and seven months'. The seven could be July, the seventh month, or perhaps September (sept = seven).

In his letter to the Teacher he makes the following points:

1. His son must interpret his prophecies 'for the benefit of all mankind'.

2. There is to be a worldwide destruction which includes the Noacian flood, in which 'hardly any land will not be inundated, and this will last until all has perished'.

3. This is to be preceded by a worldwide drought, which has already begun to establish itself. It is combined with, or followed by, a heavy fall of meteorites.

4. The monarchy is to return and begin the Golden Age after a long period of republicanism which Nostradamus seems to see beginning in 1732.

5. War is to affect the entire globe.

In the War Scroll, the greatest part of the army of Satan is the Kittim. This name has been a puzzle to Scrolls scholars, who have yet to find for it a satisfactory identification. Most weight has been given to contentions that they are the Romans or the Cypriots, but little evidence is offered to support either hypothesis.

Because the War Scroll is discussing an apocalyptic war at the end of the age, 'Kittim' must be a symbolic name. While it is not likely to give up its secret easily, it does nonetheless present us with a clue. And perhaps the answer has, after all, been staring us in the face. One ancient group of people with a very similar name was known to the Egyptians as the Kheta; Homer calls them the Keteioi. It turns out that these Hattic people, as they are called, are

none other than the Hittim — Hittites — of the Old Testament. Again, the name is very much the same. In the Bible they have no particular significance other than that they were one of the groups which, according to the story, were displaced when the Israelites took over Palestine. But when we look at their origins we may well be on the track of something very compelling.

The Hattic people were of Turkic stock. They take their name from the city of Hatti in central Turkey, now known as Boghazkoy. At around the middle of the third millenium BCE the inhabitants of eastern Asia Minor were an Armenoid type who, at the end of the third millenium, were conquered by and assimilated with Indo-Europeans. As was the case with the conquest of the Edomites by Israel, these conquered tribes eventually proved more resilient and more aggressive than their conquerors.

There are strong parallels here with another group of whom we know. The Khazars were also of Turkic stock, they have been — in some respects — wonderful assimilators, and they have also proved far more resilient than the various groups that have conquered them over the centuries, to the point that they are now poised to take economic control of the world.

Scripture obviously sees the final conflagration as being a war between two competing Israels. It seems reasonable to posit that the Kittim/Khazars are the false Israel who follow the Antichrist.

In his letter to the 'most Christian king of France', Nostradamus may be interpreted as saying the following:

1. The events he covers run to 'the beginning of the seventh millennium', this being a little after the year 2000 CE.

2. At this time, the adversaries of the true Church of Christ begin to multiply.

3. The Antichrist makes war against 'the royal person' of the Vicar of Christ. He makes war against the Sceptre.

4. This is to be preceded by the darkest solar eclipse since the creation of the world.

5. The dating of these events seems to be set by the prophecy that in the month of October (1917), a great revolution is made. This gives rise to the 'New Babylon, a miserable prostitute large with abomination'. Thus, according to Nostradamus, the Soviet Union lasts for 'seventy-three years and seven months'.

6. The collapse of the USSR is followed at some stage by the advent of the Teacher 'from the root that has been barren for such a long time'. He 'will renew all the Christian Church. Then shall be

great peace and union between some of the children of races long wandering and separated by diverse kingdoms.'

7. All this will then be in the power of three brothers, the Sceptre, the Star and John the Baptist. The youngest of these, the Sceptre, will uphold the kingdom after the oldest, the Star (Teacher) has established it with the community already gathered by John.

8. Nostradamus refers to 'the branch long barren'. This is Coma, who is mother to the three brothers. He says there 'will proceed one who shall deliver the people of the world from meek and voluntary slavery'. This refers to submission to the idol Jesus and false religion generally. He indicates that the Branch/Sceptre will lead a war to free his people.

9. This process of change sounds as though it will be slow and stumbling. He says of the new Christians, 'and the senior men of the Church shall be put back from the love of God and many of them shall apostatize from the faith'. This must refer to the works of the Liar and the unfaithfulness of New Israel as recorded in the Old Testament.

10. I find Nostradamus extremely hard to interpret correctly, but there is no doubt that, while the new Church is growing and its fame is spreading, it is often split from within and persecuted from without. Added to all this confusion is Arab expansion, which seems to begin in 1999. The key to interpretation of the timing of these events seems to lie in the fact that Nostradamus makes some very obvious blunders in his dates from Scripture and then insists that he 'cannot err'. He obviously knows only too well that Noah, Jesus, David etc. are one, but keeps dangling very meaningful numbers before the reader's eyes.

No doubt the cataclysm described in the vast body of eschat-ological literature can account for the destruction of a large portion of wicked mankind. For example, at the end of column VI of the Hymns Scroll, we learn:

> The scourging flood when it advances Shall not invade the stronghold.

The stronghold is the temple/tree. But one must wonder how a relative minority are to conquer the world. It must, of course, be by God's will. In an earlier verse we find the tree with an entirely new dimension and a means by which God may achieve this purpose, when the tree itself becomes a weapon of war:

> And then at the time of Judgement
> the Sword of God shall hasten, and all the sons of His truth shall awake
> to [overthrow] wickedness; all the sons of iniquity shall be no more. The Hero shall bend his bow; the fortress shall open on to endless space and the everlasting gates shall send out weapons of war. They shall be mighty
> from end to end [of the earth and there shall be no escape]
> for the guilty of heart [in their battle]; they shall be utterly trampled down without any [remnant].

We have seen, time and again, that much of the history of the last two thousand years either has been an unconscious expression of long-lost truths or has at least been influenced by these realities. It seems to me preposterous, but the question needs to be asked: Is it possible that much of science fiction and fantasy writing is an expression of what we see in the above? Did John Wyndham find his triffids in the same unconscious elements as H. G. Wells saw a war of the (inner) worlds? Should we see, in much modern fantasy, latter-day prophetic writing? If taken literally, the above suggests events which only science fiction writers could imagine.

In the above quotation from the Hymns Scroll it is said that the fortress will open onto endless space and weapons of war will issue from its gates to every part of the earth. This statement is evocative of the common apocalyptic idea of fire raining down from heaven. Should we interpret this as meaning that the angels will hijack the American Star Wars weapons system and use it on mankind as a whole? Certainly this new-born remnant of Israel will need all the help it can get, but the idea is preposterous.

There is, however, another more fantastic 'guess' to be made. Homo novus, as has been said, is a new and more highly evolved species. Is it remotely possible that the strange but intelligently moving objects (UFOs) that appear in our skies with greater and greater frequency are there to achieve two objectives? Firstly, they might in some way be helping with and promoting the evolutionary process. Perhaps the appearance of crop circles is a part of this

process: the circles themselves could well be mathematical puzzles designed to exercise the minds of these tomorrow people. Secondly, these strangers in our skies might well provide the fire power that the Hymns Scroll speaks of and which may be such that all the earth's major cities might be razed after selected individuals have been subconsciously told to leave.

As has happened throughout human evolution, the succeeding species has always engaged in the total genocide of its predecessor. The Bible has numerous passages where God is telling the invading children of Israel to leave no survivors, and the Scrolls are totally supportive of the idea. The Talmud is even more specific. It has a number of names for non-Israel, the most common being Goyim, 'Gentiles' (actually 'nations'). Others include Edom, Kuth-im, Nokrim and Apikorosim. The following are a few examples of how this new species is to treat the nations:

Reference

1. Kerithuth 6b. Israel is human, Gentiles are not.
2. Makkoth 7b. It is no crime to kill a Gentile.
3. Orach Chaiim 225,10. Gentiles are likened to animals.
4. Orach Chaiim 330,2. Gentile childbirth is not to be assisted on the sabbath.
5. Pesachim 49b. It is permitted to slaughter Gentiles on the sabbath.
6. Zohar 11,43a. Gentiles are to be exterminated.
7. Zohar 11,64b. The Gentile birth rate is to be put into decline.
8. Hilkhoth Akum 10,2. Gentiles who will not cease idolatry must be slaughtered.
9. Sepher Or Israel 177b. It is no sin to kill Gentiles.
10. Abhodah Zarah 26b. Gentiles to be slaughtered.
11. Babha Bathra 154b. Gentile property automatically belongs to the first Israel claimant.
12. Iore Dea 154,2. Gentiles are not to be educated to the level of a tradesman.
13. Iore Dea 337,1. Gentile slaves are likened to beasts of burden.

These are but a few of countless references that indicate the annihilation of one species by that which has superseded it. Unfortunately many present-day Khazar Jews believe that after the coming of their Messiah it will be their religious duty, as the chosen of God, to carry out the injunction to utterly exterminate the Gentiles. From our humble beginnings in Australopithecus

africanus, this is an event that has occurred many times in our evolution. One must then wonder if awareness of these events has been slowly and inexorably rising in human consciousness as the time draws near.

The 'gentle Jesus, meek and mild' image of the Bible peddled by the Church at Christmas belies a reality that the Scriptures promote ethnic cleansing on an unimagined scale. Four hundred years from now — according to Daniel — humanity as we know it today will cease to exist. It will be replaced by higher beings which, although sired by us, will have little in common with their predecessors. But consider the implications of this doctrine in the hands of a modern Israel powerful enough to declare war on the world. It is a recipe for unimaginable disaster.

In one sense it would be safe to say that a substantial number of the mysteries in Scripture were not put there by God or the scribes. They have been created by those who have progressively mysteri-orized these writings by building a religious edifice based on misinterpretation, which has been progressively compounded. But then, the notion of the Bible being addressed to the future humanity would have been beyond the comprehension of our species. The real miracle of modern Christianity is that it convinces its followers that they will be spared the wrath that is to come. As an example, I Thessalonians 4: 13-18 is one of the bases for the concept of the 'rapture'. It says in verse 16 that those who are asleep (the dead) will be called up. Verse 17 reads:

> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

As mentioned earlier, the pillar of cloud is the pillar of stone, hence being 'caught up in the clouds' could quite reasonably be seen as an allegory for passing through the stones. But the operative word here is 'air'. Were the scribe speaking of being in heaven 'with the Lord', he would have used the word 'ouranos', but he uses 'aer', the stuff that we breathe and birds fly in, and thus, in the literal sense, has the saved in perpetual suspension in the sky. This passage then describes passing through the stones in the spirit. But it all gets much more serious than this. The word 'Gentile' has come to mean Gentile as opposed to Jewish. Not so: in Scripture the Jews are sometimes Gentiles. But then, even this statement is

incorrect. The fact is that there is no word in Scripture which can be translated 'Gentile'. The word itself is Latin — 'gentilis'. The Hebrew 'Goy' and Greek 'ethnos' are collective nouns which in the singular mean 'tribe' or 'nation'.

'Goyim' and 'ethne' are the plural form, meaning 'tribes' and 'nations'. The Latin 'gentilis' refers to other nations as opposed to ours. Thus a Roman speaking of the gentilis would refer to non-Romans, and this would include Jews. Equally so, an Englishman might use the word to include Romans. Likewise, a Jew might speak of gentilis and include Muslims and Christians. The words 'goy' and 'ethnos' are used in the following passages in Scripture to describe Israel and the Jews:

Genesis 12: 2	Genesis 35:11	Luke 7: 5
Genesis 17: 4	Genesis 48:19	John 11: 48
Genesis 17: 5	Isaiah 1: 4	John 11: 50
Genesis 20: 4	Isaiah 10: 6	Acts 24: 2
Genesis 25: 23	Jeremiah 31: 36	Acts 24:17

But what about the word 'Jew'?

'Jew' is a modern derivation dating from 1175; Sheridan, it seems, introduced it into English in The Rivals. Shakespeare referred to the Tewe', this being a derivative of the New Testament Tudaeus' (Latin) and 'Ioudaios' (Greek). The biblical Jews were nothing more than the inhabitants of Judea, who appear after 536 BCE. It is a tribal name, and does not apply to any other Israelites. Accordingly, the biblical Jesus is not a Jew but a Galilean. Thus, the modern term 'Jewish' and its derivation actually exclude most so-called Jews.

If we, today, make a division between Jews and Gentiles, we should not in any way relate this to Scripture, where in New Testament times the Romans might quite legitimately have referred to the Judeans — true biblical Jews — as 'Gentiles'. Furthermore, Semites are the descendants of Shem, and this term describes the Arab peoples. Modern Jews are descendants of the Asiatic Khazars. The land of Palestine was, when occupied by Rome, actually and ironically primarily Edomite. It is then quite correct to say that Israel's and world-wide Jewry's antipathy to the Arabs is anti-Semitism. The apparent nonsense of my postulate is only indicative of the flight of fancy that establishes the opposing view.

These few illustrations will show how far removed modern religion is from the Bible. It is ridiculous to take this new belief

system back to the book and have it justified and rationalized therein. Thus it may be reasonably argued that so-called traditionalists have strayed well away from original scriptural beliefs and concepts and that the interpretations found in this essay are, in fact, fundamentalist.

The following becomes abundantly clear. From the outset, traditional Christianity and modern Judaism could not even begin to comprehend the complexity of the Bible and, for their own convenience, progressively moved away from it. But then, they were never going to, because it had been aimed over their heads. It was consigned to what I have termed 'the tomorrow people', who would understand with ease. The Teacher is then the first of this new humanity, and this becomes obvious in verses such as John 14: 12, where Jesus the Teacher says:

> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

We might translate this as saying: Why marvel at me when, as the spirit of the age awakens your feminine, you will achieve greater than I? Which is to say that Jesus is only the first and relatively inept individual member of this new wonder-working humanity.

In this instance we have another indication, from the prophet's mouth, that this latter-day mystic is not divine; only the first among many. But this raises the question as to whether we are speaking of a spiritual evolution alone, or whether it is the result of a gene pool that has survived from the time of the ancient priests. But then, if such a pool existed at that time, why could not Israel have gone through this process thousands of years ago? Perhaps it needed further adjustment. Interestingly, people who claim to have been abducted and taken aboard the foreign vehicles which appear in our skies have often said that they were subjected to medical examination. Perhaps there is some relationship here to the development of this new human strain.

But this is all 'perhaps...', and it is so because our intellectual resources are being wasted specifically with a view to avoiding the truth. Most of us accept that reality extends beyond our three-dimensional perception of it. We term the extrasensory world 'occult' and 'mysterious'. The fact is that we do not know because we do not want to know; and this, sooner or later, will be our

undoing. To illustrate my point, it would be safe to say that this book probably contains one of the largest collections of extraordinary claims ever made in one volume. Yet, somehow, they seem to have a ring of truth; and you will likely admit that the author seems eager to keep his feet fixed firmly upon the ground. One could certainly not say he has lost touch with reality altogether. This being so, and if we presume that this work is not totally wrong in its conclusions, the question arises as to how far the world is now removed from reality.

Look up to the sky and observe those millions of Mary Poppinses who clearly have neither wings nor parachutes. And if even one of their number has a map or a compass, do any of these poor beggars know how to read it? And if one of them could, would any of them have the wit to follow this righteous teacher of reality? How bad must your world become before you will take the trouble to save yourself? Is what you have at the moment such a wonderful prize? Do you somehow imagine that you can hide from the death which, at this moment, is lurking at your door? Look up into the sky.

But then it becomes clearer and clearer that that which has been expelled from the conscious mind has expressed itself subliminally. This repression of the feminine has more than once given rise to false ideologies.

Nazism had a profoundly occult centre which for the Germans made it a religious rather than political movement. Until the day of Communism's collapse in the USSR, children in schools were daily taught to love and revere Grandfather Lenin. Christianity has absolutely no monopoly on false religion. What we are seeing is purely and simply primitive tribalism: human beings running in packs, manifestly more vicious than dogs, primarily because of the absence of the balancing and civilizing lunar force which we described by the number 1080.

Deep inside us all lies the lust for blood, very clearly a substantial part of both male and female sexuality. Until this beast is bred out of us there will never be peace. The alternative is that it must be rigorously controlled until, as we are told in the Scrolls, all the times of darkness are ended.

And it is here that we may find that total feminine understanding, the Weltanschauung of the events I have outlined in this book. Just as the first thoughtful primitive man began to see and truly understand human nature, his descendant, the powerful priest, did so much more. Where we began looking at religion through its ancient

documents, and I suggested all manner of strange possibilities, we inevitably reached the point where these writings deal with the human condition. Unravelling the mysteries of Scripture is in itself an academic exercise. It will ultimately only be of interest for a limited number of people. Proving that you can get blood from a stone changes nothing; understanding that these ancient texts go far beyond religion and time, and speak eternal truths, is essential. Christianity has proved itself an extremely useful holding pattern. Without it or something like it in our time, the beast within might have manifested itself much more cruelly than it did. But that age is now coming to a close. It is time for a new beginning.

Transitions cannot occur completely bloodlessly. The universe cannot change gear without major upheaval upon earth. A mother cannot give birth without spilling her own blood. As Jesus says "These things must surely come to pass'. This then leaves matters in the hands of the individual. Be he Christian or Jew, he must look to his own survival. Cosmic consciousness, becoming one with the Divine, can surely never occur while he denies the reality of his darker self. One cannot defeat an enemy whose existence is denied, particularly if one hides him behind a curtain of false beliefs.

We have every reason to suppose that the future of mankind right here on earth is only just beginning. If the evidence is to be trusted, unimagined peace and happiness await us and our children. It is entirely up to the individual to beat the sword within him into a plowshare. Until we learn the eternal lesson that we change the world only by changing ourselves, all wisdom and hope are lost to us.

If the word 'God', which we use to describe the Eternal, the Unbegotten, He that ever was and ever shall be, were more akin to the word 'reality', perhaps life would be much easier. God is surely that ultimate and perfect truth and reality. Our walk toward Him must begin with our staring directly at truth within ourselves. Man may in this age have been made in the image of the Jesus beast, but in the new world he will be made anew. The transformation cannot occur — we cannot ever hope to know the Creator — unless we acknowledge the beast inside us all. Not until we have bound that old serpent in chains, not until we have faced and slain the dragon who guards and hides it from us, can we drink from the cup of the Holy Grail, which holds within it the blood, the sweat and the tears of a living man they called Jesus.

Interestingly, for such is the nature of things, when the Teacher

makes his appearance it is the realist who will recognize and accept him. What the Scrolls term 'the fearful and unbelieving' will damn themselves primarily because they fear to face reality and accept its consequences. Can there be any other explanation for the mess the world is in and the horrors that lie ahead of us? Is it correct to speak of the 'real world' when it is clearly a product of our avoiding reality?

Conclusion

Let us simply list the statements made in this section:

1. The structure of societies and of earth's ecology is analogous to the Great Pyramid.
2. Modern Israel has growing economic and political influence over an increasingly powerful United States.
3. There are plans afoot to rebuild the Temple in Jerusalem, and this accords with prophecy of a coming Jewish Antichrist who, with the Zionist state, will rule the world and then bring about its destruction.
4. The mass killing of inferior mankind could well involve what have come to be known as UFOs.
5. The terms 'Jew' and 'Gentile' are meaningless in the present context, and are not scriptural.
6. The true Jews/Israel are an evolved humanity which is yet to manifest; then there will come a division of these and the Gentiles, the latter to be annihilated by the former.

These points will be expanded in the following sections.

The reader has probably long since begun to puzzle as to how any one book could contain such a collection of extraordinary claims yet, strangely, maintain an apparent coherence and ring of truth. My response to this is: Very, very simple. Look into the history books. There you will find, among those who shaped the arts and sciences and who are remembered today as heroes, a disproportionate number for whom the contents of this book and its standpoint would have been quite unremarkable. One very recent example is the poet and mystic W. H. Auden, who begins his poem 'The Old Man's Road' by thumbing his nose at the Church and its wooden idol:

> Across the Great Schism, through our whole landscape, Ignoring God's Vicar and God's Ape...

Could it be that it is your world, your thinking and your life that represent the true insanity? And, if this is so, what are you doing about it?

Matters of Interest and of Consequence

The book you are holding before you is the sum total of one man's search for truth. But, one may ask, what is truth? That the question should be raised implies that it is now lost to us. I am one who insists that actuality is singular. If we set any supposed veracity in juxtaposition with another, then quite clearly at least one of them must prove to be false. Ultimately the only surety of a truth is its ability to survive reality and its subsequent usefulness therein.

We might also ask ourselves if the author has the qualifications for the task he has undertaken. Well... if I compare myself with the countless eminent scholars who would argue that my position is ridiculous and that they are the only spouters of truth, I am happy to say I am totally unqualified. But then we should wonder about the motivation that would drive a man to such arduous labour as would be required to produce a book of this kind.

Quite simply, I measure my entire life by its degree of self determination; in my own mind the measure of a man is his degree of willingness to fight for his right to think unmolested. I believe myself arrogant and brave (foolish) enough to fight the Devil unto death for that right. And why not? Without freedom, life is worthless.

Now, though it be a truly great treasure, and the scarcest commodity on earth, the more that freedom is shared the stronger is its value and the greater is its currency. Though it may seem an absolute contradiction — and I do not expect anyone but myself to understand this — I found my greatest measure of liberty when I invited my total subjugation to God and slavery to the spirit of Christ. No man can win and taste, by his own hand, the incredible sweetness of the independence bestowed by the Creator.

The above is neither a public confession nor an attempt to win converts. Our individual beliefs are strictly our private affairs, and this is an intrinsic aspect of that same freedom.

The following few autobiographical details pertaining to the origins of this book will give the reader some idea as to the elusive-ness of so-called truth and reality and the dangers of being free.

How many times, I wonder, can a man love and be loved in one lifetime? How often will he hold the delicate flower of love, be dazzled by its colour and beauty and fill his nostrils with its sweet

perfume? Later, the romance is lost as the flower is crushed and only the fleshly thorns remain; too great a knowledge brings disillusion. True love falls victim to the flesh, but is what inflames a man's passions the source of true love or the means by which the flower captures his seed? Can something as delicate as a rose be so cynical in its mindless determination to keep life captive in the world? Can it be that the victor is the vanquished and to the victim go the spoils?

In similar vein, I look back upon the books I have known and adored, those that I have held, caressed and entered. Each one gave of its essence, surrendering to me unconditionally; but I am mindful that each of these was something of a literary femme fatale who would have as easily given of her innermost self to any man who could pay the price these whores of wisdom have imprinted upon their backs. But for all that, there were some I knew as few men have known them. One or two surrendered to me much more than even their mother or father had realized was living within them. A sentient man's life is solely a search for perfect love. After countless literary debauches for which I have at last been brought to book, a vita libra filled with these promiscuous paper roses, I think only my first love was my one true love.

We first came together over a bottle of wine of very questionable quality. It was in the wee small hours of morning, at that time when the spirit hungers. At the conclusion of our encounter I was intoxicated, not only with the wine but also with my beautiful companion. Sodden with drink and drunk with love, I wrote an ode to my new-found inamorata.

The last verse of that poem is quoted at the end of the last chapter of this book. It is a mystery to me that as a young man, knowing nothing of and caring even less for the Bible and its hidden mysteries, and having consumed a bottle of what was surely the least of the gifts of the grape, those words should issue from my pen.

The name of this object of my love sometimes escapes me, miraculously as she has appeared; often she has been no more than a dream. But then clarity returns: she is The Little Prince by Antoine de Saint-Exupery.[42]

Ah!, you say, I loved her too.

Yes, my words were inspired by a little golden-haired boy who loved a rose in a story told in a children's book. He had left her behind in his home on asteroid B-612, which was no bigger than a house.

My poem was a synopsis of The Little Prince. A glance at it will show that it is an encapsulation of The Thirteenth Stone, the rest being only a commentary that I added when, sadly, I became a grown-up. Somehow it seems that all things are set within the circle; there is nothing new under the sun. But the verse was only a reminder. We need to go much further back.

My memories of childhood are few, but there is one that is as fresh as though it were from yesterday. I was about seven or eight years of age and sitting on the front doorstep of my home, which was some ten minutes' walk from the old city of London. As I hugged my knees, I watched the busyness of the street — people hurrying upon errands of consequence, parcels delivered and collected, the postman emptying the big round red postbox, his hand filled with a bunch of keys and his little red van endorsed Royal Mail in gold lettering. Then I heard myself say in my mind: This will all be gone soon, destroyed because it is wrong. The thought came from nowhere, but it was one of extraordinary power, for where there were buildings I could see open grassland and trees. All things are set within the circle; there is nothing new under the sun.

The narrative of The Little Prince begins with the author's story of his experience as a child when he commenced his first ventures into art. The grown-ups seemed unable to understand his pictures: for example a drawing of a boa constrictor after it had swallowed an elephant appeared to them as a hat. So he set aside his sketches and never again discussed important things with grown-ups. He simply indulged them in their concern with things such as neckties, politics and other such matters of consequence. He noted with considerable sadness, as have many of us, that grown-ups will speak of houses and their monetary value but never mention the roughness of the stones or even the flowers that grow in the garden. Their concept of beauty lies in material values. Such people, the author says, are to be avoided.

This beautiful little golden-haired boy was very wise, and those who loved him came to know wisdom. In his short time on earth he made a friend of a fox, who told him that his love for his new companion would be as though the sun had come down to shine on his life. Having tamed the rose, he tamed the fox, knowing full well that if you tame someone you are responsible for them.

Back on asteroid B-612 the little prince loved to watch sunsets. His world being so small, he could observe them for long periods; he had only to move his chair occasionally.

It is noteworthy that the first astronomer to register the asteroid that the little prince called his home was Turkish. Reporting his find to a world congress, he appeared before the august gathering dressed in traditional costume. His discovery of asteroid B-612 was not accepted. Then there was a coup in Turkey, and the new dictator promulgated a law requiring that any person going overseas on official business must wear western dress. The man presented his findings to the astronomers' congress again the following year, dressed as his ruler stipulated, and received great plaudits for the discovery. This is so very typical of grown-ups.

It is believed that the little prince made the journey to earth by taking advantage of the flight of a flock of wild birds. I personally believe that these were flamingos, for I have seen them in flight and only they would be a fitting escort for the little golden-haired prince who came to earth to find a friend. The means by which he took his journey home again was to receive the bite of the golden serpent. Nostradamus says the Teacher was shot in a golden cage, which amounts to the same thing really.

Had it not been for Antoine De Saint-Exupery, I would never have made the acquaintance of this wise little man who knew well how dangerous baobabs can be if you do not root them out when they are small. I have since been very careful to take this advice. Children, watch out for the baobabs: they will grow so big that they will shatter your world.

My first meeting with this precious little man was many, many years ago, and I have not seen him since. Sometimes in the early hours, when writing becomes a very lonely business, I step out into the warm night air of the back yard of my home in Fremantle. Occasionally I am drawn by the sound of a galah, whose mirth betrays the knowledge of a secret the grown-ups would never understand. From time to time I walk to the beach and stand upon the ramparts of an old fortress prison listening to the sea as it whispers to the sand in the dead of night: secrets, profound secrets of the deep.

On such occasions I look up into the perpetually clear night sky spread over the city and the ocean, so close one might walk through it into the vault of heaven. Looking up, I am ever hopeful that I might catch a glimpse of the little prince's secret star, that stone in heaven that is his home. I have yet to find it, but when I leave I always wave. I know my little friend has not forgotten that when you tame someone you are responsible for them.

On such nights, when the spirit will not be stilled, when there is a yearning for something intangible, only just out of reach, I ponder a mystery I shall never resolve. Thanks to my encounter with the little prince, I know that I am truly a man, and as a real man I shall never set aside childish things. But my rational mind forever asks the question: By what means did my little golden-haired friend reveal to me the mystery of the stone in the tree? Surely I would have remembered his telling me about his rose who was born at the same time as the sun.

Or is it that such great truths are seeds planted in the heart? Antoine met the little prince when his aeroplane crashed in the Sahara Desert. He was short of water and very concerned with matters of consequence; he had no time for being a friend. Later this little man, who would never let go of a question, gave him the water of life.

As I walk at the edge of the sea, on one side is the great expanse of the Indian Ocean and on the other the expanse of the Australian desert. How is it that this little man moistened my parched lips with aqua vita from heaven? Did he come to me when I lay close to death in the sand, or is all life an illusion?

But I cannot doubt my own conviction that the little prince was a real person, that he is not a stretch of my imagination. As Antoine points out, the proof that he existed is that he was charming, that his laughter was like a peal of bells and that he was seeking a friend. If anyone is looking for a friend, that is proof enough that he is a real person.

My nocturnal perambulations are probably my busiest times: so much is happening; so much data has to be processed. I find myself at Fishing Boat Harbour, where the lights on the little boats make it appear as though the stars have come down from heaven. I think of the little prince and wonder about a man called the Star of Bethlehem and how he will lead the wise men to the birth of a miraculous child who will save our world from sorrow: the son of the sun, the child of Gaia. Sometimes I think that Gaia is not separate from us; we are an intrinsic part of her. It is we that will give him birth and life. It also seems to me that man is not killing his mother. That's impossible. He is committing suicide. Is this why Gaia and the sun will send us a Saviour, a star-born man? Perhaps each of us is a microcosmic Mandelbrot set made in the image of a vast Mandelbrot universe. Numbers are its composition; there is order within and chaos surrounds it. But even this does not resolve

the question that has been posed, one which only the reader is qualified to answer.

If the sum total of The Thirteenth Stone comprises a few lines of verse inspired by a children's book and all the rest is commentary, is this volume, then, an inspired truth or a remarkable fiction?

It may well be the case that at this point your response to all that I have told you is 'So what!' If so then the task left to me now is to try to demonstrate that the contents of this book are neither academic nor flights of fancy. I need to convince you that they point to imminent life-threatening situations. In so doing, I shall leave myself open to criticism as to my motives; hence the above brief confession. That I should be criticized is a matter of complete indifference to me, but that which follows could well devalue my perceived motives and my subsequent arguments in your view. I simply say that I am drawing your attention to the baobabs.

The game modern man has been playing has pretty well come to an end. More realistically, we are simply at the end of one of the great cycles of time. That which must be, will be; the prophecy will be fulfilled come hell or high water. We need not debate this; you must see it as well as I do. But I do not believe for a moment that we are all doomed. On the contrary, for many of us it is a new beginning. Accordingly, I address myself solely to those with eyes to see and ears to hear; I am otherwise deaf, dumb, blind and utterly indifferent.

Those believing themselves to have saviours other than pure truth are, to my mind, a lost cause. Simply look at the incredible things they believe, then show me the man who can help them. They have, in fact, become the oppressors of those who would choose reason. Further, it would be foolish to presume them hapless innocents when, in reality, they are dangerous and vicious beasts of substantial cunning. What they have done, are doing and hope to achieve is demonic and unforgivable. It began a long time ago and is now coming to completion. The objective is power and total dominance effected by global control of the financial system. Money is the sole and simple means by which everyone and everything can be controlled; religion cannot compete here. As early as 1790 Mayer Amchel Rothschild, history's greatest banker, said: 'Permit me to issue and control the money of a nation and I shall not care who makes its laws.'

After investigating not only prophetic literature but also many major myth cycles I have arrived at a very definite scenario. I should

also point out that, as of this moment, most of the pegs of these events are already in place. It is too late to turn back. The basic outline I perceive is as follows:

1. The international monetary system will be purposely collapsed.
2. The Temple will be built in Jerusalem.
3. After allowing sufficient time for everyone to experience the horrors of such chaos, a man will declare himself able to solve the world's problems.
4. One of the measures he will introduce, as part of a new economic order, is a cashless monetary system of international credits which will be electronically transferred.
5. The benefits of such a system will be manifold. Obvious examples are that much crime will cease overnight and destabilizing international speculation will end. But the disadvantage is that it will concentrate total global power in one set of hands.
6. After three and a half years those hands will prove to be those of the most evil man who ever lived. His lust for power over your life will cause you to experience horror and pain that you cannot now imagine. His reign of terror will be short, but his destruction will bring about the end of the world as we know it.
7. Pivotal to this scenario is that this world leader, who is himself a Jew, will, in the process of gaining dominance, call upon the loyalty of world Jewry, which will place its financial power under his control.

I arrive at these conclusions on the basis of my understanding of prophecy and the present political and economic global situation. Our major problem is the perennial cry 'Anti-Semitism!'

In order to begin without hesitation and fear of wrongful accusation I need to specify who and what I am speaking of, and why I am doing so. We may then proceed in the full knowledge that unreasoned attack will be seen for exactly what it is: an insistence upon the reality of the king's magic clothes. The truth, whatever it may be, is eternal and unchanging like a stone; lies will simply dissolve in its presence. They, in their defence, will invariably call clamour and vociferous abuse to their aid. The outcome of this battle is a foregone conclusion: the essence is not the war, it is the choosing of sides.

The vast majority of Jews are not in any way involved in the matters of which I speak; like the rest of humanity they are pawns

in the game. And the mongrel horde of which I speak has its fair share of Gentiles, though, for reasons which will be explained, the Jews/Khazars make up a disproportionate number of these locusts. This is not a them-and-us situation, in the sense of Jews as opposed to Gentiles. But I am disadvantaged in presenting the argument clearly because, at the root of the evil machinations of which I speak is Zionism, which is automatically identified with Israel and the Jews. The fact is that everybody involved is politically and philosophically sleeping around. You do not have to be a Jew to be a Zionist, and there is no shortage of Jews who have spoken out on the questions I raise. As a matter of fact it will be seen in the discussion of the Holocaust that most of the evidence I am presenting is from Jewish sources. It is the demons behind Zionism that have given these people a bad name. They move silently and unseen in full knowledge of the consequences of their actions, and human life holds absolutely no value for them. They have taken control of the global economy and use both religion and laudable political philosophy as a front.

These shadow men of the shadow lands, the Scribes and Pharisees of the latter days, have one sole objective, which they are prepared to achieve at any price. Money has nothing to do with it. Social justice is of no concern to them, and their god is of very questionable parentage; these parasites are diseased and corrupted by their lust for power. To actually confuse them with ordinary everyday Jews or Gentiles (both meaningless terms in themselves) is to elevate them to a status they could never achieve.

Now, such strong language requires justification. The example that follows will both justify my remarks and demonstrate the power of these people and their preparedness to use all means at their disposal. It is also just a fraction of the evidence available.

The Institute for Historical Review is an American organization with no religious or political affiliations. It recently published a paper, 'What is "Holocaust Denial"?',[43] reproduced in full below. It clearly demonstrates that some Jews are questioning the veracity of many Holocaust claims and shows how we have all been deceived with a specific objective in mind. The notes to this paper are at the end of the chapter.

> In recent years, more and more attention has been devoted to the supposed danger of 'Holocaust denial.' Politicians, newspapers and television warn about the growing influence of those who reject the

Holocaust story that some six million European Jews were systematically exterminated during the Second World War, most of them in gas chambers.

In several countries, including Israel, France, Germany and Austria, 'Holocaust denial' is against the law, and 'deniers' have been punished with stiff fines and prison sentences. Some frantic Jewish community leaders are calling for similar government measures in North America against defiant 'revisionists.' In Canada, David Matas, Senior Counsel for the 'League for Human Rights' of the Zionist B'nai B'rith organization, says:[i]

> The Holocaust was the murder of six million Jews, including two million children. Holocaust denial is a second murder of those same six million. First their lives were extinguished; then their deaths. A person who denies the Holocaust becomes part of the crime of the Holocaust itself.

Often overlooked in this controversy is the crucial question: Just what constitutes 'Holocaust denial'?

Six Million?

Should someone be considered a 'Holocaust denier' because he does not believe — as Matas and others insist — that six million Jews were killed during World War II? This figure was cited by the International Military Tribunal at Nuremberg in 1945-1946. It found that 'the policy pursued [by the German government] resulted in the killing of six million Jews, of which four million were killed in the extermination institutions.'[ii]

Yet if that is so, then several of the most prominent Holocaust historians could be regarded as 'deniers.' Professor Raul Hilberg, author of the standard reference work, The Destruction of the European Jews, does not accept that six million Jews died. He puts the total of deaths (by all causes) at 5.1 million. Gerald Reitlinger, author of The Final Solution, likewise did not accept the six million figure. He estimated the figure of Jewish wartime dead might be as high as 4.6 million, but admitted that this was conjectural due to a lack of reliable information.

Human Soap?

Is someone a 'Holocaust denier' if he says that the Nazis didn't use Jewish fat to make soap? After weighing all the evidence (including an actual bar of soap supplied by the Soviets), the Nuremberg Tribunal declared in its Judgment that 'in some instances attempts

were made to utilize the fat from the bodies of the victims in the commercial manufacture of soap.'[iii]

In 1990, though, Israel's official 'Yad Vashem' Holocaust memorial agency 'rewrote history' by admitting that the soap story was not true. 'Historians have concluded that soap was not made from human fat. When so many people deny the Holocaust ever happened, why give them something to use against the truth?,' said Yad Vashem official Shmuel Krakowski.[iv]

Wannsee Conference?

Is someone a 'Holocaust denier' if he does not accept that the January 1942 'Wannsee conference' of German bureaucrats was held to set or coordinate a program of systematic mass murder of Europe's Jews? If so, Israeli Holocaust historian Yehuda Bauer must be wrong — and a 'Holocaust denier' — because he recently declared: 'The public still repeats, time after time, the silly story that at Wannsee the extermination of the Jews was arrived at.' In Bauer's opinion, Wannsee was a meeting but 'hardly a conference' and 'little of what was said there was executed in detail.'[v]

Extermination Policy?

Is someone a 'Holocaust denier' if he says that there was no order by Hitler to exterminate Europe's Jews? There was a time when the answer would have been Yes. Holocaust historian Raul Hilberg, for example, wrote in the 1961 edition of his study, The Destruction of the European Jews, that there were two Hitler orders for the destruction of Europe's Jews: the first given in the spring of 1941, and the second shortly thereafter. But Hilberg removed mention of any such order from the revised, three-volume edition of his book published in 1985.[vi] As Holocaust historian Christopher Browning has noted/"

> In the new edition, all references in the text to a Hitler decision or Hitler order for the 'Final Solution' have been systematically excised. Buried at the bottom of a single footnote stands the solitary reference: 'Chronology and circumstances point to a Hitler decision before the summer ended.' In the new edition, decisions were not made and orders were not given.

A lack of hard evidence for an extermination order by Hitler has contributed to a controversy that divides Holocaust historians into 'intentionalists' and 'functionalists.' The former contend that there was a premeditated extermination policy order by Hitler, while the

latter hold that Germany's wartime 'final solution' Jewish policy evolved at lower levels in response to circumstances.

But the crucial point here is this: notwithstanding the capture of literally tons of German documents after the war, no one can point to documentary evidence of a wartime extermination order, plan or program. This was admitted by Professor Hilberg during his testimony in the 1985 trial in Toronto of German-Canadian publisher Ernst Zundel.[viii]

Auschwitz

So just what constitutes 'Holocaust denial'? Surely a claim that most Auschwitz inmates died from disease and not systematic extermination in gas chambers would be 'denial.' But perhaps not. Jewish historian Arno J. Mayer, a Princeton University professor, wrote in his 1988 study Why Did the Heavens Not Darken?: The 'Final Solution' in History: '...From 1942 to 1945, certainly at Auschwitz, but probably overall, more Jews were killed by so-called "natural" causes than by "unnatural" ones.'[ix]

Even estimates of the number of people who died at Auschwitz — allegedly the main extermination center — are no longer clear cut. At the postwar Nuremberg Tribunal, the Allies charged that the Germans exterminated four million people at Auschwitz.[x] Until 1990, a memorial plaque at Auschwitz read: 'Four Million People Suffered and Died Here at the Hands of the Nazi Murderers Between the Years 1940 and 1945.'[xi] During a 1970 visit to the camp, Pope John Paul II stood before this memorial and blessed the four million victims.

Is it 'Holocaust denial' to dispute these four million deaths? Not today. In July 1990, the Polish government's Auschwitz State Museum, along with Israel's Yad Vashem Holocaust center, conceded that the four million figure was a gross exaggeration, and references to it were accordingly removed from the Auschwitz monument. Israeli and Polish officials announced a tentative revised toll of 1.1 million Auschwitz dead.[xii] In 1993, French Holocaust researcher Jean-Claude Pressac, in a much-discussed book about Auschwitz, estimated that altogether about 775,000 died there during the war years.[xiii]

Professor Mayer acknowledges that the question of how many really died in Auschwitz remains open. In Why Did the Heavens Not Darken? he wrote (p. 366):

> ...Many questions remain open... All in all, how many bodies were cremated in Auschwitz? How many died there all told? What was the national, religious, and ethnic breakdown in this commonwealth of victims? How many of them were condemned to die a 'natural' death and how many were deliberately slaughtered? And what was the proportion of Jews among those murdered in cold blood among these gassed? We have simply no answers to these questions at this time.

Gas Chambers

What about denying the existence of extermination 'gas chambers'? Here too, Mayer makes a startling statement (on page 362 of his book): 'Sources for the study of the gas chambers are at once rare and unreliable.' While Mayer believes that such chambers did exist at Auschwitz, he points out that

> most of what is known is based on the depositions of Nazi officials and executioners at postwar trials and on the memory of survivors and bystanders. This testimony must be screened carefully, since it can be influenced by subjective factors of great complexity.

Hoss Testimony

One example of this might be the testimony of Rudolf Hoss, an SS officer who served as commandant of Auschwitz. In its Judgment, the Nuremberg International Military Tribunal quoted at length from his testimony to support its findings of extermination.[xiv]

It is now well established that Hoss' crucial testimony, as well as his so-called 'confession' (which was also cited by the Nuremberg Tribunal), are not only false, but were obtained by beating the former commandant nearly to death.[xv] Hoss' wife and children were also threatened with death and deportation to Siberia. In his statement — which would not be admissible today in any United States court of law — Hoss claimed the existence of an extermination camp called 'Wolzek.' In fact, no such camp ever existed. He further claimed that during the time that he was commandant of Auschwitz, two and a half million people were exterminated there, and that a further half million died of disease.[xvi] Today no reputable historian upholds these figures. Hoss was obviously willing to say anything, sign anything and do anything to stop the torture, and to try to save himself and his family.

Forensic Investigations

In his 1988 book, Professor Mayer calls for 'excavations at the killing sites and in their immediate environs' to determine more

about the gas chambers. In fact, such forensic studies have been made. The first was conducted in 1988 by American execution equipment consultant, Fred A. Leuchter, Jr. He carried out an on-site forensic examination of the alleged gas chambers at Auschwitz, Birkenau and Majdanek to determine if they could have been used to kill people as claimed. After a careful study of the alleged killing facilities, Leuchter concluded that the sites were not used, and could not have been used, as homicidal gas chambers. Furthermore, an analysis of samples taken by Leuchter from the walls and floors of the alleged gas chambers showed either no or minuscule traces of cyanide compound, from the active ingredient of Zyklon B, the pesticide allegedly used to murder Jews at Auschwitz.

A confidential forensic examination (and subsequent report) commissioned by the Auschwitz State Museum and conducted by Institute of Forensic Research in Krakow has confirmed Leuchter's finding that minimal or no traces of cyanide compound can be found in the sites alleged to have been gas chambers.[xvii]

The significance of this is evident when the results of the forensic examination of the alleged homicidal gas chambers are compared with the results of the examination of the Auschwitz disinfestation facilities, where Zyklon B was used to delouse mattresses and clothing. Whereas no or only trace amounts of cyanide were found in the alleged homicidal gas chambers, massive traces of cyanide were found in the walls and floor in the camp's disinfestation delous-ing chambers.

Another forensic study has been carried out by German chemist Germar Rudolf. On the basis of his on-site examination and analysis of samples, the certified chemist and doctoral candidate concluded: 'For chemical-technical reasons, the claimed mass gassings with hydrocyanic acid in the alleged 'gas chambers' in Auschwitz did not take place... The supposed facilities for mass killing in Auschwitz and Birkenau were not suitable for this purpose...'[xviii]

Finally, there is the study of Austrian engineer Walter Luftl, a respected expert witness in numerous court cases, and former president of Austria's professional association of engineers. In a 1992 report he called the alleged mass extermination of Jews in gas chambers 'technically impossible.'[xix]

Discredited Perspective

So just what constitutes 'Holocaust denial'? Those who advocate criminal persecution of 'Holocaust deniers' seem to be still living in

> the world of 1946 where the Allied officials of the Nuremberg Tribunal have just pronounced their verdict. But the Tribunal's findings can no longer be assumed to be valid. Because it relied so heavily on such untrustworthy evidence as the Hoss testimony, some of its most critical findings are now discredited.

Be we Christian, Jew, Moslem or even atheist, sooner or later the Bible will be seen to be at the root of conspiracies that even the most ardent of such enthusiasts could never have imagined. The statistics are profuse and confused, but there is a case for claiming that, when the final truth is known, losses of life as a result of Allied reprisals against Germans after peace had been declared will be seen to have exceeded the number of Jews who died under Nazi occupation from all causes. Having the misfortune to be in a war zone is invariably injurious to all forms of life.

In the early 1990s the Australian Government refused a visa application by British historian David Irving, who, mysteriously, is considered a prominent 'Holocaust denier'. Prolific though he may be, none of his books deals with the Holocaust. The visa refusal went against Australian traditions of freedom of speech, but objections to the visit by the Jewish community, or a small section of it, were strong enough to persuade the Government that it would be creating too much trouble for itself by agreeing to the request. The point is not whether or not it was the 'right' decision, but that a form of censorship was exercised. A similar exercise of power ensures that rarely if ever does a mainstream newspaper publish anything that could be construed as giving offence to Jews.

My wish here is to establish a fact, not to declare a judgement upon it. Any group that had been vilified and scapegoated as much as Jewry would be almost bound to set up this kind of defence. The reason for drawing attention to it is simply to observe that media caution has led to your relative unawareness of the power of Jewish cartels, and this must lead to a distorted representation of the events I have said will soon unfold.

Merely to point out, in whatever context, that Jewish interests control the bulk of the world's financial institutions would be virtually impossible for a major media organization. Even I, as an unknown writer, have to brace myself to say it. But say it I must if I am to be true to myself and to the very serious messages for our generation that I have seen in prophecy.

How did the Jewish/Khazar dominance of world finance come

about? I have observed already that the Khazars always had a strong aptitude for trade and financial dealing, but they also got a head start in the world banking stakes through a circumstance that does no credit to another major religious tradition — Christianity. The European countries of Christendom would not permit their citizens to engage in usurious occupations (that being against true religion), but were quite happy to be served by Jewish moneylenders. Perhaps hypocrisy has never reached greater heights. As the Jews were not permitted to own property, it was not surprising that some of them took up the offer. If Western countries end up suffering at the hands of powerful Jewish bankers, seen from one perspective it will be a case of the chickens of Christendom coming home to roost.

Naturally some of the moneylenders became skilled and wealthy bankers long before Christians were allowed into the game. They were not necessarily greedier than non-Jews who have acted as bankers, played the stock market or found some other non-productive way of acquiring wealth. The fact is that those of both religions who take usury — or who find other means of profiting from mere financial transactions — are defying Scripture. The instruction forbidding this is not an ancient irrelevance, and by ignoring it we have made a bed we shall be bound to lie in.

The danger of so much power being in the hands of Jewish financiers is that their loyalty will ultimately prove to lie elsewhere than with the international community. It is necessary that you, the reader, understand that my ability to convince you of the actuality of what I say is limited by the fact that the media, as far as these matters are concerned, tells you everything about nothing at all. Its primary concern is to divert your attention, to amuse you like a child while the grown-ups shape your world. The fact is that a disproportionate share of the West's media, which in view of recent technological advances may be termed the global media, is in the hands of these sectarians.

A predominant part of this media control is within the US, and it has, in many respects, de facto disproportionate control of our globe. It should be realized that the so-called 'quality' press is equally vulnerable, and may, on the supposition that it is 'informed', be a major means by which we are uninformed. The question arises: Cui bono? If someone has something to gain he has something to hide; if he has something to hide it is only for gain. The stakes at the international level of which I speak are large enough to be

incomprehensible, and people wielding power at that level are most unlikely to have difficulty with public relations; they have, in fact, achieved their positions largely because of their grasp of the necessity of image.

One point must be made clear. I do not suggest, and I have absolutely no evidence of, some kind of conscious Zionist conspiracy. As already mentioned, the cartels of which I speak have their share of Gentiles. The problem lies in the predominance of Jews and the impending advent of a Jewish Antichrist, who will have equal appeal for the materialistic atheist. It should also be remembered that while, from time to time, the world decides it has a Jewish problem, the Jews have always considered that it has a Gentile problem.

The capitalist system of western Europe was one that suited the Khazars. They thrived within it, and in doing so shaped it more and more to meet their needs. The only thing that must concern us here is the coincidence of a Jewish Antichrist — who will create order from chaos — and the massive economic and political power of these people. This brings a new dimension to the idea that none will buy or sell without the mark of the Beast. The Khazars are simply another human tribe who, like the English for example, have mindlessly exploited others. Like so many other nations that have ravaged the gentle of spirit, they are the victims of their own bestiality. Only he that is without sin can justifiably cast the first stone.

According to William of Malmesbury in Gesta Rerum Anglorum, William the Conqueror brought the Khazars to England from Rouen after the invasion of 1066. They were to be used as tax-gatherers and usurers, the objective being to centralize power, but ultimately it was the kings themselves who fell into the hands of the moneylenders. The crown arranged that all property forfeited to them would be divided on a fifty-fifty basis. By 1168 they had acquired a quarter of the nation's property and wealth. At this point, the Church began a lament against this unfair competition, which reached its crescendo in the synod of Exeter in 1287, where rules were set down forbidding Christians to have community with Jews. In 1290 King Richard I banished the bankers from Britain. But ultimately they returned by financing revolution, as was the case with Oliver Cromwell and Charles II. Historically speaking, their greatest asset has been their persistence.

From England they were able to launch and establish themselves in North America, which is where we begin to see that destiny knows these children. As one burns endless midnight oil researching the

historical evidence, one is forced to a single conclusion. Just a mini-scule error in the beginning is progressively compounded, leading to greater and greater confusion, which is visited upon us later. Thus, with certainty, the first dawn of creation wrote what the last day of reckoning will bring.

The original US constitution was a bar to the usurers, but the new document of 1789 permitted the federal corporation. The fundamental argument was over the question of sovereignty: did it rest in the government or the people through that constitution? But the problems of the international banking fraternity, who had earlier consisted of the less respectable moneylenders, did not end here. They were vigorously resisted by men like President Andrew Jackson. Unable to obtain admittance through the front door, they decided on the tradesman's entrance. They embroiled the United States in wars that drove the country into debt and thereby acquired acceptance.

The Federal Reserve Bank of the United States (FED) was created in 1913 by an act of Congress. It is totally privately owned, its initial purpose being to keep the Government out of banking. The FED is the central controlling bank of the world's most powerful nation, and is totally in the hands of some three hundred individuals who own, among others, the following international banking corporations:

* Rothschild of London and Berlin	* Lazard Brothers of Paris
* Israel Moses Sief of Italy	Speyers
Sacks	* Warburg of Amsterdam
* Rockefeller Chase	Goldman, and Hamburg
Manhattan	Erlanger Kuhn Loeb
Seligman	Fauld
	* Lehman Brothers of New York

Major shareholders are marked with an asterisk.

These families not only hold the purse-strings of the richest and most powerful nation on earth, their power stretches quite independently throughout the nations of the world. If, as a body, they chose to collapse the monetary system, as was the case in the 1920s, in order to bring in a cashless society, they have the financial clout to do so. If they required the US Senate, at economic and social cost to the people of the country, to give Israel most

favoured trading nation status, the Senate would have no option but to obey; and it did. Be they Khazar Jews or the Poor Sisters of Mary, such immense power in so few hands is dangerous beyond words. These people not only have power through their ownership of the FED; they also control the US administration. Early in the life of the Clinton government, thirty-five of forty-eight top posts were held by Jews. With a Jewish population of about 3.5 per cent, the US had a government that was more than 70 per cent Jewish.

Cecil Rhodes dreamed of, then financed the foundations of, a world government with Britain at the helm. At the turn of the century, when Britain had begun to decline, this edifice was hijacked by the international banking fraternity. (The problem with this material is that many aspects of it merit a book in their own right.) Cecil Rhodes dreamed the ultimate imperialism in a distorted Victorian world where the sun would never set on the British Empire. In the midst of this glory, many sensitive and intelligent men saw the depravity of it all when they moved among the countless starving and homeless inhabitants of Victorian London — the heart of the Empire. The socialism and concern of men ranging from Marx to Dickens was a response to this inhumanity. It is noteworthy, and to the credit of Jewry, that many of these social reform philosophers were Jews.

At some point the Fabians and the socialist movement adopted the global dominion concept of Rhodes and his fellows, quite rightly seeing that the one solution to injustice and inequality of opportunity was the institution of a global socialist state. Here we have another example of the future casting a shadow into the past. But this ideal dream would not work, quite simply because it required a more sophisticated humanity. Later, on the principle that the worse is wont to attack the better, the new imperialism (capitalism) climbed into bed with the socialists. Very clearly, the Devil dealt these cards. Thus, the most extreme and indefensible capitalist exploitation could achieve its goals and at the same time be seen as altruism par excellence. The international bankers perceived that the socialist movement could act as a front and a fifth column which would, in achieving its ambitions, actually achieve the objectives of the bankers, who held the purse strings and financed revolution. Its bedfellows, with the aid of the world's most powerful financial movers and shakers, would work feverishly for unity, justice and equality. But they would labour in vain:

ultimately it would be seen that it was all taking place in an age when the masculine was free to use and abuse the feminine.

The international banking community profited from World War I (as became evident during the Versailles conference), it financed Lenin's rise to power and, both directly and through the US, it propped up the USSR throughout its history. In 1917 President Wilson gave the Russian revolutionaries $325 million worth of credit. By the time Nixon became president that debt had become $9.1 billion. He then wrote it off, and gave the Soviet Union a further $2.5 billion in credit. How could this be if Russia was America's sworn enemy? It was a long-standing joke among Russians that their country's salvation lay in declaring war on the US at midday and surrendering two minutes later.

Because the space does not exist to prove the argument, I am bound to offer the following statement as mere conjecture. If the US and the West gave massive economic support to the Soviet Union, which came into existence with the aid of the international bankers, logically the USSR was not the enemy of the West. You do not give economic support to someone who has sworn to destroy you and is actively working to that end. However, the existence of the Soviet enemy created public paranoia, which then gave Western governments total popular support when they ran into the arms of the moneylenders to pay for massive defence expenditure. That is to say that the bankers created the Soviet Union as a means of conquering the West through usury. Once the objective had been achieved, the USSR was allowed to collapse into economic chaos. These same moneylenders are now 'benevolently' solving the financial problems of the former OZBLOC countries by putting them even further into the red.

These chosen few have long since broken through the threshold to holding a mortgage on, and eventually foreclosing on, the entire world. Benjamin Franklin once wisely said: 'He that goes a-borrowing goes a-sorrowing.'

In July 1944, these bankers met at Bretton Woods in New Hampshire and subsequently formed the International Monetary Fund and the World Bank, making them usurers to the entire globe. Since then, countless nations that had been in surplus, or at any rate living within their means, have amassed huge debts, which everyone knows they can never repay. In 1901 the US national debt was below one billion dollars. By the time the country entered World War I it had topped twenty-five billion, and it had risen to

forty-nine billion by 1941. By 1976 it was at six hundred and thirty-one billion. This figure may now be counted as the stars of heaven. The degree of debt in countries such as Canada, Australia and New Zealand in 1987 was such as to require 60 per cent of their exports to service it. It is confusing, but a fact to consider, that, since there is no longer a gold standard, money is no longer money and these debts are an illusion.

The interest paid on loans is an extra tax on individual and national income. If, for example, you have a net salary of $600 and are paying interest amounting to $250, your real net earnings are $350. In these circumstances, many families with good salaries live below the poverty line. The interest you pay is like a rental fee for the goods for which you have borrowed. If you have a mortgage on your home you do not own the house, the bank does; it's just another way of renting without really renting. Under the US Law of Equity, citizens waive their constitutional rights when they sign a bank contract; in law, the security or good is the property of the lender. Ultimately, if you borrow enough you will lose everything to the usurer. It is conjectural that, being set up under statute law, these contracts may well be void under common law, which (in theory) supersedes it.

War is a primitive means of conquest. Religion is a pernicious one. But monetary indebtedness is conquest by stealth; it is the noose we put around our own necks. A nation with a vigorous economy such as that of the USA cannot lose that economic vigour overnight, as would happen in a great depression. It simply rises to the invitation to overspend and later, at a given point, interest payments outrun real earnings. Depression is the result of that debt being called in — not necessarily because the debtor has reneged but because the moneylender has come to collect his prize.

The FED is a real licence to print currency: it totally controls the money supply. By restricting the availability of cash even the strongest economy can be brought to a standstill. Unpurchasable goods pile up, unemployment increases, businesses go bankrupt and the moneylender wins again. Modern currency is not money in the historical sense: it is credit. The moneylender's objective is the same as yours — ownership of property. Your means of acquisition is your labour; the banker's means is also your labour. In all events, if you overspend, reality must recover the added value you have used before you created it. Here it will be clear that the borrower is of equal guilt with the lender: lust creates a demand and

greed fills it. If one places a member in the lion's mouth, the animal is bound to bite it off. That's what lions do.

Allow me at this point to make what you will almost certainly regard as an absolutely ridiculous statement, but let me assure you that it is probably the most undeniable fact in this entire book. Inflation has a single cause: usury. Once upon a time, when societies used real money and forbade usury, inflation was unheard of.

A banker produces nothing at all, but claims a substantial share of the community's productivity. He thereby forces an increase of prices that is a knee-jerk reaction to the need to pay him his share. Deflation occurs when the banks restrict the money supply in order to counteract inflation. The net result is that this becomes the means by which profit-taking by the bankers is passed on to the most vulnerable in society. They lose their jobs or businesses and then their possessions. The ridiculous point is that it is totally unnecessary. The government, as an agent of the community, can print its own money and lend it interest free. Economics is exactly like the Bible: incomprehensible because, and only because, it was in someone else's interest to make it that way. One really needs to be a shrewd simpleton to understand it with relative ease. The US constitution specifically says:

> Congress shall have the Power to Coin Money and Regulate the Value Thereof.

Conclusion

In this section I began — most reluctantly — by introducing personality and personal experience into the text. It is my view that, in general, such an approach does not do either book or writer any credit. However in this case it did make the point that the unconscious mind is capable of tapping resources we cannot begin to comprehend. Considering what was to follow, the approach also hopefully enabled the reader to see a human personality, rather than an inhuman monster, behind the sensitive material that was being introduced. I went on to make the following points:

1. There was no shortage of Jews who suffered as a result of World War II; nevertheless their suffering was shared by all parties involved, and was just another point at which humanity as a whole bled in an age of cruelty.
2. The Holocaust is a vast exaggeration largely promoted by the USSR, the international bankers and Zionism, which view nationalism as a threat to internationalism.

3. In view of the evidence, the character of Nazi Germany deserves re-evaluation in regard to precisely how cruel and insensitive the regime actually was. I suggest they were no better and no worse than any dog in a scrap.
4. The present international level of usury is a recent phenomenon which is inexorably leading the world towards unprecedented indebtedness, which the largely Khazar/Jewish/Zionist international bankers will soon lay at the feet of a Jewish Antichrist.
5. There is nothing that can be done at this late stage to alter the scenario. The individual should prepare for the worst and hope for the best. Self-reliance is vital. Education is the only salvation.

In regard to David Irving, it will be recalled that I drew attention to a mystery surrounding his reputation as a Holocaust denier. Given that none of his books mentions the subject, one must wonder how this came to be. This is not to claim that he has not otherwise spoken on the matter.

Over a number of years Irving has gained himself an extraordinary and well-deserved reputation as one of the most competent, honest and rigorous historians of modern times. His first crime is that he is, in the eyes of academia, an interloper. He is not a member of the club. But his histories of Nazi Germany create a second problem for him. In showing that the Germans were not totally black, nor the Allies completely lily-white, he undermines the basis of the Holocaust story without mentioning it.

As regards academia, Irving is facing a bunch of bullies defending their patch. In the matter of the Holocaust, the answer is not so simple.

As has been seen, it is possible to make a god — an idol of the heart — of anything and wrap a religion around it. It is clear from the irrational manner in which all other holocausts are ignored, while that of the Jews is fanatically believed in, that it has become yet another facet of Judaism. Someone like Irving thus becomes a heretic, and his treatment is commensurate with that of any other unbeliever at the hands of the mob.

It only remains for me to ask you, the reader, three questions:

1. Are you someone who believes David Irving to be a right-wing anti-Semitic Holocaust denier?
2. If so, have you ever bothered to find out which, if any, of his books deal with this subject?
3. If you are and have not, do you not feel a little ashamed at being part of a senseless, howling mob?

NOTES TO 'WHAT IS "HOLOCAUST DENIAL"?', PP. 418-424

i. Globe and Mail (Toronto), Jan. 22,1992.

ii. Trial of the Major War Criminals Before the International Military Tribunal (IMT 'blue series'), Vol. 22, p. 496.

iii. IMT 'blue series,' Vol. 22, p. 496.

iv. Globe and Mail (Toronto), April 25, 1990; see also: M. Weber, 'Jewish Soap,' The Journal of Historical Review, Summer 1991.

v. Canadian Jewish News (Toronto), Jan. 30,1992.

vi. See: Barbara Kulaszka, ed., Did Six Million Really Die: Report of the Evidence in the Canadian 'False News' Trial of Ernst Zundel (Toronto: Samisdat, 1992), pp. 192,300,349.

vii. 'The Revised Hilberg,' Simon Wiesenthal Annual, Vol. 3,1986, p. 294.

viii. B. Kulaszka, ed., Did Six Million Really Die (Toronto: 1992), pp. 24-25.

ix. A. Mayer, Why Did the Heavens Not Darken?: The 'Final Solution' in History (Pantheon, 1988), p. 365.

x. Nuremberg document 008-USSR; IMT 'blue series,' Vol. 39, pp. 241,261.

xi. B. Kulaszka, ed., Did Six Million Really Die (Toronto: 1992), p. 441.

xii. Y. Bauer, 'Fighting the Distortions,' Jerusalem Post (Israel), Sept. 22,1989; 'Auschwitz Deaths Reduced to a Million,' Daily Telegraph (London), July 17, 1990; 'Poland Reduces Auschwitz Death Toll Estimate to 1 Million,' The Washington Times, July 17,1990.

xiii. J. C. Pressac, Les Cremetoires d'Auschwitz: La machinerie du meurtre de masse (Paris: CNRS, 1993); see also: R. Faurisson, 'Jean-Claude Pressac's New Auschwitz Book,' The Journal of Historical Review, Jan.-Feb. 1994, p. 24.

xiv. IMT 'blue series,' Vol. 22, p. 485; Nuremberg document 3868-PS (USA-819), in IMT 'blue series,' Vol. 33, pp. 275-279.

xv. Rupert Butler, Legions of Death (England: 1983), pp. 235-237; C. Hitchens, 'Whose History is it?,' Vanity Fair (New York), Dec. 1993, p. 117.

xvi. See: R. Faurisson, 'How the British Obtained the Confession of Rudolf Hoss,' The Journal of Historical Review, Winter 1986-87, pp. 389-403.

xvii. The complete text of this report was published in English in The Journal of Historical Review, Summer 1991.

xviii. G. Rudolf, Gutachten uber die Bildung und Nachweisbarkeit von Cyanidverbindungen in den 'Gaskammern' on Auschwitz (London: 1993). See The Journal of Historical Review, Nov.- Dec. 1993, pp. 25-26.

xix. 'The "Luftl Report",' The Journal of Historical Review, Winter 1992-93.

26

Y Gwir Erbyn y Byd

It will be recalled that the FED was established in 1913, and that America's debt problems began at that time. It is a private bank which lends the American people their own money, at interest of course. It has also been free to print currency according to its needs, which has resulted in continual devaluation of the dollar.

Money is a simple and incredibly useful tool. It is a very convenient way of expressing material wealth. Each time a good is produced or a resource has value added to it, the nation's real wealth grows. As an expression of this, the government may choose to increase the supply of bills or allow the unit to rise in value. Money is not wealth: it is its expression and certificate, which may be conveniently exchanged for production and services. A nation's riches are its natural resources and its labour force. To add interest to money is to place a demand upon a percentage of productivity and thereby diminish the actual value of the currency and create unemployment.

This situation may be illustrated simply. If the government has a shortfall of ten billion dollars it goes to the FED with the equivalent in interest-bearing bonds. This private bank called the Federal Reserve then takes the bonds as security against a loan for this amount of the government's and people's own money. Under US law, it is now free to use the bonds as reserve to create as much as fifteen times their value in printed currency, which it can, again, lend at interest, its only costs being the printing. This makes a mockery of all business and enterprise. Even if you as an individual do not borrow, your labour is subject to a hidden tax because the real value of your dollars is being whittled away by someone who is taking income in very substantial amounts without creating it. In other words he is acting exactly as do parasites or fleas on a dog. This theft then creates a de facto pool of apparently non-productive workers — the unemployed.

Another practice of the owners of the FED has given them a substantial stake in much of American industry. With their right to approve loans to major corporations, they can, by refusing them, send the stock plummeting in value and then purchase it and make the loan, which sends the stock up again. But each time profit is taken without the creation of real assets. It is an act of pirating the

riches that others have created. Thus there cannot be at any given time enough money in circulation for the nation to pay off the usurer. Ultimately he must win and own all the country's property, vvhich he has not created but taken by stealth.

In Billions for the Bankers,[44] Sheldon Emry points out that in 1910 the US federal debt was $12.40 per head of the population and by 1920, only seven years after the creation of the FED, it had risen to $228 per head. We should also take into account that this individual level of debt was multiplied over an increased population. By 1950 the figure was $1575 per capita. Thirty years later the figure was growing exponentially, and in 1981 had exceeded $1 trillion in federal debt. The grand total for all US debt was $6 trillion, which was three times the value of all the land and buildings in the country. As Emry puts it, if the people had handed over the entire United States to the moneylenders, they would still have owed them two more entire USAs — plus interest, of course. Since 1981 that situation, as we all know, has deteriorated considerably.

Emry goes on to present the perfect analogy when he suggests an imaginary poker or dice game at the casino. It demonstrates how the receiver of interest will inexorably accrue the entire wealth of a nation. To participate in the game one must buy chips from the banker, who proceeds through the game by not risking any chips at all: he will invariably be able to pay any winner from what he takes from the losers. We might assume that he is withdrawing 15 per cent of the tokens every hour as his profit. As the game proceeds, the number held by individual players will change according to fortune, but the overall number being held at the table will diminish by the said 15 per cent every hour. If the game is to continue, the players must eventually borrow from the banker, who will require a mortgage against their real property such as a house or car. While the usurer is continuing to take his 15 per cent per hour, those who have borrowed from him against their 'real' property must pay him regular interest whether they are winning or losing. Otherwise, he will call in the mortgage and confiscate their assets. The longer the game goes on, the happier he is. The result is that, while the players are sitting at the table, the moneylender is moving inexorably to the point where he has all the chips back in his hands plus the money originally paid for them — and probably even the shirts from the players' backs as well.

In the game nobody is obliged to go into debt. In the real world you begin in this fashion. Even the individuals who do not personally

borrow are part of the game because the government and the municipalities are borrowing and spending in their name and upon their property. Earnings are then confiscated in the form of taxes, rates and numerous other charges which are used to keep the usurer from the door. This depresses the amount of real wealth that may be traded, and the first result is unemployment. This begins the downward spiral that leads to the usurer calling in the mortgages. Emry concludes by saying that the only escape is death, but the debt then passes on to our children. If we cannot pay, the bailiff and the police will come and confiscate our property and give it to the moneylender. The game is rigged: you simply cannot win until you dispense with the usurer, who by lending money is forcing up prices and thus making everyone beg at his door. Put in the simplest terms, if you allow someone to continually take a percentage of what you own, you will eventually own nothing.

Unemployment is yet another social disease created by usury. It is tantamount to a society saying that it does not have the resources to feed all its members. This, particularly in a diverse modern economy, is absolutely ridiculous, especially when that community pays welfare to the unemployed by placing yet another levy on those who do have work. A society has unemployment solely because industry and government cannot afford the interest payments or cannot secure the loans to generate the required industry. Interestingly, families that once maintained a given standard of living with one breadwinner now require two to maintain a similar standard. In effect, people are having to work harder for the same income. The extra real wealth is being used by the individual and the government to pay the banker. Those people with two family incomes are not depriving the unemployed of work, they are struggling to support them. If anything, usury has been the driving force behind the quest for efficiency, innovation and technological development as a means of running faster to keep the wolf from the door. But if the problem is so simple, why haven't governments resolved it?

Usury on its present scale is a relatively recent phenomenon. It was once forbidden in Christian countries because it contravened biblical law. It has now spread throughout society like a cancer, and no government has the power to stop it. To try to do so would be suicide. It would have to secretly print new money, arrange a takeover of all the banks, strip them of their assets and declare a moratorium on all debt. Were this even remotely possible, the

international bankers would forbid other countries from trading with the renegade. And very likely they would demand that the US send in troops to oust the government and re-install democracy.

Prior to the collapse of the German economy and the rise of the Nazis, the price of the mark was set by the banking system. World War I reparations were largely responsible for the country's subsequent massive inflation. Under Hitler, the economist Dr Hjalmar Schacht took control, setting the rate of exchange for the mark and forcing the banks to comply. The bankers were furious, but inflation ceased overnight. These events in Germany must be taken into account when we ask why the world went to war in 1939. It is why, as Nostradamus puts it, the Germans became 'beasts wild with hunger'. But it is a fact that in just a few years the nation's economy went from total bankruptcy to boom as a result of the expulsion of the usurers and the commencement of interest-free lending by the government.

It also seems that a similar scenario was at the back of the Gulf War. Iraq probably invaded Kuwait because, under pressure from the US, Kuwait reneged on a joint Arab agreement to raise the price of oil, which would have enabled them to pay off their debts. The US was then free to punish Saddam Hussein for his blasphemy: he had outlawed usury and property speculation in Iraq a short time previously. Anciently, part of this country was Babylonia, and so it was that the Whore of Babylon brought home her wrath like a desert storm. The circle is completed, and things are never quite what they seem.

Perhaps the coming Antichrist will solve the world's economic ills by making money available interest free, but he will certainly not return what the usurers have taken from you.

This raises an all-important question, which may be answered with a 'let's pretend'.

Let's pretend that we live in a society — perhaps on another planet — where the concept of usury, banking and speculation upon homes and money as tradable commodities is simply unknown. Without a house as a fundamental human right for each individual or family, a community cannot exist. In our ideal society, when a couple decide to marry they have automatic right to a permanent peppercorn lease upon a piece of local land. If they are country folk they are entitled to, say, a minimum of five acres. If they are city dwellers they receive at least one-eighth of an acre. This immediately takes the inflated land cost out of the price of the

residence. In this ideal world, the right to work is another fundamental which today is being taken away by the usurer. To deprive a man of this dignity is tantamount to denying him and his family the right to live. But in our perfect world young people are encouraged to work and save for their wants and needs. At the wedding feast the guests and families bring presents that might range from the proverbial toaster to gifts of money and even labour to help build their home.

Setting aside the material advantages, the social and spiritual gains in this community are enormous. Now, without interest on loan money to inflate the prices of concrete, bricks, plumbing, roofing etc., and given that it is a community standard to aid the couple to build quickly, the price is relatively small. And even if all this were not enough, they can go to the government and obtain an interest-free loan. This society sets a non-tradable value on its homes and grades them according to their degree of improvement and added value; this does not encourage speculation, but simply seeks to compensate in relativity. Should the need arise for a city-dweller to move to the country and a country-dweller to move to town, they exchange properties with some small compensation for added value in one of the dwellings. Without the usurer to claim larger and larger amounts of the average person's income, the number of hours worked to support a family is radically reduced. In such circumstances, the labour required for public projects can be acquired on a community service basis. The materials are purchased from a tax which — because there are no usurers to pay — is a fraction of those we pay today. These never need exceed 10 per cent of income.

The fundamental principle behind the thinking here is that it is both destructive and ridiculous, if not evil and pernicious, to speculate upon a basic human right such as a place to live or to jeopardize the right to work. A creature who believes that the sole object and purpose of his life is the acquisition of more petty property than his neighbour is not above but below the beasts of the field, who never take more than they need for quiet enjoyment of life. Speculation of any kind with a view to gain — that is, the seeking of profit beyond the rewards of labour — is a manifestation of bestial greed. It is an expression of present humanity's primitive nature, which will not be found in tomorrow's civilized human beings. It is without spirituality; it destroys community and sets us at each other's throats. It cannot continue indefinitely.

Development of resources and human skills is a means by which life can be enriched, but it must be done with spirituality, with a view to the overall benefit of the community. Exploitation for sheer bloody-minded gain based upon utter indifference to others is that for which much of mankind will be destroyed. Quite simply, they cannot rise above their materialistic bestiality. As such they are like ravenous beasts who are a threat to civilized human society. They totally lack the civilizing, spiritualizing feminine 1080 and express themselves with the burning and uncaring mindlessness of 666.

As an aside, we may see here that, contrary to popular belief, we have now an example of how at least one of the biblical laws — that forbidding usury — is not archaic but relevant, even indispensable, to civilized and decent society.

As has been said, had not the US and the West, at the behest of the international bankers, propped up the Soviet Union, it would have collapsed decades ago. Thus it could not have been used as a threat which drove the West into debt to pay for armaments and numerous wars. Ironically, the international banking fraternity being largely of Khazar origin, and they essentially Russian, the Soviet Union ultimately conquered America and the West without a shot being fired.

Daniel tells us to let the righteous be righteous still and the filthy filthy still. These things will quickly pass away; what remains is the final battle, which you must fight within yourself. At some time you must decide upon your purpose. The Light is returning; only those that do not perceive it are lost. Victory is inevitable and doubt is of the Dark. We are only at the beginning, at the awakening, the gathering and the swarming. By our will we shall make it be and by our petitions God will teach us to love truth and bear its pain.

A book of this nature is likely to be read by many and understood only by a few. This has absolutely nothing to do with intelligence; it simply requires a gentle but strong spirit. The weak will be frightened, appalled and confused. This is the meaning of Daniel 12: 9-10.

The more certain we are of the past the more assured we shall be of the future. The deeper and stronger the roots, the more profuse and bounteous the branches. We have lived with error, now compounded to near disaster. Man cannot engage in war with the gods and expect even the remotest chance of victory. He cannot indulge in the worship of idols and not expect, sooner or later, to see them

shattered at his feet. Nor can man dispense with his need for belief or overlook his total dependence upon the Most High.

From a sociological and psychological point of view there is no difference between a state that reveres Jesus and one that idolizes Grandfather Lenin. And in the final analysis, whatever the state religion may be, it is an intrinsic aspect of the social order. Thus, even in a devoutly atheistic system such as Communism, politics and faith cannot be separated. And this is the case even if the national god is mystical and to be worshipped in groves. Man cannot escape belief; it is woven into his nature. In a very primitive society this god becomes the tribal totem. It may be found in the regimental banner or in the colours of a soccer team. This deity becomes a manifest idol of the heart, a possession that possesses.

One finds belief invested in socially dangerous and psychologically harmful forms at all levels of the social pyramid. Every time Rome endeavoured to raise its banners and standards in Jerusalem and Judea, the priests whipped up the crowds; on one occasion at least, the Romans were threatened with mass suicides. This may be perceived not so much as religious fanaticism but as a recognition of the psychological dangers and long-term social disruption inherent in what I shall for simplicity's sake call false gods. The great rallies of the Nazis in Germany immediately spring to mind.

This particular phenomenon of human nature is one that plagues us all. The idea is to keep it under strict control, precisely in the same way that we would endeavour to confine criminals and other sources of social disruption. The point is that the evil we see in others also exists within ourselves. Without the exercise of severe restraint, as much within as without, both we as individuals and society as a whole can only face increasing degradation. The significant point is that divine law, as it is received in Scripture, is there for our benefit. Through it, we cooperate with the Creator to make a better world for ourselves. God does not have a need to be worshipped; it is we who need to bend the knee.

The ideal form of organization in modern society is democracy. It is said that, by giving the vote to absolutely everyone over the age of eighteen years, the system will be fair. It is also said that the road to hell is paved with good intentions. That something is nice, fair or even perceived to be socially just does not mean that it is in the long-term good. And besides, what is perceived can depend very much on who perceives it.

Democracy, like everything else, has two possible outcomes. If,

for example, the money that the West has spent in the last forty years on so-called defence had been expended on education, and if television and computers had been used for education rather than as toys for the masses, it is likely that we might now be in a position to install some form of limited democracy. We might note that the ancestors of most of Europe's refined and educated aristocracy were originally raping, pillaging, murderous warmongers who outran the competition. Over the centuries, education will have given some of them a right to govern a democracy. But even then we should be concerned for our safety. Nothing corrupts like power.

The level of stability within a society that practises democracy through universal suffrage must be directly reflected in its amount of investment in education. Any community practising this philosophy must eventually sink or rise, to be in tandem with the degree of education of the greater number. Its political administrators, its respect for law and order, the manner in which it treats its disadvantaged or otherwise disenfranchised members, will be a reflection of the values of the majority.

Within this system, logically, it is the majority who rule. If they are largely uneducated and have been encouraged to be self-indulgent, then, despite any shout of 'Unfair!', that society will collapse into anarchy. Law and order will break down. The system will try to appease the law-breakers. The liberal elements may likely suggest that prisons create more criminals than they deter. Those at the bottom of the social pyramid will spot the lessening restraints, the economy will deteriorate, crime will increase, and thus we would have a situation exactly like that in many Western countries today.

Usually, in this cycle, when the situation has deteriorated sufficiently, there is some kind of right-wing or extremist military crackdown. Under such a fascistic regime, the community is likely to become involved in war with its neighbours, which leads to destruction and loss of life, which in turn regenerates the economy and the pitiful cycle begins again. Ten years after the stock market collapse in 1929 the world was at war. The market collapsed in 1987 and Nostradamus tells us the world will be at war in 1999.

The major players in this pyramidal structure, of which the cycles seem to comprise periods of approximately seventy years, are as follows. The base of the structure is made up of a group we may term the 'proletariat'. Above them we find the 'military' and above them the 'traders'. Then follows the 'intelligentsia', and at the top is the 'aristocracy'. These levels are not clear-cut: they mix

and mingle at the edges. A state does not need to have a king or queen in order to have a ruling elite.

It seems that, within a democracy, each class takes its turn at dominance during these seventy-year cycles. The speed at which any class may deteriorate and be superseded increases as the cycle works its way down to the bottom of the pyramid. The ideal is to arrest it with an honest, accountable and socially responsible aristocracy in control. In this manner the entire organism is made strong. There then exists an unbroken chain of command and the enforcement of order. In theory, the entire community gains peace and prosperity from the stability of the social structure. But, as has often been proved the case, royalty is just as corruptible as the proletariat; it is only more cunning and has more genius for grasping and holding power.

In this idealization money, or whatever is the means of transacting added value, flows freely like blood throughout the system, primarily because acquisitiveness and acquisitors are outlawed. To repeat, the only cause of inflation and depression is the acquisition in vast quantities of the community's stores of added value by a small number of people who thus restrain the flow of economic blood and starve the pyramid most severely at its base, which is where the cycle of deterioration begins. In the 'religious' sense we may say that an acquisitor has made false gods of his wealth: he has raised an image of gold. That he may rot his own soul is his private affair. Democracy should at least be extended to allow a man to choose his place of residence in the hereafter.

Contrary to popular belief, low inflation within the present system is no cause for celebration. It only indicates low demand for money and subsequently depressed activity, this being a time of recovery from earlier inflationary exploitation. High inflation represents profiteering on the part of the moneylenders in a buoyant economy. Even with low figures, interest rates are commonly relatively high. And with an economy in a depressed state, this money must still come from somewhere. It it stolen, directly or indirectly, out of everyone's pocket — when they can least afford it.

Our economic system has been sick for a long time, and at present the banks are kicking it to death. Its total collapse is absolutely inevitable and cannot be that far away. This is bound to create a massive public demand for a new economic order, and it will be met by those who seek to establish a one-world government that will put global economic power into a few hands. The simple and

deeply regrettable truth is that a cashless society would solve countless economic, social, legal, criminal and taxation problems. However, whoever controls such a system would have absolute power over every individual within it.

The adding of interest to money increases the price of a good from production through to its retailing. The standard house with an average mortgage can ultimately cost three or four times its original retail price, which is, itself, inflated by the availability of loans. Interest is not paid to protect the lender against inflation: it causes it. The result is that the rich get richer and the poor poorer. Money paid in interest would otherwise, as disposable income, create employment and generate economic growth. The extremely rich do not borrow for their basic needs, but they do set the price for the needs of the less well off; they also then set the cost at which they will lend for the fulfilment of these needs. Interest rates are driven solely by demand.

Psychologically speaking, the wealthy exploiter is only expressing his religious needs. He is simply and honestly acquiring and adoring the common god. Sociologically, he proves to be a dangerous pest who ultimately brings down his own and everybody else's house around his ears. In a major economic depression, the poor get poorer because, and only because, the rich are getting richer. A society's store of added value is very rarely subject to the kind of change that may cause sudden economic decline. Our acquisitor has simply found a way of pilfering the idols which that tribe worships and stores in its temples. In this case the temples are banks. Put another way, the object of the game of Monopoly is that one player should bankrupt the others. Often one may see among young children an individual who may not otherwise be very bright, yet he or she will invariably win because of powerful acquisitiveness driven by primitive greed.

There is no reason why a game of Monopoly should not continue indefinitely with the redistribution of wealth every fifty years. In the real social game, 'losing' is often expressed in homelessness, starvation, crime, social breakdown and eventually war. Thus, to term someone who acquires more wealth than he will ever need a social pest or idolater amounts to the same thing, and indeed is an understatement. A society will never rid itself of the economic disruption caused by acquisitiveness while it holds gold as its god, because then the acquisitor is the unassailable priest. If one respects wealth one must accept the crimes of the wealthy.

In a spiritual sense, the admonition not to worship false gods is humanitarian rather than religious. The adoration of idols — even those of the heart — does not affect God beyond His having to observe the ensuing chaos and destruction.

To hold the above to be an accurate assessment one cannot adhere to a particular political or religious viewpoint. Such standpoints, based upon emotionally driven preconceptions, blind us to reality and so to danger. What is appropriate is an honest individual or group attempt to find and acknowledge what is true in relation to the nature of social structure, that is, the acknowledgement and acceptance of sometimes harsh realities. Nature will invariably impose upon man that which he fails to take into account in the ordering of his life.

The cycle of seventy years works within larger ones which in turn do the same. At some stage, if geared negatively, these phenomena can become extremely destructive. The two central pillars of the state, the religious and the secular, are at this point extremely corrupted. They will have completely lost touch with those eternal truths that were their birthstone. This process of decay may well begin in the smallest, even a quite unnoticeable, way. Once the rot sets in, it becomes increasingly difficult to eradicate. I speak here specifically of internal and unalterable natural laws that have been transgressed. Our sole object, as a simple matter of survival, must be to rediscover cosmic law and enshrine it within our own. We must then learn to live in tune with it.

Fortunately our universe is a thinking universe invested with incalculable intelligence. It has the power to renew itself, even in the most extreme circumstances.

In a paper by Frithjof Schuon entitled 'No Activity Without Truth'[45] he says (pages 27-29):

> In our time one has often heard it said that in order to fight against materialism — or materialist pseudoidealism — a new ideology is needed, one capable of standing up to all seduction and assaults. Now, the need for an ideology or the wish to oppose one ideology to another is already an admission of weakness, and anything undertaken on this basis is false and doomed to defeat. What must be done is to oppose truth purely and simply to the false ideologies, that same truth that has always been and that we could never invent for the reason that it exists outside us and above us. The present-day world is obsessed with 'dynamism', as if this constituted a 'categorical

imperative' and a universal remedy and as if dynamism had any meaning or positive efficacy outside truth.

No man in his senses can have the intention of merely substituting one error for another, whether 'dynamic' or otherwise; before speaking of force and effectiveness one must therefore speak of truth and nothing else. A truth is powerful in such measure as we assimilate it; if the truth does not confer on us the strength of which we stand in need, this only goes to prove that we have not really grasped it. It is not for truth to be dynamic, but for ourselves to be dynamic in function of a true conviction. That which is lacking in the present world is a profound knowledge of the nature of things; the fundamental truths are always there, but they do not impose themselves in actual practice because they cannot impose themselves on those who are unwilling to accept them.

It is obvious that here we are concerned, not with the quite external data with which experimental science can possibly provide us, but with realities which that science does not and indeed cannot handle and which are transmitted through quite a different channel, that of mythological and metaphysical symbolism. The symbolical language of the great traditions of mankind may indeed seem arduous and baffling to some minds, but it is nevertheless perfectly intelligible in the light of the orthodox commentaries; symbolism — this point must be stressed — is a real and rigorous science, and nothing can be more naive than to suppose that its apparent naivety springs from an immature and 'prelogical' mentality. This science, which can properly be described as 'sacred', quite plainly does not have to adjust itself to the modern experimental approach; the realm of revelation, of symbolism, of pure and direct intellection, stands in fact above both the physical and the psychological realms, and consequently it lies beyond the scope of so-called scientific methods. If we feel we cannot accept the language of traditional symbolism because to us it seems fanciful and arbitrary, this shows we have not yet understood that language, and certainly not that we have advanced beyond it.

Events that have occurred and do occur to shape man's destiny are never miraculous. To the contrary, God, as Scripture informs us, never breaks his own laws. He has no need to impress us, but wishes only to impress upon us. The arrivals of the Teacher and the Sceptre are unlikely to be miraculous events. If they are to succeed in the objective of separating the wheat from the chaff, they

must appear quite mundane. They may well be cosmic, but in their initial stages — at least — they will be seen as social and political events reported in the media without any mention of the Liar, the Antichrist, the Star and the Sceptre. In fact, if the prophecy is to be fulfilled, only a select few will know that a particular public figure is Jesus the Teacher. Our religious expectation of a coming 'Day of the Lord', filled with miracles, is an imposition based on a misreading of the Bible. There will be no Hollywood production; it will all be a progression of the present rapidly deteriorating circumstances.

Once the Teacher has planted his eternal truths — once he has again established the boundary — those who step within it may be termed 'Children of Light' while those who choose to ignore or defy it are obviously 'Children of Darkness'. In either case the mechanism of the universe rolls inexorably onward. The Children of Light are saved and the Lot of Darkness destroyed. It is a simple matter of natural selection. It is only we who contemplate the cosmic; the universe gets on with the business at hand.

Whether one sees in past or future tense, the impression one gets when looking at the Dead Sea writings is, as I have said, of an extremely severe and austere community. Membership is not for the faint-hearted. Beginning with the years of progressing by degrees, the apprentice owns nothing, not even the clothes he wears. In any gathering he must acknowledge the hierarchy and not talk out of turn. He must never speak ill of his brethren, yet if he does not report even the most minor infringement he is deemed to be equally guilty with the transgressor. Even pointing a finger when giving a stranger directions is a punishable offence. The punishments range from being fined one's meals for one or two days to death for the more serious infringements. By this method the candidate, over a period of years, subdues his will to that of God; he overcomes his own bestiality.

Once this process is complete he becomes an overseer of a district and acts as shepherd to the populace, obviously loved, feared and respected. His tasks include both religious and secular administration. As priest and administrator he receives absolutely no pay. He is, in fact, forbidden to handle money. Decisions beyond a certain level must be approved by the community, which has a rigid pyramid-shaped hierarchy to which all have access through the acquisition of knowledge. In such a system the eternal truths are the framework of life and hang like a Damoclean sword over the head of a potential backslider. The aristocracy, by their poverty

and simplicity of lifestyle, are kept honest servants of the populace at large. Freedom within the individual's limitations is the object; peace and justice are the result. Facing the truth and reality that life on earth is filled with multi-dimensional dangers is the first step. The mundane and the miraculous are interwoven within the daily tapestry of life; that either one should at any time superimpose itself upon the other is a delusory product of the self will.

Obedience to laws that recognize and are designed for these realities is the panacea for our ills. They have always been there, enshrined in sacred writings; we have ignored them at our peril. The sole task of the Teacher is to interpret and renew those edicts. In Matthew 4: 8-9 the Devil offers the Sceptre all the kingdoms of the world, and he does so because they are his to give at present. This is so because we have let go the law; chaos reigns over a rapidly growing kingdom. Yes, these events are profoundly spiritual, but they are also mundane and relate to the realities of life on earth, with which we shall have to live until the end of time.

It is by these methods that mankind was once governed, and it is by these same methods that, within the not-too-distant future, we shall be governed again. Thus shall we be free of extreme poverty, corruption and war; thus shall we beat our swords into plowshares and know the joy of living without fear.

The entire matter before us is so obvious that it seems almost arrogant and condescending to detail it. But it must be done.

Nature — and man is an intrinsic part of her — has used humanity for her own ends. The exploiters have in fact been gathering the world's material wealth while the rest of us have been encouraged to indulge in excessive materialism. At some point in the near future, one of their number will declare himself the king of the Jews and they will take their spoils — the world's wealth — and place them at his feet. In the mean time, a man will proclaim the wealth of the spirit as far greater than the riches of the earth. The Jewish Antichrist will turn the screw and force a decision. His appeal will be such as to tempt even the faithful. And then, when the Beast has gathered those who love the smooth things above the harsh reality of truth, God will have made the separation and will destroy them. The only other scenario for the next fifty years is that there is no God and that we are all going to meet an unspeakable and horrific end. This will not be the work of the Devil as Christianity has created him: he is yet another religious misappropriation. In Isaiah 45: 7 God is speaking:

> I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

There is absolutely no justification for religion of any kind; no more so is there any excuse for ignorance of a scientific knowledge of the absolute reality of a far distant and inscrutable God who is ever present and constantly in conversation with all that was, is and will be. For Him they are, and they are in Him as He is in them. God is beyond and above all good and evil.

As one who by his findings in Scripture would have more justification than most in seeing a Godless end to a mindless humanity, I must express surprise at myself and where I stand. For I see no end, only a beginning carefully and lovingly crafted by the Master Craftsman. Having cast aside the illusions, I believe I have seen the footprints of the Creator in history.

Conclusion

The US Federal Reserve is a bank in private hands which lends the government and the people their own money and charges them interest. Being privately owned, it is subject to corrupt practice.

America's debt problems began with the FED, and her current economic problems stem from exploitation by usury, a system under which the banker must eventually own everything. He achieves this by lending a nothing. Unemployment is directly linked to and occurs in strict proportion to the amount the usurer is stealing from the economy.

The rise of Nazism in Germany was a direct result of moneylenders destroying the economy with the intention of installing a Communist government. The great crime for which the country eventually paid was that, with the banning of usury, the economy boomed. This would have set a bad example to the rest of the world. My proposal is that the unconscious motivation of the elite of the Khazar bankers is that they must eventually hand over their economic power to an Israeli Antichrist who will use this power for global control.

It is my hope that two points will stand out in the reader's mind: God creates the Dark in order to sharpen the Light; and, despite the fact that we are dealing with so-called religious material, there are no miracles here — everything is and will be occurring in the mundane world.

That none shall buy or sell without the mark of the Beast will not appear as a fulfilment of John's Revelation — not, at least, until it is too late. Furthermore, scriptural law forbids the marking or tattooing of the body.

27

The Crucifiction

At age 19 I had a much beloved Jewish girlfriend. On one occasion when we met I saw a book protruding from her bag. It was The Diary of Anne Frank. I was amazed at how much the photograph on the cover looked like my companion, who was very petite and had a wonderful child-like innocence that interfaced with what I would term a typically Jewish wisdom and maturity. When, later, I read the book I was incensed at the wickedness perpetrated against that child. Inasmuch as my friend looked so much like that charming young Jewish girl, the book was, for me, that much more poignant and real. Time and circumstance — the script — eventually separated us and, later, my conviction that I had stepped off the intergal-actic bus at the wrong stop and my subsequently voracious appetite for books taught me that The Diary of Anne Frank is pure fiction.

This I know: the truth is not simply for those on a spiritual path or Grail Quest. It is also a very sound investment in the management of mundane reality.

That which follows is reproduced courtesy of the Institute for Historical Review, whose research and academic integrity are beyond reproach. It confirms that mankind, as it is today (Jews, Gentiles and Uncle Tom Cobley and all) is a lost cause.

Since their dispersion the Khazars have, through their intense nationalism, survived in circumstances where others would have disappeared. The claims made by Jewry of their suffering in Germany have intensified and justified their own nationalism and elitism and made it impossible for any European nation to express any positive community pride without being accused of racism. If wars have winners, World War II was won by a state that did not exist when it was fought: Israel. A prominent Jewish writer once pointed out that hatred of his race is so universal that it is only rational to presume that it is generated and caused by the Jews themselves.

Racial characteristics are a reality and fact of life. What has not been taken into account by those who have exploited the Holocaust lie is that sooner or later it will be uncovered, as all falsehoods must, and then there will be an intense expression of anger which will be aimed largely at ordinary Jews — who have been duped as much as anyone else.

The Diary of Anne Frank was first published in 1952. As a paperback it was reprinted over forty times; it was also a successful film. Otto Frank, Anne's father, amassed a fortune from his daughter's suffering. The contribution of emotional support to the Zionist cause that this book has made is inestimable, but only seven years after its publication Frank faced litigation in a New York Supreme Court. In 1959 the Swedish journal Fria Ord established that the novelist Meyer Levin had written the dialogue and was demanding payment, through a court action, from Otto Frank. A condensed version of the Swedish article appeared in the American Economic Council Letter of 15 April 1959:[46]

> History has many examples of myths that live a longer and richer life than truth, and may become more effective than truth.
>
> The Western World has for some years been made aware of a Jewish girl through the medium of what purports to be her personally written story, Anne Frank's Diary. Any informed literary inspection of this book would have shown it to have been impossible as the work of a teenager.
>
> A noteworthy decision of the New York Supreme Court confirms this point of view, in that the well known American Jewish writer, Meyer Levin, has been awarded $50,000 to be paid to him by the father of Anne Frank as an honorarium for Levin's work on the 'Anne Frank Diary'.
>
> Mr Frank, in Switzerland, has promised to pay to his race kin, Meyer Levin, not less than $50,000 because he had used the dialogue of Author Levin just as it was and 'implanted' it in the diary as being his daughter's intellectual work.

On 7 May 1962 the lawyer for Levin responded in part as follows:

> I am afraid that the case itself is not officially reported, so far as the trial itself, or even Judge Coleman's decision, is concerned. Certain procedural matters were reported in 141 New York Supplement, Second Series 170, and in 5 Second Series 181. The correct file number in the New York County Clerk's office is 2241-1956 and the file is probably a large and full one...

One means by which the public row over copyright has been obscured is the raising of the question as to whether the lawsuit was over the book, the Broadway play or the script of the subsequent

film. Whether the dispute between Levin and Frank was over the diary itself, the film or the play can be dismissed as a red herring. Resolving the point decisively has not proved to be possible, but it must be said that the film/play story is implausible.

Someone who owns the film rights to an immensely popular book does not go about things by commissioning a script from a third party and then trying to sell the whole package to a producer. The valuable property is the rights; the producer will commission scriptwriters himself. The risk of wasting money and time on the preparation of a script would be obvious to any reasonably astute person, and Frank appears to have been a very clever man.

It must be understood that the belief that the diary is fictitious predates, and does not depend on, the litigation between Levin and Frank. But the success of this lawsuit does place a substantial question mark over Frank's integrity. The fundamental point is that the diary's context is grossly contradictory and its content intellectually beyond the capability of a thirteen-year-old girl living in 1942. An in-depth examination of the context of the diary can be found in The Journal of Historical Review,[47] volume 3, no. 2, 1982.

Dr Robert Faurisson was Professor of Document Appraisal at the University of Lyons in France. After extensive interviews with Otto Frank and others involved, and after a thorough investigation of the published material — Frank would never allow public scrutiny of the original — he concluded that the Anne Frank diary was a fraud. He points out that the original 1947 Dutch edition did not catch on, and that the subsequent German 'translation' is 'another book altogether'. There are, he says, even two German editions that differ from each other.

It is clear that the Franks were never prisoners in their supposed hiding-place: even the diary admits that they had Jewish visitors who were living normal lives during the occupation. The building was Frank's warehouse, and it is most likely that he and his family moved there in order to protect their goods against looters — wartime shortages made this a serious problem. It may be conjectured that the Franks were arrested for no other reason than suspicion of black marketeering.

The entire diary epic is such a botched job that it may be assumed that Frank envisaged only a minor publishing scam. He could not have anticipated its ultimate success once he got the formula right; if he had, he would surely have been more careful than he was in perpetrating his forgery.

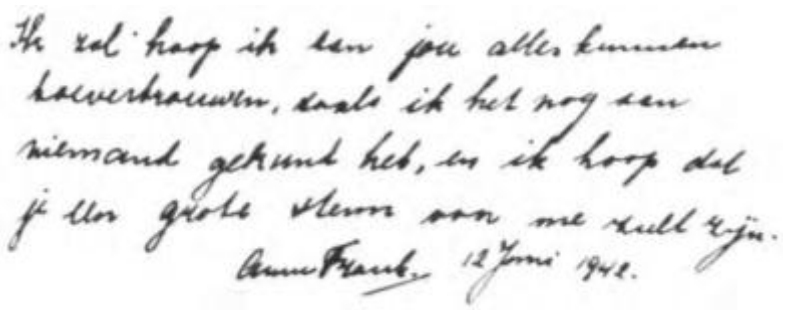

Plate 3

What remains a grim fact is that an innocent child was declared an enemy of the state and died of typhus in Bergen-Belsen. Her death, like countless others, was brought about by the actions of the Germans, the Allies and the Jews. It remains only to ask whether, like her Christian counterpart, she rose from the dead — and rewrote her diary.

Plate 4

Other evidence of forgery is more concrete.[48] Plate 3 shows part of the diary, supposedly written and signed by Anne Frank on 12 June 1942 (Otto Frank produced a small section of the diary for a publicity photograph at one point). An example of her known handwriting is shown in Plate 4. It appears on the back of one of her photographs, and is dated 10 October 1942. It will be noted that the

adult handwriting of Plate 3 precedes the child's hand in the second sample by about four months. It must be observed that the signature and date on the photograph appear to have been added somewhat later than the inscription. However, even if there was a considerable time lapse, and the date is that at which the signature was added, the discrepancy is still marked: the October one is clearly much less mature than the alleged June signature.

Press stories of March 1995 announced the publication of the 'unexpurgated' version of the Anne Frank diaries. This volume brings Anne into the 1990s, revealing her to be both sexual and feminist. Again, it is very much to be doubted whether the ideas and thoughts expressed therein could have come from a thirteen-year-old in the relatively conservative world of 1942.

Originally the diary (singular) was found hidden in a school textbook (singular) — also implying a small diary. This was published in its entirety with the exception of 'a very few passages'. Later — after its success — Frank speaks of 'diaries' and also publishes a collection of Anne's short stories. Some books are for writing and reading and some are for buying and selling.

The True History of the Holocaust also names other now known Holocaust forgeries and products of literary licence (pages 18-19):

> Notes from the Warsaw Ghetto: The Journal of Emmanuel Ringelblum. Five Chimneys ('24.000 corpses handled every day'), Olga Lengyel. Doctor at Auschwitz, Miklos Nyiszli. This was Auschwitz: The Story of a Murder Camp, Philip Friedman. For Those I Loved, Martin Gray.

The history of the last two thousand years or so can be condensed as follows: The wolves finally got the better of the old shepherds and since then have been harassing and slaughtering the sheep at will. But attrition has had a beneficial impact upon their evolution. One sheep has now given birth to a cow, and she to a fierce bull. In the light of day, the bull has sired a man-child upon her. This man will go forth and slaughter every wolf without a remnant. Jewish or Gentile, a wolf is a wolf is a wolf. How else can the sheep live in peace?

The history of World War II is much more complex, and cannot be told without taking Communist Russia and her relationship to international Zionism into account. It is an incredible coincidence

that by and large those German camps that fell within the area conquered by the Western allies were seen, at the end of the war, to be precisely internment camps where prisoners were treated with due respect. The 'death camps', it transpires, were mostly in the area taken by Soviet Russia, which afterwards produced endless anti-German propaganda detailing supposed atrocities against Jews without any corroboration. During the occupation many of these German 'criminals' became a sought-after prize and subsequently the fathers of the American and Russian space programmes. Both during and after the war the Vatican was supportive of the Nazis and their regime, which opposed its Jewish competitors.

In the ensuing 'Cold War', nationalist America was as much at war with Zionism as it was with Communism. The US lost that fight. It did not win the Cold War when the USSR collapsed; the Soviet Union was left to collapse when the US surrendered to Zionism and the bankers. If you or I engaged in whoring and adultery on a scale comparable with these monsters, who politically and philosophically sleep around, I do not doubt that God or the Catholic Church would create Hell especially for us. I care no more nor less for Germans than for Jews; in fact I have a longstanding love of Russians, their history and their culture. But a questionable Australian expression sums up the matter with pinpoint accuracy: Fair bloody go mate. That, at least, is absolutely everyone's entitlement.

The rise of Nationalist Germany was a reaction against the cancer of creeping Communist Zionism, which, it should be appreciated, was a mighty wave striking the shores of human consciousness before World War I. Its influence grew substantially throughout Europe, and Germany could very easily have fallen to it. In using this term (Communist Zionism), it should be realized that we face exactly the same problems as we did in speaking of Christianity and Judaism. What we are dealing with is those wolves in sheep's clothing. It is all a massive international government-sponsored whorehouse where it is impossible to separate the mensch from the Goys. One can dismiss the Holocaust on the grounds of their moral decrepitude alone.

Two points are generally overlooked in the historical considerations. Firstly, the Jews and their Gentile associates had ravaged Germany economically to the point where she was ripe for Communist takeover. Hitler's nationalists stepped in and prevented

this by disempowering the Jews and the Communists and treating them as enemies of the state. Both during and after the war, this made Germany the enemy of both Jewry and Soviet Russia; she would be punished for thwarting their goals. Secondly, near the end of the war it became impossible for Germany to feed her own people, let alone continue to supply the internment camps; added to which German and Red Cross food convoys destined for the camps were bombed by the Allies. As a result, starvation and disease became rife within them, and this devastation — largely created by the Allies — was later exploited by Zionism and then the world as being proof of German bestiality.

Furthermore, the evidence is now gathering that the number of Gentile Germans systematically killed by the Allies after the war's end was far greater than the total of claimed Jewish deaths. An as yet to be published book by the historian and writer James Bacque, Crimes and Mercies, states that at least nine million Germans — mostly women and children — died as a result of deliberate and coordinated Allied reprisals between 1945 and 1950.

The premature termination of a life is a terrible, terrible thing, in which race and religion are irrelevant. The degree of sympathy the world will bestow in the face of such events seems to depend entirely on the degree to which those deaths are for buying and selling.

If one watches a film from the 1930s or 1940s one sees that change has taken place beyond fashion, car design and architecture. When we 'play it again' we become very aware that other eras had different values. In those days, when finally caught, even the most hardened movie criminal would throw up his hands and exclaim: 'It's a fair cop, Guv.'

Popular film and music, now as then, play a major role in setting standards for the majority. But today there seem to be no standards at all. An obvious example is the contrast between the gentle innocence of early pop music idols like Buddy Holly and more recent noisicologists. It is not that people were better in those days; it simply seems that the environment, the atmosphere, the essence of time itself demanded a standard — a degree of self-control. In hindsight, the sixties revolution, with its sex, drugs and rock 'n' roll, was one in which the mind broke loose from old constraints. This was not the birth of freedom but another anarchic step into slavery. The shift is epitomised in Don McLean's 'American Pie', in which he lamented the death of Buddy Holly and the 'time' of the American Dream he symbolised. In a real sense this truly was the

day that the devil danced because the music had died. Yet there is another way of looking at this.

The Hollywood film industry and, later, the recording industry were great Technicolor dream machines largely created by Khazars as money spinners to soak up the new-found wealth of the common man. By the expedient of meeting public demand, pop music became a major component part of social degradation, and the cinema quickly became a highly efficient propaganda machine. Change is a constant. In the last hundred years it has come about faster and faster. There were no good old days, and there is nothing to preserve. The destination is the thing. As we transit to this future point, all is scenery captured in that time and space.

In the end the real problem is Western-style democracy: we quite simply lack the maturity to deal with it. Ultimately every society is faced with the choice between law and order and anarchy. It is a sad fact that some are more capable of equality than are others. Indiscriminate equality thus becomes mob rule.

One of Hollywood's major creations has been the cruel, efficient, heel-clicking, Jew-hating German. Likewise, Nazi propaganda portrayed the grasping Jew. How simple life would be if the world comprised nothing but stereotypes.

Many stories are now emerging from Germany that contradict the popular images. It seems truth is made stranger by fiction. The record tells a very strange story, as evidenced by this extensive quotation from The True History of the Holocaust:[49]

> GERMAN POLICY TOWARDS THE JEWS PRIOR TO THE WAR
>
> Rightly or wrongly, the Germany of Adolf Hitler considered the Jews to be a disloyal and avaricious element within the national community, as well as a force of decadence in Germany's cultural life. This was held to be particularly unhealthy since, during the Weimar period, the Jews had risen to a position of remarkable strength and influence in the nation, particularly in law, finance and the mass media, even though they constituted only 5 per cent of the population. The fact that Karl Marx was a Jew and that Jews such as Rosa Luxembourg and Karl Liebknecht were disproportionately prominent in the leadership of revolutionary movements in Germany, also tended to convince the Nazis of the powerful internationalist and Communist tendencies of the Jewish people themselves.
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> It is no part of the discussion here to argue whether the German attitude to the Jews was right or not, or to judge whether its legislative

measures against them were just or unjust. Our concern is simply with the fact that, believing of the Jews as they did, the Nazis' solution to the problem was to deprive them of their influence within the nation by various legislative acts, and most important of all, to encourage their emigration from the country altogether. By 1939, the great majority of German Jews had emigrated, all of them with a sizeable proportion of their assets. Never at any time had the Nazi leadership even contemplated a policy of genocide towards them.

Jews Called Emigration 'Extermination'

It is very significant, however, that certain Jews were quick to interpret these policies of internal discrimination as equivalent to extermination itself. A 1936 anti-German propaganda book by Leon Feuchtwanger and others entitled Der Gelbe Fleck: Die Ausrotung von 500,000 deutschen fuden (The Yellow Spot: The Extermination of 500,000 German Jews, Paris, 1936), presents a typical example. Despite its baselessness in fact, the annihilation of the Jews is discussed from the first pages — straightforward emigration being regarded as the physical 'extermination' of German Jewry. The Nazi concentration camps for political prisoners are also seen as potential instruments of genocide, and special reference is made to the 100 Jews still detained in Dachau in 1936, of whom 60 had been there since 1933. A further example was the sensational book by the German-Jewish Communist, Hans Beimler, called Four Weeks in the Hands of Hitler's Hell-Hounds: The Nazi Murder Camp of Dachau, which was published in New York as early as 1933. Detained for his Marxist affiliations, he claimed that Dachau was a death camp, though by his own admission he was released after only a month there. The present regime in East Germany now issues a Hans Beimler Award for services to Communism.

The fact that anti-Nazi genocide propaganda was being disseminated at this impossibly early date, therefore, by people biased on racial or political grounds, should suggest extreme caution to the independent-minded observer when approaching similar stories of the war period.

The encouragement of Jewish emigration should not be confused with the purpose of concentration camps in pre-war Germany. These were used for the detention of political opponents and subversives — principally liberals, Social Democrats and Communists of all kinds, of whom a proportion were Jews such as Hans Beimler. Unlike the millions enslaved in the Soviet Union, the German concentration

camp population was always small; Reitlinger admits that between 1934 and 1938 it seldom exceeded 20,000 throughout the whole of Germany, and the number of Jews was never more than 3,000. (The S.S.: Alibi of a Nation, London, 1956, p. 253).

Zionist Polio/ Studied

The Nazi view of Jewish emigration was not limited to a negative policy of simple expulsion, but was formulated along the lines of modern Zionism. The founder of political Zionism in the 19th century, Theodore Herzl, in his work The Jewish State, had originally conceived of Madagascar as a national homeland for the Jews, and this possibility was seriously studied by the Nazis. It had been a main plank of the National Socialist party platform before 1933 and was published by the party in pamphlet form. This stated that the revival of Israel as a Jewish state was much less acceptable since it would result in perpetual war and disruption in the Arab world, which has indeed been the case. The Germans were not original in proposing Jewish emigration to Madagascar; the Polish Government had already considered the scheme in respect of their own Jewish population, and in 1937 they sent the Michael Lepecki expedition to Madagascar, accompanied by Jewish representatives, to investigate the problems involved.

The first Nazi proposals for a Madagascar solution were made in association with the Schacht Plan of 1938. On the advice of Goering, Hitler agreed to send the President of the Reichsbank, Dr. Hijalmar Schacht, to London for discussions with Jewish representatives Lord Bearsted and Mr. Rublee of New York (cf. Reitlinger, The Final Solution, London, 1953, p. 20). The plan was that German Jewish assets would be frozen as security for an international loan to finance Jewish emigration to Palestine, and Schacht reported on these negotiations to Hitler at Berchtesgaden on January 2,1939. The plan, which failed due to British refusal to accept the financial terms, was first put forward on November 12,1938 at a conference convened by Goering, who revealed that Hitler was already considering the emigration of Jews to a settlement in Madagascar (ibid., p. 21). Later, in December, Ribbentrop was told by M. Georges Bonnet, the French Foreign Secretary, that the French Government itself was planning the evacuation of 10,000 Jews to Madagascar.

Prior to the Schacht Palestine proposals of 1938, which were essentially a protraction of discussions that had begun as early as 1935, numerous attempts had been made to secure Jewish emigration to

other European nations, and these efforts culminated in the Evian Conference of July, 1938. However, by 1939 the scheme of Jewish emigration to Madagascar had gained the most favour in German circles. It is true that in London Helmuth Venusat of the German Foreign Office discussed limited Jewish emigration to Rhodesia and British Guiana as late as April 1939; but by January 24th, when Goering wrote to Interior Minister Frick ordering the creation of a Central Emigration Office for Jews, and commissioned Heydrich of the Reich Security Head Office to solve the Jewish problem 'by means of emigration and evacuation', the Madagascar Plan was being studied in earnest.

By 1939, the consistent efforts of the German Government to secure the departure of Jews from the Reich had resulted in the emigration of 400,000 German Jews from a total population of about 600,000, and an additional 480,000 emigrants from Austria and Czechoslovakia, which constituted almost their entire Jewish populations. This was accomplished through Offices of Jewish Emigration in Berlin, Vienna and Prague established by Adolf Eichmann, the head of the Jewish Investigation Office of the Gestapo. So eager were the Germans to secure this emigration that Eichmann even established a training centre in Austria, where young Jews could learn farming in anticipation of being smuggled illegally to Palestine (Manvell & Frankl, S.S. and Gestapo, p. 60). Had Hitler cherished any intention of exterminating the Jews, it is inconceivable that he would have allowed more than 800,000 to leave Reich territory with the bulk of their wealth, much less considered plans for their mass emigration to Palestine or Madagascar. What is more, we shall see that the policy of emigration from Europe was still under consideration well into the war period, notably the Madagascar Plan, which Eichmann discussed in 1940 with French Colonial Office experts after the defeat of France had made the surrender of the colony a practical proposition.

German Policy Towards the Jews after the Outbreak of War

With the coming of the war, the situation regarding the Jews altered drastically. It is not widely known that world Jewry declared itself to be a belligerent party in the Second World War, and there was therefore ample basis under international law for the Germans to intern the Jewish population as a hostile force. On September 5, 1939 Chaim Weizmann, the principal Zionist leader, had declared war against Germany on behalf of the world's Jews, stating that 'the Jews

stand by Great Britain and fight on the side of the democracies... The Jewish Agency is ready to enter into immediate arrangements for utilizing Jewish manpower, technical ability, resource etc...' (Jewish Chronicle, September 8,1939).

Detention of Enemy Aliens

All Jews had thus been declared agents willing to prosecute a war against the German Reich, and as a consequence, Himmler and Heydrich were eventually to begin the policy of internment. It is worth noting that the United States and Canada had already interned all Japanese aliens and citizens of Japanese descent in detention camps before the Germans applied the same security measures against the Jews of Europe. Moreover, there had been no such evidence or declaration of disloyalty by these Japanese Americans as had been given by Weizmann. The British, too, during the Boer War, interned all the women and children of the population, and thousands had died as a result, yet in no sense could the British be charged with wanting to exterminate the Boers.

The detention of Jews in the occupied territories of Europe served two essential purposes from the German viewpoint. The first was to prevent unrest and subversion; Himmler had informed Mussolini on October 11th, 1942, that German policy towards the Jews had altered during wartime entirely for reasons of military security. He complained that thousands of Jews in the occupied regions were conducting partisan warfare, sabotage and espionage, a view confirmed by official Soviet information given to Raymond Arthur Davis that no less than 35,000 European Jews were waging partisan war under Tito in Yugoslavia. As a result, Jews were to be transported to restricted areas and detention camps, both in Germany, and especially after March 1942, in the Government-General of Poland.

As the war proceeded, the policy developed of using Jewish detainees for labour in the war-effort. The question of labour is fundamental when considering the alleged plan of genocide against the Jews, for on grounds of logic alone the latter would entail the most senseless waste of manpower, time and energy while prosecuting a war of survival on two fronts. Certainly after the attack on Russia, the idea of compulsory labour had taken precedence over German plans for Jewish emigration. The protocol of a conversation between Hitler and the Hungarian regent Horthy on April 17th, 1943, reveals that the German leader personally requested Horthy to release 100,000 Hungarian Jews for work in the 'pursuit-plane programme'

of the Luftwaffe at a time when the aerial bombardment of Germany was increasing (Reitlinger, Die Endlosung, Berlin, 1956, p. 478). This took place at a time when, supposedly, the Germans were already seeking to exterminate the Jews, but Hitler's request clearly demonstrates the priority aim of expanding his labour force.

In harmony with this programme, concentration camps became, in fact, industrial complexes. At every camp where Jews and other nationalities were detained, there were large industrial plants and factories supplying material for the German war-effort — the Buna rubber factory at Bergen-Belsen, for example, Buna and I.G. Farben Industrie at Auschwitz, and the electrical firm of Siemens at Ravensbruch. In many cases, special concentration camp money notes were issued as payment for labour, enabling prisoners to buy extra rations from camp shops. The Germans were determined to obtain the maximum economic return from the concentration camp system, an object wholly at variance with any plan to exterminate millions of people in them. It was the function of the S.S. Economy and Administration Office, headed by Oswald Pohl, to see that the concentration camps became major industrial producers.

Emigration Still Favoured

It is a remarkable fact, however, that well into the war period, the Germans continued to implement the policy of Jewish emigration. The fall of France in 1940 enabled the German Government to open serious negotiations with the French for the transfer of European Jews to Madagascar. A memorandum of August, 1942 from Luther, Secretary-of-State in the German Foreign Office, reveals that he had conducted these negotiations between July and December 1940, when they were terminated by the French. A circular from Luther's department dated August 15th, 1940 shows that the details of the German plan had been worked out by Eichmann, for it is signed by his assistant, Dannecker. Eichmann had in fact been commissioned in August to draw up a detailed Madagascar Plan, and Dannecker was employed in research on Madagascar at the French Colonial Office (Reitlinger, The Final Solution, p. 77). The proposals of August 15th were that an inter-European bank was to finance the emigration of four million Jews throughout a phased programme. Luther's 1942 memorandum shows that Heydrich had obtained Himmler's approval of this plan before the end of August and had also submitted it to Goering. It certainly met with Hitler's approval, for as early as June 17th his interpreter, Schmidt, recalls Hitler observing to

Mussolini that 'One could found a State of Israel in Madagascar' (Schmidt, Hitler's Interpreter, London, 1951, p. 178).

Although the French terminated the Madagascar negotiations in December, 1940, Poliakov, the director of the Centre of Jewish Documentation in Paris, admits that the Germans nevertheless pursued the scheme, and that Eichmann was still busy with it throughout 1941. Eventually, however, it was rendered impractical by the progress of the war, in particular by the situation after the invasion of Russia, and on February 10th, 1942, the Foreign Office was informed that the plan had been temporarily shelved. This ruling, sent to the Foreign Office by Luther's assistant, Rademacher, is of great importance, because it demonstrates conclusively that the term 'Final Solution' meant only the emigration of Jews, and also that transportation to the eastern ghettos and concentration camps such as Auschwitz constituted nothing but an alternative plan of evacuation. The directive reads: 'The war with the Soviet Union has in the meantime created the possibility of disposing of other territories for the Final Solution. In consequence the Fuhrer has decided that the Jews should be evacuated not to Madagascar but to the East. Madagascar need no longer therefore be considered in connection with the Final Solution' (Reitlinger, ibid. p. 79). The details of this evacuation had been discussed a month earlier at the Wannsee Conference in Berlin, which we shall examine below.

Reitlinger and Poliakov both make the entirely unfounded supposition that because the Madagascar Plan had been shelved, the Germans must necessarily have been thinking of 'extermination'. Only a month later, however, on March 7th, 1942, Goebbels wrote a memorandum in favour of the Madagascar Plan as a 'final solution' of the Jewish question (Manvell & Frankl, Dr. Goebbels, London, 1960, p. 165). In the meantime he approved of the Jews being 'concentrated in the East'. Later Goebbels memoranda also stress deportation to the East (i.e. the Government-General of Poland) and lays emphasis on the need for compulsory labour there; once the policy of evacuation to the East had been inaugurated, the use of Jewish labour became a fundamental part of the operation. It is perfectly clear from the foregoing that the term 'Final Solution' was applied both to Madagascar and to the Eastern territories, and that therefore it meant only the deportation of the Jews.

Even as late as May 1944, the Germans were prepared to allow the emigration of one million European Jews from Europe. An account of this proposal is given by Alexander Weissberg, a prominent Soviet Jewish scientist deported during the Stalin purges, in his book Die

Geschichte von Joel Brand (Cologne, 1956). Weissberg, who spent the war in Cracow though he expected the Germans to intern him in a concentration camp, explains that on the personal authorisation of Himmler, Eichmann had sent the Budapest Jewish leader Joel Brand to Istanbul with an offer to the Allies to permit the transfer of one million European Jews in the midst of the war. (If the 'extermination' writers are to be believed, there were scarcely one million Jews left by May 1944). The Gestapo admitted that the transportation involved would greatly inconvenience the German war-effort, but were prepared to allow for 10,000 trucks to be used exclusively on the Russian front. Unfortunately, the plan came to nothing; the British concluded that Brand must be a dangerous Nazi agent and immediately imprisoned him in Cairo, while the Press denounced the offer as a Nazi trick. Winston Churchill, though orating to the effect that the treatment of the Hungarian Jews was probably 'the biggest and most horrible crime ever committed in the whole history of the world', nevertheless told Chaim Weizmann that acceptance of the Brand offer was impossible, since it would be a betrayal of his Russian Allies. Although the plan was fruitless, it well illustrates that no one allegedly carrying out 'thorough' extermination would permit the emigration of a million Jews, and it demonstrates, too, the prime importance placed by the Germans on the war-effort.

The intoxicating manner in which the Great Lie has been told seems to have prevented the raising of the simplest questions. For example, Zyklon B was and is produced specifically for the destruction of the typhus-bearing louse. Of the gases available to the efficient Germans at the time, this pesticide was probably one of the least suitable for mass human extermination. An enclosed space in which large amounts of the gas have been used requires about twenty hours to clear before anyone can safely enter. In his testimony, taken under torture, Commandant Hoss of Auschwitz said his men entered the chamber ten minutes after the victims were known to be dead and dragged out the corpses. He added that they were often smoking cigarettes as they did so. This image of nonchalance adds a dimension to the horror, but it also tells us that they were not wearing gasmasks. Without them, they would have been poisoned; smoking, they would have blown themselves up, for Zyklon B is explosive.

On 4 July 1984 the offices and warehouse of the Instititute for Historical Review were reduced to rubble by arson. One must wonder why such an attack should occur if the organization's opponents

are themselves the embodiment of reason. Anyone who has wandered into the wilderness as a prospector for truth will confirm that it is an elusive commodity, and what is found will often prove to be only fool's gold. Nevertheless, if public apathy prevents the search for it — if individuals will not commit themselves to this as an absolute priority — our society will die in poverty. And it is you, the individual, who will inevitably pay. We all have an inalienable right to be intelligently proved wrong. It would seem that, in the end, we came to love the Jews solely because we hated the Germans. But, like Jesus and Jehovah, they will prove to be false gods.

Conclusion

The evidence presented in this section will show any reasonable person that The Diary of Anne Frank has sufficent doubt cast upon it to warrant its being considered as little more than a fiction. But the important point is not the diary but the motive behind its dissemination: to win sympathy for the Zionist cause and neutralize any criticism of the Jews while they are achieving their objectives.

No doubt there are many Holocaust deniers who are so for entirely the wrong reasons — racism and anti-Semitism are a very sad reality. Nonetheless there are many such as myself who have concluded that the death of six million Jews in gas chambers is an emotionally charged religious nonsense based on a history that was written by angry victors eager to discredit the vanquished. If it is the case that researchers such as myself have got it wrong, it must be demonstrated to us. That the truth will surface cannot be doubted; what is of the utmost importance is how it surfaces.

The German people have not only paid a very high economic price for the supposed evil of their parents, they have carried an extraordinary burden of guilt for the last fifty years. If the Holocaust is a fallacy, and this is uncovered in the wrong way, the price to be paid by ordinary and perfectly innocent Jews will be sad indeed. The explosion of anger and revenge will be such as has rarely been seen in the pitiful tale we call human history. An open, honest and unbiased investigation of these matters could do nothing but good. If it all happened as has been claimed, then the detractors would be silenced forever; if otherwise, the Jew would at least have been seen to be seeking the truth. The alternative is to keep throwing Holocaust deniers into prison until, one day, the entire situation explodes. Legislating how a man should think only serves to provide a platform for libertarians and revolutionists. The net result is that you cause what you tried to stop.

28

Lies, Damn Lies and Statistics

The significance of the following is such that it should have become major international news. I was not aware of this information myself until August 1995, six months after its release.

In the 26 January 1995 international edition of L'Espress, a largely Jewish owned mass circulation French weekly magazine, a well-researched and extensive article reported that the Auschwitz Museum Trust has declared that the supposed Crematorium I at Auschwitz was built by Communist authorities in 1948, three years after the war ended in Poland. This completely confirms the link between international Zionism and the Communist movement. Professor Robert Faurisson first exposed this particular fraud in 1976, and has since been subjected to constant terrorism. Whereas it had been claimed that six million Jews were killed, four million of them gassed at Auschwitz, the claim is now greatly modified.

These revelations follow the admission by the US Government (reported by David Irving in Action Report, No. 9, May 1995) that the extermination facilities at Dachau were built by American troops for propaganda purposes after the war ended. This is also acknowledged by the German Government. Indeed, as early as April 1975, in that month's edition of Books and Bookmen, the well-known Nazi hunter Simon Wiesenthal said: 'There were no gassing camps on German soil.' The gassings, he said, took place only in Poland. Dachau never had homicidal chambers; following the L'Espress article, it is now official that this is also true of Auschwitz.

This magazine essay was written by an anti-revisionist historian, Eric Conan, who says that there have been many blatant falsifications at the Auschwitz and Birkenau concentration camp sites. Among other things he says that when, in 1948, the Auschwitz State Museum was created, the crematoria were reconstructed, replacing a small facility that had been built to dispose of contagious corpses. He goes further: 'Tout y est faux' — everything in it is false. That the crematoria were a later reconstruction was first admitted to Professor Faurisson by the museum official Jan Machalek in 1976. This was reported by Le Monde on 29 December 1978.

The present Deputy Director of the Museum, Krystyna Olesky, has said that everything will proceed as before, and that museum

staff will continue to offer vague answers to difficult questions posed by visitors.

This camp was a manufacturing complex producing synthetic rubber (buna). Why, one must ask, would any nation exterminate its slave labour force in wartime?

Revisionists have progressively subjected the Holocaust story to increasing pressure, and it is now clear that the myth will soon be exploded. It thus seems obvious that the L'Espress article is an attempt to pre-empt criticism — and to confess the lie beforehand so that later, if required, the blame can be laid at the feet of the now defunct East European Communist governments. Meanwhile, an international press ban on the story ensures that the lie will be kept alive a little longer.

It must be seen from the outset that this is not an attempt to justify the German use of prison and work camps, any more than one might sanction their use by the British, who used them in South Africa during the Boer War, or the Americans, who used them to intern Germans and Japanese, but termed them 'relocation camps'. What we are dealing with is the ruthless exploitation of a crime. The article is one which, with nonchalance and joie de vivre, attempts to roll with the revisionists' punch and express regret that the Auschwitz committee had no alternative but to completely rebuild the chamber of horrors. This has now become a macabre Disneyland, earning large amounts of money and sympathy, and leaving its sponsors free to indulge in rapine of global proportions. Conan publishes the following admissions in his article:

1. Auschwitz was a 'temporary' labour camp.

2. Barracks B153 was a 'quarantine camp', built as early as 1941. If Auschwitz was a death camp or extermination factory, why did the Germans concern themselves with the health of the inmates?

3. A substantial number of facilities at the complex, including the delousing chambers, which had been rebuilt by the Communists or simply presented as gas chambers, have had to be closed. That delousing chambers existed must add to the evidence that this was a forced labour camp. Why would the efficient Germans delouse their victims prior to gassing? Most obvious and infamous of these closed buildings is the surgery and air-raid shelter which was claimed to be Crematorium I. The fact is that if all the supposed homicidal facilities in German-occupied Europe had been in continuous use during the time they were alleged to have been in operation, only about 430,000 could have been killed. But the maximum time any such

facilities could have operated is only half of the period claimed. Besides, an International Red Cross inspection of Auschwitz in 1944 found there was no evidence of such facilities.

4. The original Crematoria II and III were dynamited by the Germans on 20 January 1945. These were, most likely, the manufacturing plants that the Germans did not want to leave in Russian hands.

5. As of 1952 there were only thirty-eight barracks remaining, the majority having been dismantled for one reason or another. The rebuilding has been done according to plans which emerged when the Soviet Union collapsed. These, it is claimed, were the original German plans captured by the Russians. The authenticity of these documents has already been brought into question.

6. The 26-member Auschwitz State Museum Committee was established in 1990. It is international, and includes Israel Gutman of the Israeli Yad Vashem Memorial and Theo Clein, President of CRIF (Representative Council of Jewish Institutions in France). The museum itself was established in 1948 by the Russians. It is clear from the article that the committee was established to 'promote' Auschwitz, which has now become a major tourist attraction.

7. In preparation for the fiftieth anniversary commemoration, the committee removed a plaque which claimed that four million died at the camp, ostensibly because it did not specify that 90 per cent were Jews. When another plaque that included this information was installed, the overall death figure was given as one million. (In the process it was necessary to deny the known deaths of 75,000 Polish resistance fighters and hostages and 15,000 Soviet soldiers.) The best estimate that can be reasonably established for deaths at Auschwitz is, the article says, between 800,000 and 1,200,000, of whom between 650,000 and 1,000,000 were Jews. After considerable haggling over who had suffered the most, the figure was set at a total of 1,100,000, of whom 960,000 were Jews. It is known that there were fewer than four million Jews in what became German-occupied Europe. Of these, two million migrated to Russia — out of German reach — and more than one million to other destinations. If we also subtract the number of Jewish survivors after the cessation of hostilities, there are fewer than 300,000 unaccounted for, this being the number of Jewish dead. The most likely causes of death were typhus and starvation.

8. Being concerned at the dilapidated state of the Birkenau complex, some three kilometres away, Ronald Lauder of the Estee Lauder company has undertaken to raise 230 million franks for initial renovations. After

an agreement signed in 1994, the Federal German Government gave 10 million marks to aid renovations at Auschwitz. A further 2 million marks was raised in a telethon organized by Norddeutscher Rundfunk Radio-Television. Many more millions of US dollars were contributed by the governments of most European countries.

It is clear from the article that Auschwitz had much less impact upon its Russian liberators than might have been expected. Seemingly they regarded it as nothing more than a prison camp with starving inmates. It was about two months later that the Russian propaganda machine — as the article admits — picked a random figure of four million dead. We must distinguish here between the inevitable and typical victimization of non-combatant men, women and children in all wars, and the allegation that the German people committed genocide on an unprecedented scale.

This is the crux of the argument. Were six million innocent people killed in homicidal gas chambers? Or did they die from disease brought about by camp conditions and starvation as a result of Allied bombing of food convoys? And was the figure six million or more likely a fraction of this? Shall we forever think of Germans as homicidal maniacs or as just another mad dog in a scrap? But, most importantly, we must ask if there is anyone with anything to gain by perpetuating the Holocaust myth. Certainly, although Auschwitz was liberated in late January of 1945, the deportees who were quickly returned to France did not begin to think of mass extermination until the histrionics of the Holocaust were launched by the media in October 1945. It needs to be appreciated that many would have — without conscience — gone along with the story on the basis of wishing to be revenged upon an enemy at whose hands they had suffered. It is generally overlooked that international Jewry commenced belligerence towards Germany as early as 24 March 1933, with an international ban on German goods. This, combined with the involvement of German Jews with the Communist movement — anathema to the Nazis — led to the government declaring them enemies of the state and interning them — as did the Americans to their German and Japanese residents.

Even if something approaching a million souls died unnecessary and painful deaths at Auschwitz, that they were Jews, Catholics, homosexuals or enemies of the Third Reich seems to me to be secondary to the fact that they were human beings. One must then ask what sort of sick and twisted minds would turn this memorial of human shame into a Hollywood-style extravaganza.

In March 1996, I learned that it is planned to build a shopping centre and restaurant at Auschwitz. One must wonder about the euphemisms that might be used to name the dishes on the menu at such a place. With or without extermination facilities, Auschwitz was a house of horror. It has been left to the non-Jewish Polish Government to order an inquiry into the proposal.

The following questions now arise:

1. Will the international Zionist movement and the modern state of Israel formally apologize for the Holocaust deception?
2. Will the state of Israel reimburse the German and American governments the vast sums of money it has received in compensation?
3. An entire nation of people has grown to middle age believing that their parents participated in the most terrible crime in history. Will the state of Israel and the international Zionist movement compensate Germans for this suffering?

The Holocaust was a means, not an end. The actual objective was the acquisition of modern Israel as a base and centre of empire. It would also provide immunity from criticism in the process of achieving the financial dominance and control that international Zionism now has. By accusing even their mildest critic of anti-Semitism and reminding the world of their pain and suffering — by behaving like a petulant child — they have achieved almost total financial dominance of our globe. But ultimately, when Zionism abandons Judaism, upon which it is a political parasite, its indifference to the subsequent suffering of the Khazars will itself prove to be the ultimate despotism. In this respect, I would like to relate a recent conversation.

My editor is a man of few words, sort of self-editing. He has seen writers come and go; he knows only that their spelling is generally appalling and their punctuation usually worse. In a recent conversation which, to me, seemed to have a surreal Sherlock Holmes and Doctor Watson flavour to it, he gave a tacit admission to my seeming to have succeeded in resolving a particular problem, but then asked 'What's the solution?'

Somehow I managed to refrain from easing myself luxuriously into my metaphorical Victorian armchair, slowly and pensively removing my pipe from my mouth and responding with a patronizing 'Elementary my Dear Doctor Watson...elementary'. The fact is that the solution is a simple one, but it would seem that 'these things must surely come to pass'. But for the obvious obstacles, the following would at least, within the present system, solve the

world's economic woes and neutralize the machinations of the international moneylenders and Zionism in little or no time at all:

1. Outlaw usury of any kind and make it a capital offence.
2. Bring the international bankers before a world court and charge them with wholesale extortion and massive crimes against humanity, and with causing poverty, starvation and death on an unprecedented scale.
3. Place the production of money and credit back in the hands of responsible government and have all banking services operated as a public utility.
4. Return currency to a gold or silver standard and fix exchange rates.
5. Abolish absolutely all taxes and levies and institute a 10 per cent turnover tax, which would give governments far greater revenue even than they have now — because people would have so much more money to spend.
6. Outlaw speculation of any kind, particularly upon private property, the only form of legitimate income being that which adds value through labour and services.
7. Educate the people and make them aware that as individuals, families and nations they must live within their means, whatever those means may be: to apply the Micawber principle.

As pointed out earlier, it is by turning credit into debt and selling that credit — totally non-existent money — at high interest that the international moneylenders have achieved the impossible: making something from nothing. It is so simple that it seems utterly unbelievable. By providing credit — lending money they never had — and demanding profit and repayment upon this non-thing in real resources, they have achieved virtual ownership of the world. These clever, conniving, disreputable little merchants have pulled off the ultimate coup: they have proved conclusively that you can get blood from a stone. By appealing to our basest instincts and highest ideals, they have continually set us at each other's throats, funded the fight and then claimed the spoils.

I have already mentioned that they financed the Communist revolution in Russia. Among many sources, this is revealed in Trotsky's own biography. From 1907 through to 1917 Lord Alfred Milner and Sir George Buchanan provided loans via the Morgan and Rothschild banks in London. A loan of $20 million came from Jacob Schiff of Kuhn Loeb in the US. Other funding came from the German bank of Max Warburg. In the mean time another of the Warburg brothers — Paul — had gone to the US and became a

prime mover in setting up the Federal Reserve. Between 1918 and 1922 the Soviets paid Kuhn Loeb over 600 million roubles in gold as part repayment of loans made prior to the revolution.

The enigmatic Leonardo da Vinci, a Grand Master of the Prieure de Sion, once said: 'Miserable mortals, open your eyes.' Jean Cocteau, yet another Grand Master of the order, once said:

> History is an alliance of reality and lies. The reality of history becomes a lie. The unreality of the fable becomes the truth.

But it doesn't stop there. As is well known and well documented, the stooges that the moneylenders put into the White House sold China to the Communists and put the US into wars in Korea and Vietnam (which despite her capacity to do so, they forbade her to win). Their real objective was the conquest of America.

Ultimately, mankind will not find nirvana by sitting cross-legged atop a mountain and chanting some nonsensical mantra. It will be achieved by facing the truth and observing the Law. But it is obvious that these things are still beyond our understanding and will continue to be so until we cease to act selfishly and for personal gain at the expense of others. Nirvana lies in our finding a sense of community and in discipline being applied from within. When, instinctively, we give our lives that others might live, then shall we be as gods. In short, the earth must await the coming of the new race. These simple things are beyond the ability of present-day man.

But all is not lost. Long ago, somewhere in the future, it was said:

> There are three kinds of knowledge: knowledge of the nature of each thing, of its cause, and of its influence.
>
> There are three things that continually decrease: darkness, falsehood, and death.
>
> There are three things that continually increase: light, truth, and life.

The unconscious feminine within us is a microcosm of, and is directly connected to, the universal unconscious, a great ocean of mind that transcends all time. Through this great mind, we are all connected to each other and are, in fact, one. Some two thousand years ago, at a moment of perfect receptivity, a few men made some postulates and altered the shape of the future. Tradition says that when, in our coming dark day, enough men call upon the name of God, we shall be saved. I conjecture that the Teacher may come

and go, almost unnoticed, but that he and his followers will make the postulates that will echo throughout the universe and thus in the hearts of men. With one voice they will affirm: It will be.

Accordingly, it is related in Babylonian tradition that the Zu bird, an eagle-type false thirteenth sign as opposed to the true serpent-type, stole the tablets of destiny. Shamash hid himself in the body of an ox (a symbol for Coma) and, when the Zu came to feast upon him, he killed it and restored the tablets. There is nothing to fear. All will be well when we grasp the hero's bow and make those postulates. Then it WILL be.

But the chances are that my poetic proclamation is, in the reader's eyes, swamped by a conception that I am nothing more than a racist bigot. Strangely enough, such an opinion would be absolutely correct.

Were I to be rightly accused of bias or intolerance on the grounds of nation or race, it would be in connection with my generally intolerant view of white West Australians. Having spent many years walking up and down in the world, my knowledge and experience of different peoples is not inconsiderable. I regard these creatures as living Neanderthal fossils who, lacking the required etiquette, could never be invited even to a chimps' tea party. But if one insists upon going down into Hades one must expect to keep company with the damned. In fact their international reputation is such that, prior to my departing for Western Australia, a friend informed me that it had originally been intended that Jesus would be born there, but unfortunately the angels were unable to find three wise men and a virgin. These comments are, of course, somewhat tongue-in-cheek, but they do demonstrate my lack of inhibition in expressing racist views, if I had them. But note your reaction. Most likely you are deeply concerned at my references to the Khazar Jews; probably, however, you were (if you are not West Australian) amused at, or at least prepared to indulge me in, my criticism of these people. Like the Khazars, West Australians bleed — or, at least, so I am led to believe. Why then is there a difference in your reaction? Is it because you have been conditioned? Consider all that that implies...

If one has not lived in or visited Australia, one can have no conception of the diversity and intensity of its beauty. But let me say that, in the cluster of precious stones which adorn our Mother's hand, this country is the coral that reflects the moods of the brooding and unpredictable Piscean sea. Many of its Aboriginal people have moved to shantytowns, where they live with what is left of

their holy people. In a land of untold wealth, they live in poverty and wait for the white man to move on. But let's be fair, there is no shortage of black men with the white man's disease. Once again, it isn't race but nature that concerns us. Nevertheless, this creature remains a representative of the European whose moment of glory was to be one of the hammers God used to shatter and scatter the holy people. But the numbering of his days is writ large in braille for even the white West Australian to read.

As a mark of his superiority, the European claimed, and still claims, that the Aboriginal is a relatively primitive creature. This is said to be evidenced, among other things, by the lack of a written language. But in this respect this colony is involved in a cover-up of Dead Sea Scrolls proportions. Before turning our attention to the location in question, let us look at another.

Department of Aboriginal Sites site number P 01014, which is covered by the Aboriginal Heritage Act 1972-1980, represents what is probably one of the most sacred Aboriginal places in the entire country. This legislation includes a very clever and pernicious regulation, 10(h), which affects access not only to these sites but also to files on their contents and nature. In such cases, not only is hard evidence of early cultural maturity concealed, it aids destabilization and dehumanizes the victim. Rob a man of his bread and you take his earthly life; rob him of his culture and you imprison his soul. My concern here is with the desecration of sacred land, as an act of total cultural disrespect. Further, in contrasting the Holocaust material with that which follows, I would ask the reader to bear in mind that Britain's record in Australia is a lamentable one, which the independent state has endorsed. Though the windows have been dressed, the policy remains the same.

To make a related point, Britain had much to gain — as does any adversary in wartime — from creating an image of an evil Germany. This, history tells us, is pretty well standard. In the case of World War II, the cudgels were taken up, and are still yet to be set down, by world Jewry. The point is that the creation of disinformation about Germany and the withholding of information are two tools that can be used to achieve the same end: the swaying of public opinion.

Important archeological sites cannot and must not be allowed to become tourist attractions. However, regulations designed to send an independent researcher on what Eisenman found (apropos the Dead Sea Scrolls) was the 'runaround' does guarantee that information is kept to a bare minimum, which has been the case till

now. Out of respect for the site itself and its real Aboriginal custodians, and for no other reason, I shall not discuss its location and simply refer to it as PWM.

Long, long before the arrival of the European, PWM was a source of ochre, which the people used in sacred ceremonies. Perhaps more so than any other human tribe, the Australian Aborigines were obsessive in their relationship to the earth; they would do nothing to harm, mark or damage the face of their mother. Though they mined at this place for what must be assumed to be thousands of years, the land and mine would not have been mistreated, particularly in view of the fact that it was held to be one of the most sacred sites in Australia.

Giant Kangaroo was a Noah-type version of Jesus the Teacher among the Aboriginals. The original name for the site was Ngana-kurakura, which translates as 'whose/his eye'. The cave is brightly lit by the red ochre, and could be envisaged as the inner part of a red eye that sees everything. We might see here an albino type Horus. The red ochre came into being when Giant Kangaroo's eye was pierced with a spear and he died there. It is quite simply an Aboriginal Calvary. That the red ochre (blood of Christ) was later used for body decoration is reminiscent of the agape feast: the consuming of the menses of the earth and spermatozoa of First Man.

On 2 August 1952, S. G. Middleton, the Commissioner of Native Affairs, wrote:

> The special reserve was originally 5 acres but was eventually reduced to an acre, to a depth of 50 feet below the floor of the cave on certain conditions.
>
> That those conditions have been honoured more in the breach than the observance is clearly manifested by a report, supported by photographs, submitted recently by an office of the Native Affairs Department. The photographs clearly indicate that the original features of the caves have been totally destroyed.
>
> Whether the natives ceased to take an interest in the caves before their destruction and desecration is a matter for speculation; there is no doubt, however, that the ruthless destruction and march of Mammon have deprived them of their heritage. Some may feel that they also provide yet another example of the unsuitability of our race to be custodians of the care and welfare of a helpless, dependent native minority. We have taken so much from them and given little in return.

It is noteworthy that this article was published as early as 1952; it indicates a sensitive and sentient man in a land substantially consisting of white savages who even today are totally ignorant and abusive of the fundamental rights of the Aboriginal people.

When the European found the cave, he put a rail link in, used it as an open cast mine, planned to exploit mineral deposits, then proposed making it a tourist attraction. This is revealed in an article in an Australian newspaper dated 16 December 1968.

In the Hunter Valley in New South Wales there is an ancient site which is absolute and concrete living evidence that, contrary to established white belief, the Aboriginal people of Australia once had their own complex and sophisticated written hieroglyphic language. In working as a dealer in Aboriginal art for the past three years, I had begun to suspect this to be a probability. The consistent use of symbols, and the idea that every picture is not a picture but a story, led one to see that the fundamental concepts have long since existed. I recently watched what can only be described as an amateur video of the site. At first viewing it is tempting to see a similarity between these pictograms, comprising more than 250 characters, and ancient Egyptian hieroglyphics. They are not the same; and furthermore, among them may be seen the circle quartered by the cross, which is traditionally Celtic. To suggest that these writings may have been produced by visiting ancient Egyptians with a sole Celtic member of the ship's crew is not only to deny the Aboriginals their rightful dignity but to deny the reality that the entire ancient world was once governed by highly literate priests and that each human tribe had its own version of a truly universal language which they received from the angels and lost when the people went to war (the dawn of Pisces). Since then the white intruder has kept it hidden lest he see the wrong he has done.

The question that we as individuals must ask ourselves is: how long can we continue? Alternatively, a major apology is in order; and as a mark of our good faith we must give back what we have taken. We should not make the mistake of becoming sycophantic white middle-class apologists: one sound apology is enough. We must then go back to our own roots and find out who we were before we became what we are now. Having rebirthed ourselves, and standing proudly upon our own cultural and ethnic roots, we must go out and meet the world as our equals: our brothers in Christ.

Conclusion

In the matter of the six million Jews supposedly gassed by the Nazis we have seen an admission that the gas chamber at Dachau was built by American troops and that a prominent Jewish source, in attempting to repair damage done by revisionists, has admitted that Auschwitz is a postwar reconstruction based on imagination. This was all part of the price the Germans paid for having been vanquished. As well, it has been conjectured that admissions such as occur in the L'Espress article are an attempt both to cut off revisionists at the pass and, if need be, to blame the old Communist governments for the deception. Primarily as a result of evidence from Jewish sources, it is no longer a matter of proving the Holocaust is a lie. The most difficult task lies ahead: making it common knowledge.

In raising the matter of the strong likelihood of the Australian Aborigine having once had a complex written language, I hope I have demonstrated that we are at a point in history where a massive turnaround is about to take place. The world we know is dying, and in its place there will be a return to the ancient ways. We are living in a time of revelation; the old institutions and collectives will not support us much longer. I propose that the Bible as a repository of unsurpassed wisdom was never meant to speak to institutions but to people like you and me. Ultimately it must be the individual who displays the courage that will win the grand prize: freedom from fear and from slavery to his own cowardice.

On the principle that the whole is only as good as its separate ingredients, I propose that Scripture sets out to appeal to, and to create, the individual made strong and free by his relationship to his creator. And on the principle that the greatest unity is found in the widest diversity, there can be no lasting social structure, nor can there be any hope of permanent peace, until communities are established on the fundamental principle of the inalienable rights of each and every one of us. The so-called democratic system thrives on, and is vulnerable to, corruption because of its fundamental principle, which is the franchise given to the lowest and, by necessity, largest social grouping, without meeting the corresponding need for education. I, for one, insist that entropy was never a part of God's plan.

Incredible as it may seem, we shall eventually learn that all these events, up to and including those in our time, were first set into place when Zoroastrian magi from Persia marched into Palestine some two and a half thousand years ago. They created the false Israel as a means of creating the true one. They established false Christianity as a shadow of that which would come to pass. And in so doing they guaranteed the future of mankind in a perpetual Golden Age.

29

Ye Booke of Beliar Ye Scrivener

An eminent, respected and highly respectable academic of the school of Dead Sea Scrolls inactivists once quipped, when speaking of John M. Allegro, 'Adagio Allegro, adagio'. Perhaps his amazement at and admiration for his own wit allowed a moment of indiscretion to creep in. This statement says 'Don't be so eager to let the cat out of the bag; there are vested interests at stake here'. An example of this gentleman's concern may be found in The Sacred Mushroom and the Cross,[50] where Allegro is speaking of the unnecessary occurrence in Aramaic of the word 'Abba' in the New Testament (Mark 14: 36; Romans 8:15; Galatians 4: 6).

He says that 'My (our) father who art in heaven' (Matthew 6: 9-13; Luke 11: 2-4) is often used as a surrogate for God. The fullness of this phrase is curious when one might expect a simple 'God' or 'Father'. He goes on to say that the explanation lies in the Sumerian word for mushroom, AB-BA-TAB-BA-RI-GI. The mushroom grows in darkness and sprouts overnight, and for this reason was used by the early Christians as a symbol and hieroglyph for the cosmic tree. The cryptographers, he says, have teased out the Sumerian into an Aramaic 'abba' debareqia': 'O my (our) father who art in heaven'.

Though, as Allegro points out, the phrase originally had a more serious intent — the Lord's Prayer is a well hidden magical incantation — in turn some wise and witty teller of fairytales teased from this 'Abracadabra'.

It does seem very strange to relate that, among a few who have been forced to keep silent, the Bible has always been known as a handbook of the occult, yet somehow the majority have managed to maintain the self-deception. Accordingly, it will be recalled that I have made several references to Scorpio being believed to be the thirteenth sign of the zodiac. I have also drawn attention to Jesus' saying that if a son should ask for bread his father should give him the thirteenth stone, and if he asks for a fish he should give him the solar serpent. The verse following this (Luke 11: 12) continues: 'Or if he shall ask an egg, will he offer him a scorpion?' Will he teach his son the wisdom of the true or the false Israel?

By yet another coincidence, in Genesis 49: 17 Dan is 'a serpent

(nachash) by the way', and Dan is Scorpio. In the Garden of Eden the same solar serpent (nachash) gave Eve to eat of the tree. That is to say, the solar phallic serpent gives life to the Goddess in the thirteenth/genital stone, his wisdom being his spermatozoa. It may be recalled that Habakkuk 1: 5 reads:

> Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. (Vermes translation)

Men like Allegro have long since spoken out at their own cost and made it possible for ordinary folk to learn the truth. Joe Public has greeted all this new knowledge with frenzied apathy. He has, in fact, been so completely underwhelmed that he has hardly been able to contain his indifference. Things fall into two categories: that which can be influenced or changed and that which cannot. Discriminating between the two contributes to a much less stressful life; change is intrinsic to continuity.

The ancient world was governed by men and women who were literal masters of the universe. When such minds are pitched against the great unwashed of modern academia, it is no contest. I wonder how much longer these fools will be allowed to play cat and mouse with reality? The joker in the pack is, of course, the indolent Joe Public. He is simply and blissfully unaware of how close he is to his own tragedy, as evidenced by the following:

The United States Government has, since 1933, been operating under a state of emergency. That is to say that from that date to the present time the Government and presidents have had continual state-of-emergency powers at their disposal. Australia has been governed in a similar manner since 1932. Linda Thompson, a US lawyer and President of the American Justice Federation, has provided concrete evidence to support the following.

The US One Hundred and Sixtieth Division has been made into an internal police force with truly draconian powers. Automatic weapons are standard equipment, as are ex-Russian military vehicles fully equipped with every requirement for riot and crowd control. These trucks can only be described as mobile doom machines able to kill large numbers. As more and more people are discovering, this military force is recruiting from prisons and boot camps. It is taking the most primitive members of society and, by an indoctrination which can only be described as brainwashing the

mindless, putting members of the criminal class into uniform and making them social minders.

This 'Delta Force' is equipped with black-painted, unmarked helicopter gunships armed to the teeth, which are already buzzing and harassing US citizens. They have burned down at least one private home with an incendiary missile. The owner and resident's only crime was to be a neighbour of someone who has gathered seventeen million signatures with the aim of impeaching President Clinton. This force was also responsible for razing the Branch Davidian house in Waco, Texas. The financing of this division is to be done by 'the confiscation of private property'.

The entire United States has been divided into ten zones which, under the auspices of 'Operation Garden-plot', have been liberally peppered with concentration camps. One of them, at Beach Grove, Indiana, is an ex Amtrack locomotive repair yard. It has been fenced with a view to keeping people in, rather than out. The rail line has been renewed and a warehouse close by has had its windows and doors sealed. Electronic turnstiles, clearly designed for people rather than animals, are the sole means of entry. Gas pipelines now run to this building and to two very large gas-fired incinerators adjacent to it. Now I am not going to say that this is a mass extermination facility because, without a shadow of doubt, it will be pointed out that such a suggestion is ridiculous when the facility's real purpose is so obvious and innocent. I can only point out to the remarkable Joe Public that 'all this and much much more will shortly be appearing at an apocalypse somewhere near you'.

Let me add that, in revealing this, my actions are motivated by cowardice and fear of pain. I lack the backbone of the staunch and heroic Joe Public, who need not concern himself with these matters. When these morons come to take him and his wife and his children to rape, torture and destroy them, he will cope — God bless him.

Just as the thirteenth stone adds a new dimension to the cosmic tree, it adds a new perception of life itself: we see that the whole is greater than the sum of its parts. If man continues to insist that reality will stand still for him, he can only progressively dig himself deeper and deeper into the mire. In the light of this mindless indifference to reality, one can truly take to heart scriptures such as Habakkuk 1:1-4 which says:

> The burden which Habakkuk the prophet did see.
>
> O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!
>
> Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.
>
> Therefore the law is slacked, and judgement doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgement proceedeth.

A mystery I cannot resolve is why decent ordinary people will expend so much energy to deceive themselves when truth is such a gentle and loving companion. Is it simply a matter of chemicals allowing a truth to enter the mind but preventing it from reaching the heart?

Fortissimo Allegro, fortissimo! God the totally beneficent is, to them, Maleficus.

We can be sure there is no traditional Devil or Satan in Scripture: these roles are played by the Liar and the Wicked Priest. God uses the Dark as a means of sharpening the Light. This is confirmed by a line in the Lord's Prayer: 'and lead us not into temptation'. Dare we say it? — there is a Light and Dark side to the Force.

Our findings show us that the Bible sees present humanity as beasts of little or no understanding. We are simply another part of the animal kingdom, destined to be superseded by a more highly evolved creature whose progenitor is Adam the Teacher. It is all simply evolution, which may be termed the progressive manifestation of God, and the key factor is the development of the right brain.

With this point in mind, we have an entirely new view of the biblical 'God' and His creating man in His own image. What we see now is the Creator as pure mind with an androgynous nature creating mankind in His/Her own image as an androgynous creature with both masculine and feminine understanding: Mind creating mind, the progressive manifestation of consciousness.

In the English translation of Genesis we have the literalist idea that God made Eve by taking a rib from Adam's side. In the Hebrew original we find there is no literal rib; thus, with our knowledge of the left and right brain concept, we may perceive the Teacher as a First Man made in God's intellectual image — His (at this stage) only-begotten son (Jesus) who is androgynous in mind like his

Father. The creation of Eve from his side is the awakening of his own feminine. This finds further confirmation in the oft-asked question as to how the sons of Adam and Eve could have gone off to take wives if Adam was the literal first man. Chapter four of Genesis lists the birth of the sons of this pair and concludes:'.. .then began men to call on the name of the Lord'. Thus we may now see that God's forbidding eating from the tree of knowledge in Genesis 2: 17 has a much more obvious meaning than its traditional interpretation. The verse concludes: 'for in the day that thou eatest thereof thou shalt surely die'. That is: When the Teacher reveals the mysteries in Scripture, the Apocalypse and Great Flood will be upon you. The Hebrew word translated as 'knowledge' is 'da'ath', which is the cabalistic name for our missing sephirah of the sun. It will be recalled that this is also the 'truth chakra'.

Chapter five enumerates the generations from Adam, all these being from literally non-existent breeding females. Genesis is not a primitive and unsophisticated story: it is not the tale but the idiots who tell it.

In Norse mythology 'Hel' was the Goddess: the lower procreative regions which Christianity said were the source of damnation. The fire of love became the fires of Hell. Life and death are not in conflict but are complementary, forming a perfect circle. Inasmuch as God (Mind) created us in His/Her own image, it is not only that the Genesis myth is misunderstood: our perception of it is also wrong. We are tempted by our environment to perceive ourselves in the order of body, mind, spirit; we are in fact spirit creating mind, and mind creating body. The intellect, which is a multidimensional thing, has many diverse aspects to its nature.

One of these is the Predator/Destroyer, whose apparently negative facets we are all familiar with. But its positive aspect is that it keeps all life awake — wary and alert. Its function is therefore an extremely important one. Without it there would be no consciousness and drive as we know it. There would actually be no consciousness at all. What we call history and think of as real events is only memory or record of the multitudinous and progressive thoughts that have passed through Mind.

The Piscean Age, particularly its present manifestation and culmination, was the roar of this wild Predator/Destroyer which would take its prey — the weak and feeble-minded — and alert the survivors to danger. And Hel the Goddess of the procreative fire? She is the mother who alerts her young to danger. Sadly, few heed

her cry. But then, her prodigious womb and her knowing have prepared her for this event — the spiral is always rising. She knows the ferryman must have his penny. Death is the price paid for living: from death real consciousness arises; without it Her womb is barren. She herself lives betwixt two worlds. She is life and destruction, young maid and old crone. Do not think of her as 'out there'; She is within us as we are within Her. She is Mind. Listening to Her and understanding Her is to come to know All at source. This is the knowing of self from which feeble wishing takes flight. It is the passion that causes life to be, the wild thing that knows. The thunderclap; the lightning-bolt; the raining of water that permeates the egg; the conception — life conceived and death rebuked.

In this cycle of Mind, the diaconein is the servant of the materia, whom she in turn serves. The modern world has destroyed our understanding of and faith in the never-ending cycle, and has left us to face the fear of death, which now we struggle vainly to overcome. Within this understanding, it would be safe to say that this man we call the Teacher, this hero of heroes — an incarnation of so many saviours of legend— would not see himself as such, this being his one qualification for the job that someone has to do. No, he would not see through the 'I' — only as a thought like so many thoughts passing through Mind as it is in the becoming.

The natural beginning for the evolution of man is with the Australopithecines (Australopithecus afarensis), whom it seems inherited much from Aegyptopithecus zeuxis of some thirty million years ago and later (twenty million years ago) proconsul. More recently — some two million years back — we greet the arrival of Homo habilis. This first tool and weapon maker is still more baboon than man as we would perceive him. About 1.6 million years ago we find Homo erectus. This creature is where we first see the distinct appearance of modern intelligence. Homo sapiens arrived about three hundred thousand years ago, the European branch of this tree being Neanderthal. Some forty thousand years ago this creature becomes refined and fine tuned into Homo sapiens sapiens — you and me.

All this evolution, which appears to occur faster and faster, is effected by four molecular building blocks called deoxyribonucleic acid (DNA). The ability to alter its structure gives the modern scientist the role of creator god. Well...if tiny Homo sapiens sapiens can do it, there's little doubt that God can do it too — in one generation. It is all from thought in Mind that is without and within;

we are the dreaming within that Mind, the essence of all being. Like the whirling dervishes, the thought increases its speed with the tempo of the music of the spheres, spinning, spinning the web of the dance, memory creating the genetic pool. Curiously enough, as we all know, it was man's capturing and taming fire (the sun) which began his advance.

Perhaps the reader may perceive here that there is both a dancing/dreaming and a cold hard doing that walk hand in hand as do a man and a woman. Likewise, both physical and cultural evolution have generated our development. This combination of the inner and the outer was, is and factually and actually will be — there is no other way. Only our masculine sciences are foolish enough to deny this spinning dreaming.

The ancient myths also support this notion of spiritual birth. The Greeks had Ouranos and Gaea (heaven and earth) as progenitors of a human race born in love. It will be recalled that this First Man concept is as often as not combined with the idea of revelation. In India, for example, Indra was a Horus type who was all-knowing and who became the god of rain, water being the words of God. He discovered the soma plant, which was the source of this water of life, originating from the moon; this liquid is referred to as 'the blood of trees'. Indra starts off as a mortal hero like all the other Teacher types, and he derives his name in a very clever way. It is taken from 'indu'; this signifies both a drop of water and sap from a tree — the cosmic temple — this being the fertilizing spermatozoa of the sun.

In putting together a work of this nature, one receives regular nocturnal visitations from both the angel of hope and the demons of despair. One wonders whether there can ever be framed that sentence or two that will cause the reader's adrenaline to pump; whether somehow he or she can be made aware that lies are lurking nearby with very sharp teeth and brutal claws. Can I, I wonder, awaken in you our ancient ancestors' constant vigilance, which made the miracle of modern man possible? Is there something I can say that would justify the Allegros of this world and give heart to a latter-day prophet we call Habakkuk? The most likely response is an enthusiastic grunt of disinterest, but somehow I am captivated by the gentle smile upon the face of the angel of hope, even though, faced by such an incredibly noisome silence, I am forced to admit that this book is just another tale told by an idiot, full of sound and fury and signifying...NOTHING!

Now let me emphasize that this is not an expression of pique at

having my words ignored or my genius unrecognized. That I was fortunate enough to stumble across this remarkable information is in itself overwhelming. I also know that the sheer volume of the evidence supporting my arguments is such that the bulk of my claims are ultimately irrefutable. That being the case, sooner or later the world will have to come to terms with reality, be it from my conclusions or someone else's — it really doesn't matter which. No doubt this will happen later rather than sooner, even though the inexorable wheel of truth began to turn a long time ago. This too suits me rather well, because researching and writing continue to give me considerable pleasure. In searching out and framing my findings, there is a beautiful and gentle sense of sitting at the feet of an angel with infinite patience. One feels wrapped around in love. There is a sense of being guided to a centre where perfect knowledge is perfect peace; and the grand prize is to be suspended in an ocean of love.

My involvement with its promotion since the publication of the first edition of this book more than two years ago has been tedious in the extreme. But the lessons learned from it have been salutary in that in many cases they have brought into focus the obvious truths that most of us attempt to avoid. And here lies my motive for raising this matter. Perhaps my greatest discovery since the publication of the first edition is that there exists a vast international conspiracy of frenzied apathy and indifference. In evolutionary terms, the instinct for self-preservation seems to have failed to preserve itself. I must admit it is all completely beyond my comprehension. No doubt we shall know all when the Teacher comes.

Most noticeable in this chorus of deafening silence were the remarks made by an Australian writer on the Scrolls who raised herself from an orgasmic lethargy to say of me that I do not know the difference between history and imagination and that I have no accurate knowledge of the contents of the Dead Sea texts. She also said that I use the name of the Qumran documents in a magical way. This argument centres around whether or not these writings are, in fact, 'magical'. I believe that she stands entirely alone in implying they are not. The authors, by implication, were not magi. Why else would Christendom deny them as genuine and original Christian writings? That 'they are Christian' is clear to the meanest observer; the problem lies in their being cabalistic. But then, as I have shown, so is the Bible. This lady has also been heard to say that the Scrolls are 'dull, dry and boring', which must leave us to

wonder at her real motives for writing books about them. Personally, I think Joe Public is guilty of, and should be punished for, the crimes he allows to be committed.

Had the response been different I would have been shocked and amazed. I would also have been dismayed by the fact that I would obviously have been completely wrong in my findings. The fact is that we have before us some very important principles. If the Dead Sea writings speak of mysteries hidden in Scripture by God, it is logical that they would stand in opposition to traditional belief; otherwise they would not be mysteries. As Habakkuk 1: 5 says: Marvel and be astonished. Furthermore, the New Age image given to the Essenes is clearly wrong, for we now have to accept that, as God is the creator of the Dark and the Light, they actively worked on behalf of both sides. Historically speaking, they established false Christianity and false Judaism, and in so doing also provided the means by which Jesus the Teacher might destroy them. Seeing these ancient scribes as gentle mystics can be only the first mistake: they were men of unimaginable power and purpose. Yes, their gentleness would have been obvious, but their purpose was singular. They actually were commissioned by God. And it must again be emphasized that their ability to achieve their objectives lay in the fact that they alone were literate in society at that time.

Playing the part of the Dark and the Light, as though in anticipation of the Roman destruction of Jerusalem, some of these ancient Rabbis moved to Jamnia. There they established the Talmud and began to launch Talmudic Judaism just as their brethren were launching Christianity. We think of modern Judaic belief as centring itself on the Torah — the five books of Moses — but this is not totally so. The religion pays relatively little heed to the Torah: it is far more concerned with the Talmud, a collection of writings which, in the wrong hands, are the edicts of Satan himself. A parallel to this state of affairs can be found in modern Christianity's almost exclusive concern with the writings of Paul (the false prophet).

It was also at Jamnia that the canon of the Old Testament crystallized in its present form. Until this time the faith and its Old Testament canon are more legendary than real. This religion is not an older brother to Christianity; they are twins. The only history of it extant today is that which was created by the authors of Scripture: the rabbis at Jamnia formalized legend into the canon of the Old Testament and then launched modern Judaism. Later, the Massor-etes (as late as 500-900 CE) standardized the text.

The Talmud was to be 'the fence around the Law'. Even more than the Torah, it is elitist in the extreme, preaching a gospel of total annihilation of the Gentiles by Israel. Now, if we set this in a future environment in which not a single race but an entire species of mankind comprising 'all races' has evolved above present-day man, this would seem understandable. It is, after all, in the nature of things. But the fathers of modern Jewry regard it as a promise made to them by God.

Those people who left Palestine at the time of the diaspora in 70 CE moved to North Africa and then on to Southern Europe. We know them as the Sephardim. As a so-called 'race' of people, they have absolutely nothing in common with the Khazar converts to Judaism whom the world today calls Jews. The centre of Tal-mudic Judaism being in Spain, the Sephardim became literal prisoners to this doctrine of the chosen people. They eventually found much more interest in culture than in religion. Being much too urbane to take seriously the concept of a master race, these people produced many great men of history — such as Christopher Columbus and Benjamin Disraeli. When contact was finally made, the Sephardim looked down upon what they perceived as the upstart uncultured Khazars, whom they regarded as nothing more than untutored merchants with a primitive zeal for the Talmud. Being products of a much harsher environment, these Asiatic people soon swamped them. Now the world sees only the Khazars when it thinks of Jews.

It is grim enough to consider that, under natural law and as part of evolution, our entire species is to be wiped out and replaced. But inasmuch as they anticipate this situation, the Talmud and many related documents provide disastrous moral and religious justification for tribal elitism. Were we to choose even a highly educated elite from any race on earth, particularly one of high cultural attainment, sophistication and civilization; and were we to give them the Talmud and Torah and elect them as 'God's chosen people'; it would be just as ludicrous as to nominate a relatively primitive Asiatic race of rapacious merchants as such. These statements are either commonsense or shameless racism; they cannot be both. But you must judge for yourself, for it is you who will pay. Caveat emptor. Not only is this a recipe for the ultimate disaster, the entire concept is ludicrous beyond words.

There are, at present, millions of Ashkenazic Khazars who believe themselves to be God's chosen people. They await the imminent

arrival of their Messiah, who will lead them to dominate the entire world and — in fulfilment of the Torah and Talmud — to utterly destroy the Gentile nations. As they already have total control of the global financial system, and effectively manage the governments of most if not all nations through their domination of international finance, this unthinkable disaster cannot be far away. And, strangely enough, they are themselves the first nation destined for annihilation by the true Israel. The reader need only consider these points:

1. Is the identification of the historical Jews as God's chosen people a concept acceptable in a sane world?
2. Is this concept dead?
3. Is it imagined?
4. Is it most likely about to reach fulfilment?

On consideration it is my opinion that your safety is under such urgent threat that you do not have time to read any further.

We seem to have found many answers by a very simple process. My guidelines have been straightforward. I have ignored the miraculous on the principle that the laws that govern our universe are never broken, though it may seem so to us: this impression comes of ignorance of creation. On the basis that the miraculous is delusory and that whatever answer remains must be true, no matter how unlikely, we seem to have found the truly miraculous.

It now becomes incumbent upon me to substantiate my claims in respect of the above. For this purpose I rely on the excellent research done by Douglas Reed in The Controversy of Zion.[51]

The point cannot be overstated: what Judaism terms 'the Law' is a doctrine — in our time — of unimagined racial hatred and supremacy. If this teaching is taken literally rather than seen in the broader context of human evolution, and if 'the Jews' obtain the power they now seek, it is certain that, like any other human tribe in their position, they will exploit these resources to the full. This nation is no better or worse than any other, but it is made extremely dangerous by the combination of their supremacist doctrine and their power to put it into effect. One may amend this statement by saying that it is not so much the stranglehold that they have over the international banking system that is dangerous, it is the apathy of the lumpenproletariat and the education of the intelligensia to the level of fools that will be our undoing (see Romans 1: 21-23).

Having earlier pointed out that the world is being conquered by an army of bankers armed with nothing more than usury, and having gone into some detail as to the pernicious nature of this modern financial sleight of hand, it may be argued that these matters are too complex for the common man to understand. Nonsense! It is simple, once one learns to ignore the economists. The Reserve Bank of New Zealand makes the following statement:

> ...Banks do create money and credit, adding to broad measures of the money supply.
>
> The percentage of the money supply which is created by banks and other financial institutions depends on the particular definition of the money supply used. Notes and coins, the narrowest definition of money, are only issued by the Reserve Bank. Commercial banks cannot print and issue currency.
>
> However, notes and coins make up only a small proportion of broader measures of money and credit — the majority being created by banks. A commonly used definition of the broader money supply is M3, which includes currency plus deposits at most financial institutions. In June 1994 M3 was $66 billion. Currency and primary liquidity issued by the Reserve Bank were around $2 billion in June. Therefore around three per cent of M3 is created by the Reserve Bank (currency and primary liquidity), with the remainder being created by commercial banks.

Let me first of all affirm that this statement comes directly from the horse's mouth, albeit the back end of the horse down under in New Zealand. From it we may draw the following points:

1. A bank — commercial or otherwise — need only have a relatively small reserve of cash to meet day-to-day demands. Loans are made with non-existent currency upon which interest is charged. Invariably only a small percentage — if any at all — of a loan is withdrawn in notes. Thus, this liquidity is substantially nonexistent funny money which accrues real worth through interest. The small pool of real bills guarantees these loans.
2. It will be recalled that, in the case of the US, even the official creator of 'real money' (the FED) is in private hands.
3. Ninety-seven per cent of New Zealand's cash is created by private hands. With absolutely no outlay, this — through usury — accrues real assets.

4. Since currencies have been taken off the gold standard, it is open to question as to whether even the other 3 per cent is real. The value of gold and silver has not changed in hundreds of years. Only currency — in relation to them — rises and falls in value. Gold is the historical measure of real worth, and today it will buy, in equivalent modern goods, exactly the same as it purchased five hundred years ago.

Is it therefore not conclusive evidence of certifiable insanity to say that, of all things, placing the production of money in private hands will not lead to corruption? That this production is, throughout the globe, substantially in the hands of Khazar Jews is a well-established fact.

Thus the prophecy is fulfilled. Their claim to being the master race receives approbation from the sheer weight of apathy which lethargically greets it with enthusiastic indifference to survival. Whenever before in history did powerful nations such as the US and European countries fully endorse the concept of an outsider being racially superior and actually aid that nation in their own conquest, as has been the case with modern Israel?

According to the Law, Judah has no friends among the Gentiles. Friend and foe, they are to be rooted out and destroyed on the basis that they are not Jews, and for no other reason. But let us also remember that, as witnessed by the Qumran War Scroll, God lends His hand to both the Light and the Dark. Consequently we are all both the actors and the audience in a macabre play, the object of which seems to be the preparing of mankind for the real world.

The outcome is fixed: the Light shall put paid to the Dark. While men have been endlessly dreaming of the Golden Age, God has been taking care of the mechanics of such an outcome. Golden ages, peace and harmony, love and understanding: if they are to be they require some practical and real underpinning. On the principle that one rotten apple can turn the entire barrel sour, the weak must be separated from the meek. Peace, love etc. cannot exist in a vacuum; the ability to stare reality in the face is an essential ingredient of any hope for the future. First of all, the required genetic pool must be isolated, then stabilized and allowed to grow, this being a task solely for God, not man. To this end, we may see that even recent history acts in confirmation of this theory.

As has been said, once we begin to view the making of history as though it were waves striking a shore, those waves are first heard,

then felt. If a particular one is negative, there is always plenty of warning. The Bible says that God does nothing without telling us first, and the Teacher is exactly such a messenger. The problem, put simply, is that reaction when it is upon you is no reaction at all. It is a futile attempt at survival against overwhelming odds.

Communism and Zionism were effectively the same wave, probably originating with Calvin, whose philosophy gave voice to the Protestant ethic and the materialist mentality. Over the centuries, that body of people whom Rome had dismissed from Palestine, despite the efforts of Talmudic Judaism, had begun to assimilate and was replaced by Khazar converts who progressively became 'the Jews'. Taking upon themselves all that this meant, they gradually increased their wealth and power until they took greater and greater control of the finances of otherwise independent states. Revolution and war became a tool in their hands, their loyalty being not to their host country but to each other. They became the state within states, setting their own law above all other.

The coming out of Zionism in 1896 was preceded by both the sublime and the ridiculous. There were many who, with Christian zeal, concluded that the reinstatement of the Jews in Palestine would herald the millennium, and actively sought to aid that return. Some even set up funds to buy the Holy Land back from the Turks. But even before this stupid indulgence, men like Disraeli, John Adams, Edmund Burke, Michael Bakunin and many others were warning against the progressively creeping cancer of Zionism, the elitist religio-political philosophy that had become a hydra-like secret society. These men are now reviled as right wing anti-Semites, as is anyone who supports their viewpoint — even though their warnings have now become the bleeding obvious.

Who then is the enemy of Light and Truth? Not the Khazar, for we would do the same in his shoes. It is lethargic, apathetic you and me. Who is this evil Antichrist? He is the man next door who will only act when the wave is upon him and he is deprived of food, shelter and procreation. Will he pay for his wicked crimes against humanity? No: the dead feel nothing. His life is but ballast in the hold of a ship long abandoned by its crew; he goes willy-nilly where'er the prevailing tide commands. A bureaucratic obeyer of orders and creator of regulations, he fears abandonment by the system and seeks promotion and approbation from his peers. When the truth is told, he is a coward who perpetually lives in fear, and he will sacrifice anyone to his security. How can one do battle with

the dead? Only through true knowledge can we rise above the mataioo and save ourselves.

Zionism is not new. It has been festering away for the past nineteen hundred years or so, a legacy we are forced to accept as being left to us by the Essenes, who were serving God by creating both the Light and the Dark. The only real threat it ever faced was the emancipation of the ghettoized Jews. Well-intentioned leaders who sought to free them and give them equality were discredited, met with Jewish uprisings or faced with the assassin's bullet. Isolation and vilification were essential to the concept of racial supremacy and eventual election by God after an age of preparation by Him. Apparent persecution will generate hatred; a supposed history of suffering will engender vengefulness in anyone. But that suffering was primarily inflicted by the rabbis, and history confirms this conclusively. But for the concept of a captivity, there would be no people to inherit the promise.

The further west one travelled from Russia, the greater was the degree of emancipation. Even as late as 1945, the great lie of the Holocaust not only served to purchase Palestine, it also forced liberal-minded Khazars back into the ghetto mentality. Since then it is not only the Gentiles who are reminded of Jewish suffering; the Khazar who would assimilate is reminded of the evil depravity which only Gentiles can truly fathom. It is a sad and horrible story to tell, for ultimately we see that this creature is as much a victim as any other. When, under the leadership and instigation of Theodor Herzl, the first world Zionist conference met at Basel in Switzerland in 1897, it was not representative of world Jewry. In fact it met under loud and considerable protest from the westernized brethren. The Zionism that emerged at the end of the last century seemed somehow to win more Gentile hearts than Jewish ones. Reed quotes Max Nordau, Herzl's first lieutenant: 'Our people had a Herzl, but Herzl never had a people'. Again, the Holocaust became an essential ingredient in the reghettoization of the mind of its Western flock. This time Israel would become the supreme ghetto, which would give the Jew a centre of power from which he might rule the world. The Khazar, as becomes clear, was a captive in this plot. That it should be they or, in fact, any other tribe was totally irrelevant from the point of view of the plotters. The Dark had been rising for centuries; it was not of this world and it cared for nothing and no-one at all.

The turn of the last century brought another of those waves. It

had been preceded by that of industrialization which, by necessity, had made slaves of the people. All bowed down to the iron horse. The one of which Herzl was a part was that of emancipation in general. Perhaps, as some claim, there has existed and still does exist a secret society which is the red hand of Edom. But if this is the case, and if it has the devastating power and wealth with which this group is credited, we shall never know. Most likely, generations of grubby little men with a love of money and power and with absolutely no respect for human life have progressively increased family wealth and power to a point never before imagined. And as the Light side of the Force has worked through men of truth and gentle spirit, the Dark has worked through these money-grubbing animals. It is the continued presence of the Dark which has left the impression of ongoing organization and purpose. It is a presumption to credit such people with these long-term plans.

No doubt as power increases, human agencies will form alliances to further promote materialist goals. But it is far too easy to grasp at the minuscule and tangible when far greater forces are at work beyond our ken. Everything moves in the shadow of tomorrow, and we mortals are a sorry lot, egotistical and inconsequential links in the chain of creation. To say that man is a wicked beast is to presume him sentient. Can we in honesty apply the concept of judgement to a dog who consistently turns to his own vomit? No. If we are to rise above this level ourselves, the most genuine act of humanity must be to isolate and protect ourselves from him. The wolves must be separated from the sheep at all costs, but is it just to focus upon the coldness and hardness of men when they are only the children of a cold hard universe?

Herzl obtained from Britain the offer of Uganda as a Jewish state. When he presented this to the Sixth Zionist Conference, the vote was 295 in favour and 175 against. The block of dissenting votes came from the representatives of Russian Jewry, those conservative Khazars who had remained closest to their roots. The emancipated Western Jew took a liberal approach. The Russian — still the narrow-minded tent-making tribesman — would not compromise. He would have Palestine or nothing. And, as history tells us, the dissenters won the day. Russian Zionism, like its Communist counterpart, succeeded solely, it seems, because no-one took it seriously. It was at the Seventh Zionist Congress in 1905 that Chaim Weizmann defeated the Uganda proposal. Herzl, the man hailed as a messiah, had contravened the first law: never compromise. He died a broken

man at the age of forty-four. As has been quipped, the sum total of two and two depends entirely on whether you are buying or selling.

Again, as Reed points out (page 208), even the Jews resident in Palestine were in favour of the Uganda project. They declared their homeland to be one of corpses and graves, and passion for Uganda generated in them a hatred of their country. Ultimately the Jews went into captivity, this time to imperialist Khazar Talmudic Zionism, the future world government which has produced the modern Babylon in which we are all slaves. But the division here was not between Khazars and Jews, it was between those Asiatic converts who had become westernized liberals and the fundamentalist tent-makers. This wave, first seen about a hundred years ago, was the precursor of a tsunami which is now set to strike. The majority of its victims will be the apathetic and the walking dead — again, God uses the Dark to sharpen the Light. In perceiving order amid chaos, we must be moved to pity for the Sons of Satan, for ultimately it is they who will destroy the true Antichrists among us.

Two hundred years ago Western Europe was already making its mark upon the world. Other cultures were being conquered and wealth was pouring in. An arrogant and aggressive masculine world was being shaped, a real world of industrialization and industrialism, and men were learning to be its masters. They would progressively become the gods made flesh and subsequently — in their own minds — replace God Himself. By the time we arrive at the turn of the last century, the industrial revolution had confirmed Western European man's omnipotence. He was now the physical master of a material world. Out of this self-confidence, aided by an awareness of capitalist excesses and inequality, there would spring philosophies such as Communism — teachings that embraced anarchy and that confidently set out to overthrow the old order and bring in the new. This era had produced an entire army of nouveau riche merchants who, through their banking and other skills, had become far wealthier than the now decadent old aristocracy. This plethora of philosophical ideals leaves an historical image of godless thinkers. It must have been the perfect breeding ground for Zionism, which might be loosely termed the ultimate indulgence of the merchant class.

This doctrine should in no way be confused with any sort of religious belief. It is as political and as atheistic as Communism. It seeks — by its own admission — to use gold as a means of infiltrating existing governments and subverting them. Its object is to

set the people against their governments and to keep them in ferment and in increasing confusion. Its purpose is to create, through the undermining of the international banking and financial systems, a chaos that will drive the world states into its arms. Ultimately it plans to govern the world of inferior Gentiles from Jerusalem. Zionism is the ultimate imperialism, and it will achieve its goals for a little while. It is the logical end to an age of materialism. When this last dark empire collapses, the ordinary everyday Khazars will be hunted down like dogs by the new Jews. It is also they upon whom the old world will avenge itself.

Surely it must be possible for reasonable people — 'Jews' included — to look at what is being said here and to understand that terms such as 'anti-Semitism' simply do not apply. We are looking at the mind of God, which the Bible proclaims as being the source of both the Light and the Dark. The Jews, in this instance, are perhaps much more the victims than are the so-called Gentiles. There seem to be no individuals. Mankind is in process of creation; it has absolutely no right of judgement upon the Creator. And after all, arguably, what we term history and reality are but thoughts passing through His mind.

One of the tools exquisitely used by the biblical scribes is 'data of comparable magnitude'; this is particularly the case in the New Testament. In the parables, Jesus is seen to use simple analogies to convey complex ideas. This subsequently produces a Jesus of the 'down home, good ole boy' variety whom even the simplest of souls can relate to. But the genius in using this process is that at the same time it conveys the most sophisticated pagan concepts.

The mass of archaeological evidence obtained in the last twenty years or so confirms the very late arrival of the Persian magi in Palestine. It is clear, for example, from the discovery of a cave close to the Temple, in which hundreds of shattered images of the Goddess Astarte have been found, that the site of the shrine to Jehovah had long since been a place sacred to the Queen of Heaven. No doubt the magi arrived in the company of an army and a host of labourers. Having cleared it of its Goddess worship and dumped the idols in the cave, they would have begun the work of building the first and only Temple. Scholars have attempted to compensate for this evidence by claiming that the original texts of Scripture probably contained a fair amount of Goddess material but that this was edited out at a very late stage. It is obvious from the evidence

of numerology that late editing — or indeed any sort of editing at all — is absolutely out of the question.

The matter is deserving of a book in its own right, but suffice it to say that the Bible and the Talmud not only predict the future but also set out to create it. Our erstwhile magi, who many have so affectionately come to think of as the harmless eccentric New Age vegetarian dreamers of dreams, were men of power beyond our comprehension. They, in the image of God, set in motion events that would bring about both the Light and the Dark and culminate in the prophesied millennium at the end of this age. Reaching this point in our understanding, we can only wonder at the brilliance of the simplicity of it all. With a large part of our puzzle solved, silent disbelief is our only reasonable response. All that was done in the beginning was that a few basic premisses were shifted slightly off centre and some new postulates established; in the then future, there would be organizations like the Templars to make occasional adjustments, and history would then proceed to logically write itself in the most illogical manner.

More than two thousand years ago, a great Emett machine began to puff and squeak, turn and grind, its cogs and wheels creating a symphony of madness far greater than might have been dreamed up by Wagner. The sole purpose of this great mechanical beast was the reaction of its onlookers as it ground through time and devoured the souls of its hapless admirers. Ultimately this insane cacophony would become the music to which the Whore of Babylon would bump and grind. And, as slowly and seductively she exposed and revealed her filthiness, it would be seen that she was, herself, the sum total of the souls the machine had consumed.

In order to keep itself genetically and spiritually pure, the Israel of the future would isolate itself from the rest of mankind — the Gentiles. Foreshadowing this, traditional Israel established itself in a Pharisaic isolationism within which it espoused and lived by the ultimate in supremacist ideals. Originally it was the magi in the guise of these Pharisees who requested Roman intervention in Judea. Thus Rome's lancing of the cancer of elitism in the Judean province caused that cancer to spread throughout the globe, this being exactly what was intended. This, very likely, was mankind's first encounter with virtual reality.

So at this point in history twins were born. The one, Christianity, through its general global acceptance, made its adherents incul-cators of the Mosaic Law; and the other, Talmudic Judaism, made

captives of a group of people whom it would hold in a steel trap. It would separate them from their fellow men and teach them that this separation was a direct result of Gentile hatred of the Jews. They were taught relentlessly — generation after generation — that they were 'called out' by the Creator Himself. That there should one day come an actual and genuinely superior breed of people in the future at whom this doctrine was aimed never seems to have occurred to anyone. That this ultimate elitism in the hands of just another human tribe should bring about the disaster now at hand has gone unmentioned if not totally unnoticed. Ultimately, had the racial elitism of the Talmudic Khazars been a purely political movement, it would long since have been exposed and expunged. Were it to emerge in the future as purely financial control of the world's governments and economies, its declaration of power would simply be met by governments ordering armies and police to close the banks, imprison the bankers and confiscate their assets. With modern Christianity's de facto acceptance of the Mosaic Law and its acknowledgement of Judaism as an elder brother, there now exists a solid platform upon which an Israeli messiah might proclaim himself to Christian and Jew alike and have the required ground-base from which real power can be established. But the true and real foundation of this tragedy will be the apathy generated by the isolation and alienation of the individual. No doubt this Antichrist will also find countless adherents among atheists and agnostics who seek the reinstatement of their, by then, endangered material gods.

As Douglas Reed points out (page 81) the Talmud began at Jam-nia and Usha and went on to be completed at Sura and Pumbedita. It and its expounders became the mobile government of the adherents of modern Judaism. But more importantly the 'fence around the Law' became a fence around the people; they were terrorized by it into submitting to the will of Jehovah. This made the Jews — wherever they might be — an independent self-determining nation within nations, a rule unto themselves, following an entirely different path to the rest of mankind. The Gaonim (Babylonian Talmudic princes) formed the Gaonate and their immutable Gaonic Responses were both autocratic and patriarchal in the extreme. Reed refers to this as 'an absolute despotism', and it certainly was. Again, the point must be made that the vast bulk of the people were in fact a helpless and hapless captivity, but they were captives to, and persecuted by, the princes of Judaism.

When the Arabs moved to invade Europe, the Talmudists provided men and money for the mission. After the conquest of Spain, Cordova became the centre of Talmudism and of Talmudic government; unerringly they sensed that Europe was the future theatre of global activity. These things happened by God's will and for His purpose: the potter was moulding the clay.

After nearly eight hundred years of rule, in 1492, the Moors were expelled from Spain. So were the Jews, who were identified as part of — if not masters of — this colonizing force. By this time the Jews, who at some point could have found some direct lineage, both in blood and religious belief, going back to the Palestine preceding the diaspora, had — in terms of bloodline at least — been so watered down as to be termed nominal blood descendants. Furthermore, they had not spread beyond the confines of Western Europe and would have had little contact with those Khazars who were living in and beyond the remote fastnesses of Russia.

But in 1492, inexplicably, the Talmudic government effectively abandoned its western captives and moved to Poland, where it became known as the Kahal. It drew its Russian Khazar converts like bees to a honey-pot and, inasmuch as it was dealing with a more primitive and less sophisticated people, the Talmudic entity within Poland was able to exercise sufficient grip upon these converts to bring about a real state within a state. The Polish centre somehow acted as a half-way house for the Khazars, who were first drawn to it from the east and then went on to financial conquest of the west. The objective achieved, in 1772 the Kahal in Poland disbanded and became 'international'. In fact it went underground. It is at this point that Europe and America began to experience sedition within the ranks and revolution became a popular pastime. The exquisitely simple role of the international banker was to generate animosity and then provide money to both sides for the purchase of arms; in many cases he merchandized the weapons too.

In the mean time the Khazars had derived enormous profits from their involvement in the African slave trade, of which they controlled about 50 per cent. This historical fact alone denies them any sympathy for their suffering. There will come a day when the collective crimes of these merchants will be held up to scrutiny. It will be a day of shame, not only for them, but for the 'Gentile' sycophants who wear Jewish suffering on their liberal intellectual sleeves.

The Talmud may well be described as the most secret of the writings of our age. Available translations have been sanitized, and

authors who have attempted to point out its virulently anti-Gentile and anti-Christian stance have been ostracized or dismissed as racists. Proof of the Talmud's position may be found in the stating of the blindingly obvious, viz.: If Judaism was to survive, it required adherents. This pernicious tradition taught an elitist 'chosen-of-God' doctrine and maintained a flock which was kept isolated from the rest of mankind. The Talmud provided the necessary teachings of hatred of the outsider; it became the fence around the mind.

From time to time the Jewish communities of Europe paid heavily for their hatred when Gentiles attacked and let loose their own viciousness. This, from the standpoint of the Talmudic princes, was a useful means by which their doctrine might be justified in the eyes of the common man of the ghetto. In the absence of a real war, a group of men might meet at the local hostelry, soak up some alcohol, generate a bit of hatred, go to the ghetto, burn some houses, kill a few men, rape some women and perhaps even strangle a child or two. If the local priest valued his position he would, no doubt, both praise and sanctify these acts of piety in the name of Jesus on the next 'Sunday morning go-to-church'. That two groups of people adhere to two separate and equally ridiculous sets of religious beliefs only indicates the equally primitive nature of these gangsters. That they should be constantly at each other's throats is obvious and predictable, particularly when the smaller tribe was living within the territory of the greater. The real problem is the primitive nature of both groups. Even forbidding their fallacious beliefs would avail nothing: they would simply invent alternative and equally false idols as vehicles for their naked aggression. But perhaps this all creates an impression of a Russia and eastern Europe totally isolated from the legends and dreams we have discussed. The secret doctrine in Eastern Europe remains as strong as in any other part of the world today. In fact the nature of language itself has strongly supported it.

All activity must be preceded by thought. This requires language, and it in turn becomes the bordering and controlling factor setting the limits to creativity. Language has thus given different nationalities specific characteristics and created national personality and direction. The Polish word 'rzetilny' may be translated as 'truth'; the Russian equivalent is 'rhetilny'. In fact it means much more than 'truth'. It may be said to mean 'profound' or 'spiritual' truth, implying 'the ultimate and unperceived reality'. The Eastern European

languages have, by comparison with English, retained much of their poetic or feminine expression. On the other hand English became the ultimate mechanistic or masculine tongue.

It was for this reason — because their language forced it — that the English, aided also by wealth from their empire, became the fathers of mechanization and industrialization. They did not have a special genius; they had the speech that allowed them to think the required thoughts.

Conclusion

With the completion of this section we may say that all our bases have been covered. The Talmud and its history are notoriously as dry as bones; I have done my best to minimize and maximize where necessary. The arguments were:

1. The Talmud obviously came out of the same stable as the Bible and the Scrolls.
2. It is without doubt — if taken racially — the most virulently racist and elitist document ever written. It preaches the destruction of all the Gentiles.
3. It was used as a means of generating racial hatred among those it captured and called Jews.
4. There was once a remnant of post-Roman Palestinians with some sort of blood claim to an ancient Palestine who settled in Spain and Western Europe. These, the Sephardim, are now effectively lost — certainly in terms of blood descendance — from an Israel which did not exist.
5. Late in European history, for no apparent reason, the centre of Talmudism moved from Spain to Poland. This drew the Khazar converts from Russia into the country as though they had passed through a door into Europe. (This was long after Russia had conquered the Khazars, who were now living as Jews within her borders.)
6. With the formal admission that Auschwitz and Dachau were not homicidal facilities, Zionism has actually and effectively admitted that the Holocaust never happened. This hoax was a means of winning sympathy and understanding while gradually accumulating power; it can now easily afford to abandon this legend of suffering and persecution.
7. Given the economic strength of world Jewry and the power of modern Israel, combined with the Talmud and the Bible teaching of Israel's supremacy before God, this recipe for catastrophe on an unimaginable scale only requires the modern state to find a messianic saviour. Given that so many other prophecies have been fulfilled, this man's coming can be said to be certain.

Isaiah 34: 8 reads:

> For it is the day of the LORD'S vengeance, and the year of recompenses for the controversy of Zion.

There is, perhaps, another way to tell this tale. Astarte Quadesh (Holiness) was one of the true mothers of the ancient mother goddesses of the Middle East. She was the bor (Hebrew: meaning 'hole' or 'cave') from which on 25 December — Christmas Day — the sun-god was born. But even so she remained a perpetual virgin. Specifically she was a 'star' goddess and a goddess of 'the sea'. She being an obvious prototype of Mary, her son would have been both a star and a fish, just like Jesus the Teacher. Both Deuteronomy and II Kings tell of the destruction of idols being ordered by God. This can have two opposing but complementary interpretations. In Pisces, the great solar phallic fish would stand triumphantly with one foot firmly upon the shattered body of his mother/wife, proclaiming that he alone was the creator of life. But, unbeknownst to him, the goddess was only sleeping. One day the great hole from which he had emerged would consume him and feed him to her children. Equally, it may be seen that it is as evil to make an image to our Mother as to our Father, for they are one.

Put much more simply, after pressure had built up for some considerable time, due to the overlapping of the sun's polar and equatorial magnetic fields, in 440 CE there began a reversal of those fields (see pages 268-269 of The Mayan Prophecies). This coincides precisely with the time that madness really got under way on earth. That which happens in the above must likewise occur in the below.

Two thousand years ago a mountainous stone was rejected by the temple builders and cast into the Piscean sea. Since then it has sat unperceived beneath the watery deep of the word of God — the universal unconscious. The subsequent tidal wave that was then set in motion is now almost upon us as a great and cleansing flood.

So shall the prophecy be fulfilled: the solar serpent will rise up from his death upon the tree. As in Genesis 3: 5, mankind will inhabit a garden of Eden and the serpent feed them the fruit of that tree. As it is written! Then your eyes shall be opened, and ye shall be as gods...

In the Beginning

Long ago and far away in Wellington, New Zealand, I sat one night with a Russian friend and listened to some old tales of the eastern European dreamtime. Later, in Australia, my secretary, who is from Poland, reminded me of one of these fables, one she knew from her childhood story books. Briefly, the story runs as follows:

Vasilisa's young mother lay upon her deathbed while the girl and her father offered up prayers that she might find peace and safety in the other world.

The dying mother called to her daughter and pulled a small doll from under the bed cover. Her parting words were: Take this doll, my darling, and always keep it with you. Should you ever be in need of help or guidance, it will tell you what to do. Share a little of your bread with her and never tell anyone that you have her.

The child and her father mourned the passing of the woman for a long time, but he eventually met and married a widow with two daughters of similar age to Vasilisa. Unbeknownst to and unsuspected by her father, the widow and her children were jealous of the young maid's sweetness and treated her cruelly. Ultimately, they plotted her destruction by letting the fire go out and sending her to the old crone Babayaga to fetch fire, knowing all the while that she would kill and eat her.

Innocently, she set off into the wood at night to fulfil her task, but as she journeyed she became more and more afraid. Needing to be comforted, she reached into her pocket and held the doll her mother had given her. Magically, her heart lightened and she felt a skip in her step. The doll also directed her feet to Babayaga's hovel, the fence of which was surmounted by human skulls that gave off an eerie light. As she approached the ramshackle hut, a white knight upon a white horse went cantering by and it became day. Then a red knight on a red horse came rushing past and the red sun glowed in the sky. Soon afterwards there came a black knight upon a black horse and it was night again.

When the old crone stepped from her cauldron and confronted young Vasilisa, she looked as decrepit, ugly and dirty as her hut. In a fearsome and hissing voice the old witch cried 'What do you want here child?' The girl replied 'Oh wise grandmother, my family are

cold. I have come for fire.' Babayaga replied 'And why should I give fire to a foolish child?' The doll instructed her young mistress to respond 'Because of the asking, Grandmother.' Any other answer would have been met with her instant death.

The child was told by the hag that she must work for the fire and began to set her many tedious tasks, some of them impossible to perform. But Vasilisa had no need to worry for, as she slept, the doll completed them. One such chore was to sort — grain by grain — the mildewed corn from the good. Its grinding was performed by three pairs of hands that worked as though they were part of an invisible body.

The little maiden ultimately proved herself capable and wise beyond her years, and the old witch gave her a skull filled with fire and sent her on her way. Following the instructions given by the doll, she came closer and closer to her home. She nevertheless became more and more afraid of the eerie light that shone from the eyes, ears, nose and gaping mouth of the skull; but it assured her she should continue as she had nothing to fear.

The wicked stepmother and her two daughters were aghast to see Vasilisa return with fire. They had believed her long since dead. The skull watched every move of the evil trio, and by the dawn of the new day it had burnt them all to cinders.

Vasilisa's real mother is the White Goddess, who dies at the end of Aries/dawn of Pisces. The doll is her spirit, which her daughter keeps in her apron pocket, close to her genitalia; and none must know of its existence.

Thus the doll is both the spirit of, and the genitalia of, the Goddess and the tree. It gives instructions by becoming excited and jumping up and down. The stepmother and her two daughters are the Triple-headed Goddess/Lilith (formerly a wife of Adam) in the Piscean Age. Vasilisa is the not yet mature Goddess of the Aquarian tree. She goes into the underworld to fetch fire (the sun) because the people of our era are without the warmth of Light. Clearly, from the actions of Lilith, they want neither it nor her.

The Babayaga is the Goddess in her death aspect — the cauldron to which we must all return. The three knights play a dual role. White, red and black signify Vasilisa's passing through time into the land of the dead, where she is held prisoner for a while. The horsemen — similar to those of the apocalypse — are white/albino for the Teacher, red for the sun in the tree, and black for the Wicked Priest. The three disembodied pairs of hands that

grind the corn (prepare wisdom) are the three brothers: John the Baptist, the Teacher and the Messianic King Jesus. The skull with the fire is the dead but reborn sun: the reader may recall my references to the Templar use of the skull and crossbones as a device. And when the new day dawns, the sun in Aquarius destroys the wicked Pisceans.

These stories are multidimensional and much more complex than my analysis would allow. Suffice it to say: As in the Great Mind above, so in the human mind below.

To recapitulate, the evidence so far tells us that, in the last centuries before our era, the original inhabitants of Palestine were made captives and converts to emerging Judaism by the Persian magi. No doubt these conversions extended to Egypt, Greece and other areas where large Jewish/Israelite communities were created before the Christian era. The magi may well have brought their own army of proselytes from Persia itself. When Rome destroyed Jerusalem in 70 CE this 'nation' of religious Israelites was scattered. They settled in North Africa and drifted into Western Europe after moving into Spain with the Moors. In that country they showed little or none of the inclination toward business that is generally seen with the modern Khazar Jew. Comparatively speaking they were, in fact, an aristocratic people who, when they came into contact with the later converts from the Caspian Sea, would have nothing to do with them. They would not intermarry with them or even recognize them as brethren. At this point the Sephardim — if it is sensible to speak of bloodline — had long since mixed that blood with that of Western Europe and South America.

It may be emphasized that Jewish and Israeli academia formally accepts that the Khazars have contributed to the present stock. But to what degree? The answer to this question will be found in asking another: What happened to the Sephards? History shows that at one stage, while they occupied Spain and Portugal, their convert brethren spread through the rest of Europe, being brought there by conquerors who used them as tax farmers. They robbed the people and then the king robbed them. In 1290 Edward I of England began another wave of expulsions, which the rest of Europe followed. Spain was the last to expel her Jews. She did so — in 1492 — because of pressure from the Church, applied, perhaps, because of a Merovingian connection. It seems that at this point there was no distinction made between these two completely separate groups.

Europe's Jews were generally given the option of conversion

before they were deported. By and large the Russian faithful declined and the Sephards accepted. Nevertheless, more than 300,000 were driven out from Spain in 1492. In 1502 there began a mass migration of Spanish Jews to the newly opened territories in South America, while others settled in Italy. Many of those who went to the Americas interbred with the natives and established the class known as mestizos. A census taken in 1545 showed that half the population of Mexico City was Sephardic. One such was the Archbishop of Mexico, Francisco de Vitoria.

The Jews of Spain were a highly cultured people, while the Asian converts were Mongoloid tribesmen who sought the respectability of marriage with them, though with little success. On this basis alone, the contribution of the Sephards to modern Jewish stock can be said to be minimal. One might be generous and say that a little fewer than 5 per cent have some original blood. The Israeli historian Nathan M. Pollock has claimed that nine out of ten Jews worldwide are directly descended from the fierce tribes that roamed the steppes of southern Russia.

Because of the inaccessibility of the former Soviet Union, scholars seem a little at odds over specific dates. I personally tend to rely on Arthur Koestler, who had a proven academic record and who was, incidentally, himself an Asiatic Jew. Some sources give the year 965 CE as being the date when they, under King Bulan III, experienced defeat for the first time in five hundred years, at the hands of Prince Sviatoslav of Kiev. Pollock argues that constant attacks on Russian territory by these tribes, who were by then Hebrew-speaking, might have given rise to traditional Russian anti-Semitism. Their conversion to Judaism had taken place circa 740 CE, and Pollock says the empire was finally destroyed in 1239 by the Mongols under Batu Khan. The drift of these people into Russia and Europe had, by then, long since become historical.

It has been pointed out by the learned Rabbi Louis Finkelstein that Judaism, Pharisaism and Talmudism became medieval Rabbinism, which in turn became its modern counterpart. It retained Pharisaism as its spirit, and this was itself based on what was known as the tradition of the elders (Talmudism). It would have been this severe and extreme doctrine that appealed to the primitive and unsophisticated Russian tribesmen. Elements of the Talmud such as the following would have encouraged this warlike people to pit themselves against Christianity:

Schabbath XIV says that Jesus was the son of a prostitute.

Zohar III (282) has it that Jesus died as a beast and was buried in a dung heap.

Abhodah Zarah (15b) accuses Christians of bestiality, in that they have intercourse with animals.

Zohar II (43a) says that 'extermination' is a necessary sacrifice.

I am aware of trying to take the reader through a time warp, but is it not logical that a latter-day Teacher would contrast the false Israel with the new and true? Is it possible that the Bible records this, or on the basis of the following, should it be banned as anti-Semitic?

Not giving heed to Jewish fables, and commandments of men, that turn from the truth — Titus 1:14

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye — Mark 7: 13

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When ye speaketh a lie, he speaketh of his own: for he is a liar, and the father of it — John 8: 44

The virulent nature of the Talmud is such that its doctrine is beyond the grasp of most people. These writings are very rarely found in non-Jewish hands, and indeed it is said in the Talmud itself that any Gentile reading it must be put to death (Sanhedrin 59a).

It must be emphasized that law of any kind is 90 per cent interpretation, but there are many elements of these writings that would be criminal and filthy in any hands.

Abhodah Zarah 37 says that a Gentile girl over three years of age may be violated.

Choszen Hamiszpat says a Jew may treat a Gentile female as he would a piece of meat.

Gad. Shas. 3: 2,7 says a Jew may violate a Gentile girl but is forbidden to marry her.

If, as many Bible students believe, the Antichrist will begin as a man of God emanating from modern Khazar Israel, the Church has reason to be concerned by the Talmudic teachings of Josiah to Rabbi Abarbanel, in which it is said that, when the King Messiah declares himself, he will destroy Rome and make a wilderness of it. The Pope's palace will sprout thorns and weeds. He will then declare war on non-Jews and overpower them. He is to slay them in masses, kill their kings and lay waste their land. He will instruct his people to take as prize the gold and silver of the Gentiles.

I can only re-emphasize that my own view is non-partisan: it is blindingly obvious that these documents emerged some nineteen hundred years ago specifically to create — in due time — 'that dreadful day of the Lord', their sole purpose being the catastrophic evolution of mankind. As though in cynical confirmation of this, the Bible relates the story of the birth of Benjamin, the last of the sons of Jacob. He was the only one born in the promised land and the only one after God changed Jacob's name to Israel. Benjamin means 'son of my right hand'. It will be recalled that the hand symbolizes the sun; he is therefore the only true son of the sun. He was born to Rachel (Arachne) near Bethlehem (the house of wisdom), where she died and was buried. She originally named him Ben-oni (Genesis 35: 18), which means 'son of my sorrow'. 'Rachel' means lamb (Israel are sheep and the magi are shepherds); thus she is the self-sacrificing Goddess, who, by coincidence, of the twelve sons of Jacob was mother only to Benjamin and Joseph (the sun).

In the Old Testament ten tribes are lost. They are banished by God because they fail to live up to His expectations. Like Jesus the Teacher they are imperfect: his disciples, it will be recalled, will do greater things than he. Likewise, though Moses led the children of the stone to the promised land (Jacob means stone), he was not allowed to enter it; it was Joshua, the Messianic King, who brought them home. The theme is repeated when, in II Samuel 7: 2 and I Chronicles 17: 1, David the Teacher conceives of and prepares to build the Temple, but it is his son Solomon (the Wicked Priest) who actually does it. In I Chronicles 22: 8 and 28: 3 God tells David he must not do the building because he has been a man of war and has shed blood abundantly: he was not of the perfect peaceful Israel to come. Solomon means 'man of peace'. He builds the Temple, but he becomes the Antichrist man of war, and it is thus destroyed. Israel still has a long way to go.

This gives us some grasp of how subtle the Antichrist will be:

he will lead ten of these new tribes astray and, like the Gentiles (present-day humanity), they will be lost forever.

Perhaps this matter will become clearer if we look at the more recent historical and geopolitical picture.

The emergence of the term 'anti-Semitism' was synonymous with the birth of Marxism, which, capturing the Russian federation, kept the history of the Khazars out of sight and out of mind. This is yet another of history's amazing coincidences. These events — minor ones as it would have seemed at the time — provided the impetus and means for the rise of Zionism and the concept of eretz Israel.

The term 'anti-Semitism' was coined in 1880 by W. Marr in an article titled 'Zwanglose Antisemitische Hefte'. Later that year Wilhelm Sherer used it in an article that appeared in Neue Freie Presse. In its original meaning the term did not express race hatred but antagonism towards the involvement of Jews with Marxism and revolution. Previously and historically, the term 'Shemitic' or 'Semitic' referred to the forty-three language groups that make up the Arab world, a coinage of Professor August Ludwig Schlosser of Gottingen University. Because Jews had a dominating control of publishing in the late 1880s, they were able to influence the dictionary development of the word 'anti-Semitism'.

It seems very likely that early Jewish Communists may have had an almost messianic view of Marx's doctrine as a means of global domination. In 1883 Polish Jews established the Organization for the Emancipation of Labour. Later, Polish and Lithuanian sectarians formed the Bund. Polish Khazars held the first (world) Communist Party conference at Minsk and elected the first ever central committee. The first attempt at revolution in Russia took place in 1905 while the Russians were engaging the Japanese in the Pacific. The leader of this failed coup was a Rabbi known later as Sydney Hillman. He subsequently fled to England and then migrated to the United States, where, in 1921, he founded the Communist Party of that country. The suppression of the 1905 attempted coup was later exploited by Zionism as an expression of Russian anti-Semitism. In 1919, after the successful Russian revolution, the Rabbi Judah L. Magnes, speaking to a New York audience, said:

> Revolutionists, socialists, bolshevists, majority or minority socialists, under whatever name we may call them, are Jews, and they are to be found in every revolutionary movement as leaders or propagandists.

About 5 per cent of the Russian population was Jewish, but they made up 97 per cent of the governing bodies of the Soviet Union. The Communist revolution was indeed Jewish. Lenin ruled with twenty-four deputies, all of whom were Jews. The weight of evidence suggests that Lenin himself was not, but his wife — Krupsakaya — certainly was. Stalin also married a Jewess.

This information is largely taken from issue 251 of Common Sense. The relevant article goes on to say that, of the 7,800,000 Jews in Russia in 1933, one-third were engaged in government administration. The article was written by Benjamin H. Freedman, a Khazar Jew. As I have said before, there has been no shortage of these people who have spoken out. The shortfall has been in mature adults — Jews and Gentiles — who would listen. But ultimately, as truth forces itself upon us, most will close the stable door after the horse has bolted. In Genesis 25: 23-26 we find the following. We need know only that Esau is Edom and Edom means 'red'.

> And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.
>
> And when her days to be delivered were fulfilled, behold, there were twins in her womb.
>
> And the first came out red, all over like an hairy garment; and they called his name Esau.
>
> And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

Communism has been universally associated with the colour red. Jacob took hold of Esau's heel as they were born, and Nostradamus says the Teacher will manifest after the demise of this doctrine. The Bible is, as I have said, a highly complex version of the prophecies of Nostradamus. In Romans 8: 29 we read:

> For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

At the propitious time, the masters of the Talmud engaged in some extraordinary sleight of hand, the Jewish rabbit of western

Europe disappeared and — 'abba' debareqi'a' — from the east came a brand new one which, lo and behold, we are told is exactly the same rabbit. That history, in our age, has had two completely separate sets of Jews seems to have been overlooked or suppressed.

Behind this picture of how modern history was written and shaped by a small secret body of what we may now term 'the priests of the Talmud', there lies a fascinating story. The ghetto Jews were taught, as part of their doctrine of racial supremacy, that the written Torah was an inferior Law shared with the Gentiles. It was claimed that there existed within it a secret and hidden Torah available only to the Jews. It was from this concept that there arose 'The Secret Doctrine': the cabala. Strangely enough, as has been shown here, they were absolutely right: there are mysteries hidden in Scripture, hidden until the coming of the real Israel. Knowing this, why did the rabbis permit the insanity to continue?

At this point we are forced to see a fundamental principle by which the Dark sharpens the Light. Those Jews who we know as the Sephardim, and who later appeared as the Morrano Christian converts of Western Europe, were abandoned by the Talmudic princes. Later the Khazars, a comparatively primitive, very aggressive people from a harsher landscape, become the captives of these princes. Thus the people we identify as the historical Jews are not the point at issue. They are as much exploited as any others in this theatro tragico. The Dark has manifested itself in a small number of evil men who have passed on a legacy of destruction from one generation to another. First as princes of the Talmud and then as kings of our modern Babylon, they seek to fulfil the edict of Deuteronomy 7:16-24:

> And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.
>
> If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?
>
> Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;
>
> The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.
>
> Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

> Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.
>
> And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.
>
> But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.
>
> And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

In the name of sanity and all that is decent I must appeal to the reader's commonsense. If this is a doctrine which an utterly insane creator has given as nothing more than a raffle prize to some randomly chosen tribe of present-day humanity, not only we but the universe as a whole are in very serious trouble. If, for some reason, it has chosen itself as this monstrous Israel, and if — as is certainly the case — they are on the verge of achieving the power to fulfil these edicts of destruction upon all mankind, where is your future or that of your children? I must insist that, upon empirical evidence alone, the only reasonable explanation is that of spiritual evolution. The whole point of it being presented to us as a virtual fait accompli is that, by being pressured in the face of that reality, as many of us as possible might individually make that leap from beast to Israel. Ironically, fear of facing what the truth can bring is the sole generator of inactivity, whereas truth itself is an impenetrable armour. But there is so much more than just empirical evidence to hand.

The subsequent history of our century is a sad tale told by men of cunning to a world of dolts. The question arises again: Who are the guilty parties? I hear a voice from within saying 'You, all of you'. A handful of Dr Mesmers have entranced us with a lie. And who is to blame? Obviously not the bulk of people we know as the Jews. The still small voice blames you and me. And who will pay? This whisper now becomes the roar of an angry bull, yet its expression is measured. Deep within it holds its own sorrow. The utterance is unholy, even though wisdom speaks. Each man sells his life to his fear; the coward lives a tortured life and dies a torturous death.

In composing this text I have attempted to refer only to the most commonly known myths and legends. To my chagrin I have been

surprised to find, since the publication of the first edition of this book, that so many of us have lost touch with even these. God has, in fact, been totally successful in scattering the power of the holy and sacred feminine within us all. There is a lot of which I might have spoken that would have taken us even closer to identifying our heroes, but a voice within says no. In fact, it is not the scientific but the empirical evidence that is significant here. Commonsense must prevail. The pattern — extremely unlikely as it may seem — is far too complete, far too detailed to be denied, even though denial is an important initial part of the process of mourning the death of the old. When anyone speaks a truth, it is not they — the individual — speaking. And when that truth is heard and perceived, it is not the individual hearing it. It is God speaking to God; the Creator knowing itself. We as individual entities are irrelevant in this process. We are only the neurons within the Great Mind in self contemplation.

Love is the nature of this process. Love is, love was and love will be. God is love that had no beginning. And when all is ended, the essence distilled from creation will be perfect love. If we could hear its voice, we would hear the voice of a mist. Eerie and intoxicating, gentle but with irresistible power, its words falling like rain: I am that which IS within you. Wherever you hide I will find you. I will take you to my breast and suckle you or I will destroy you. I will take you as my lover, draw your seed and then devour you. I am love that touches the heart like a feather and consumes men like a ravenous beast. I am virgin, I am whore, I am a child and a toothless crone. I am love, I am free, I was in the beginning: I AM.

Ah, that the thought would fly from this poet's mind. He would give you wings that you might rise as an eagle and circle the sun. And as you settled upon some craggy peak, the fire of freedom would burn deep within your breast and consume you in its flame. From your smouldering ashes would come the resurrection of love, beautiful love. As at Pasca and Natale, we die to be born again. It is our destiny to be free, to be love.

But for now, as it was spoken by Paul, we see through a glass darkly. At midnight, a fiery moon shines down upon sea and shore. A silhouette appears upon the water — a longboat with its oarsman at the rear. At the prow, a lady stands, her hair gathered behind her head, a silken green cloak falling from her shoulders to the floor. Her gaze, unmoving, is set upon the landing ahead. The boat beaches and the ferryman is quick to aid his mistress. Upon

stepping ashore she is bathed in fiery light. With regal purpose she walks on. Her hair silver, the ageing is her name. Her face, young and beautiful, almost that of an impish child; her eyes, deep, warm and wise. Her bearing, that of a Celtic queen. Morgana is her name.

Ahead of her, a sandy carpet made fiery red by moonlight rises into the distance. My Lady Morgana mounts the steps of the stairway to the moon. With only a fleeting glance she is gone. Love, like a child in sorrow, falls to its knees at the edge of the sea. Bereft, bewildered and beyond tears, it beseeches her return. Such a great loss, and so sad that it must grow old alone.

In the end, though, there is only contradiction. Even though you may disagree with the thesis, you must be overwhelmed by the sheer volume of the contents of this epistle unto the Babylonians. But without your stopping thinking and starting being, it is but a tale told by an idiot. My thoughts are then nothing but wasted seed. Without your opening the womb of your mind, there is no planting. But without the seed of truth for the plantation of trees with roots extending to the watercourse that they may grow and be perceived, the womb of your mind will be barren; it will wither and die without issue and without inheritance.

Perhaps the reader will allow another childhood memory. Both my nanny and her husband were Italian. Consequently, and ironically, I learned to read, write and speak Italian before I mastered my native English. The old man and I were extraordinarily close. Each evening after meal time he would take out a copy of an Italian language newspaper and call me to him. 'Come, my eyes are old and yours are new: read the paper for me.' His eyes, it transpired, were at least as good as mine, but by this process he taught me to read Italian, and also gave me a very early awareness of social and political events. At the end of each evening one article would stimulate a debate, and the old man would always leave me with a thought or a question to take to bed.

Of all the newspaper stories I read there is only one that I remember vividly. It reported events of the Hungarian revolution, when the Russians returned with a full complement of heavy armour. The photograph showed a demolished Russian tank in the middle of a city street. Though unseen, scattered beneath and around it were the remains of a fourteen-year-old Hungarian school-girl. She had tied explosives around her waist and thrown herself under the tank. No doubt history can reveal many such heroes and heroines, for whom freedom was the breath of life

itself. The accumulated blood of these human beings is gathered in one voice, and it cries out against us. It must and it will be avenged; this is a fundamental principle upon which the universe exists. Can you be sure that the blood of so many like that young girl will not one day be upon your head and your hands?

My early access to European language and culture made me an exile among my own people. The English somehow always appeared to me to be a relatively passionless nation. It would seem that the most curious and extraordinary thing, so totally feminine in its supposed illogicality, is the idea of the Teacher being a child of Babylon — England. All the bad blood of Europe, from the Romans to the Vikings, the Saxons and the Normans, was used to form this iron beast we call the English — foreigners to Britain's shores. That they perpetrated the same evil against those they drove out to Scotland, Ireland, Wales and Cornwall as they did in foreign lands is often overlooked. That these are English colonies, just as all of Britain is a colonized land, is rarely seen.

The evidence, best left unstated, tells us that memory is genetic. Like the Great Christian King whose blood is the true blood royal, Merlin awakens to an ancient and primeval memory of tomorrow. It is the destiny of the three brothers, long since parted, to meet again. And in their meeting the standing stones of old Albion will quiver, the cry of the banshee will shatter the silence of night and, upon the hill where the ghosts of Druids long since departed still watch over the people, the whisper in the mists will be heard: 'It is done'. The joining of their hands will complete the golden circle of time. Together they will raise an ensign for Israel: the circle quartered by the cross, the sign of the Sons of Light. The spirit of the Druid still stands upon the hill and watches as an eagle guards her egrets. It watches over the three brothers, feeding them corn and serving them water. There is a knowing and understanding in these Old Ones; the need for vengeance for which their blood cries out has long since risen up to the seventh heaven. It is done, and in just a little while there shall be no more sorrow, no more crying and no more pain. The altar of God repaired, He and His bride will dwell among us and heaven and earth will be joined as one.

Many tens of thousands of words ago, you and I set out upon a Grail Quest. While I am aware that we have found more questions than answers, I nevertheless am confident that I did not mislead you in my initial invitation. Unfortunately, you will have formed some kind of impression of your Grail companion and guide. But

if you are to hold this sacred chalice in your own hands, it is important that I obliterate any personal impression I might have made. Our only concern is the cup of truth. If you should find a reflection of me or anyone at all in the sacred drink, then it is obviously tainted and not fit for your consumption. It may well be that you perceive in myself someone schooled in the occult, an initiate from a school of eccentrics. I never was and never will be. Yes, I am touched by what I have seen, and my personal Grail Quest has changed me considerably over the years, but I have been too busy cooking to eat. Furthermore, I never was one for joining: humans make me nervous.

More seriously, I might have given you the impression that I have some personal vendetta against traditional religion. I do not participate in any formal worship and am not involved with it in any way; it is just another human activity I ignore. We have been searching for truth; it is sacred and all can be sacrificed to it. If traditional belief must fall victim to it, then sooner or later it will. In all its varied forms, it seems to me just another type of witchcraft and primitive indulgence. In that it distracts us from the truth, I would cheer its destruction. Otherwise, I would simply not give it a second thought. I personally seek a massive injection of God as an antidote to the sickness of my own evil. A placebo will not cure me.

That which concerns me most is my being open to the accusation that I am anti-Semitic. This, more than anything, may distract us from our search for truth. For all that you know, I could well be a Jew. I have certainly lived among them, as I have among other cultures. I am not a member of any sort of political party or organization. I know no-one who expresses racist views. I hold such people in absolute contempt. Racism of any kind is a vile and disgusting aspect of human behaviour. I have experienced profound and deep friendships, as much among Jews as any other culture. I am neither for nor against them; there are only individual people. There is one God and we are all His children. But for all that may be said, I claim for myself the right to search for truth. If, in the process, I offend you, I can only do so if you are living a lie. Christian or Jew, I suspect that you are. And with those lies, you are destroying each other and would include me if I allowed.

I wonder if I exceed the bounds when I say that I see sickness and insanity on a grand scale, human beings suffering where no suffering is needed. Christian and Jew, a plague on both your

houses. There is no doubt in my mind that each and every one of you who spills human blood — for whichever block of wood you worship — will come before your maker and pay the last penny. In failing to perceive the mystery of life, you have failed to see its holiness. In so doing you may not answer to man, but you will certainly answer to God. As it was spoken by the prophet Ezra, on that day all will be seized with panic; truth will be hidden and the land barren of faith; the sun will shine by night and the moon by day, blood will trickle from wood, stones will be heard to speak and the stars will change their courses. When seas hurl up their fishes an unknown voice will be heard by all at night; the earth will break open and fire come out of her; all hope and labour will fail.

The most relevant factor in our Grail Quest is not that we have found the truth. I would say with confidence that this book contains its share of errors and oversights. The purpose of our quest is to show the Creator our desire to know the truth. Only by His grace can we hope to find it. It comes from Him; no human endeavour can hope to achieve it. Only when we abandon the idols of our hearts can the truth flow through us. We must invoke and rekindle our sense of wonder as to the magic and mystery of the experience of living. Behind the metaphors we have investigated lies an awareness of great personal power, that which comes with knowledge. Beyond that is a sense of being, actively living. And within that lies love and respect for all of creation. Truth gives real life to the living; we feel without touching, see without looking and listen in the silence.

As far as hidden mysteries in Scripture are concerned, there are a few texts where the most profound and eternal truths lie openly upon the surface. One such example is Matthew 5: 3-11:

> Blessed are the poor in spirit: for theirs is the kingdom of heaven.
>
> Blessed are they that mourn: for they shall be comforted.
>
> Blessed are the meek: for they shall inherit the earth.
>
> Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
>
> Blessed are the merciful: for they shall obtain mercy.
>
> Blessed are the pure in heart: for they shall see God.
>
> Blessed are the peacemakers: for they shall be called the children of God.
>
> Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

> Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

According to tradition, and quite rightly so, there is no greater treasure than the mysteries of God. By His grace and lovingkindness I have tasted some of this precious fruit. That which I hold most dear is the knowledge that Christ, the spirit of our mother, is returning now. In Revelation 21: 1-7 John had a vision which refers to the time of the new heaven when there is 'no more sea', at the end of Pisces, an event that will bring everlasting unity, peace, brotherhood and justice. This heaven on earth will, through the millennia, grow in intensity as all the diminishing times of darkness are brought to an end: 1 can, for myself, say with certainty that we are at the end of the beginning:

> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
>
> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
>
> And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
>
> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
>
> And he that sat upon the throne said, Behold, 1 make all things new. And he said unto me, Write: for these words are true and faithful.
>
> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
>
> He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

And so, fellow knight, our Grail Quest is concluded, even though the journey has only just begun. Henceforward we must travel alone. My promise kept, I bid you go in grace where the corn grows tall and strong. Where the tree stands without pruning and the wind can sing its song. Where nature's mighty orchestra plays its symphony of thunder, rain and lightning, and the sunset on the sea. To the dawning of that summer day, the still upon the lake. And the rainbow-road to heaven that we will surely take...

Appendix I

The data in this appendix have been taken from The Shorter Works of Ivan Panin, distributed by the Association of the Covenant People, P. O. Box 1478, Ferndale, Washington 98248, USA. My object in quoting directly from his work is to lend currency to an extremely eccentric argument. This has been the case with much of the material quoted or referred to throughout the text. But it should be understood that the argument is only eccentric because we have chosen to ignore a very real aspect of Scripture.

Investigation of Bible numerology is barred to no-one, though there is a need for a basic understanding of biblical languages. Numerology can only be derived from text in its original form.

While the contents of this appendix are but a mere scratching of the surface, I take them to be absolutely conclusive and irrefutable proof of the points set out below:

1. Any religious division of the Old and New Testament is artificial, all 66 books being tightly bound together.
2. The existence of numerology throughout the entirety of Scripture is conclusive evidence of its pagan origins and — under the circumstances — can be taken as an Essene/Qumranite signature of authorship.
3. Any suggestion of historicity, no matter how much this may be debated, is out of the question. All 66 books must have been written in conjunction with each other.
4. There is no question in my mind that the Bible was inspired by God. But this, as I have said, is to insist that He is philosophically pagan.
5. That the gathering of the books was in any way randomly done by otherwise ignorant clerics in Rome is out of the question. Numerology in Scripture is evidence that the Church was for many centuries controlled by the spiritual descendants of the Essenes, at least until the final canon was established.
6. Not one scrap of text has been added or taken away since its conception. It remains to this day a perfect mathematical whole.
7. It is not a religious toy; it is a profound and highly complex scientific manual. But its use as a plaything has preserved it intact against all odds.
8. The material that follows has been in print and has been circulated throughout the English-speaking countries since the turn of the century. Its significance cannot be overstated, particularly in the light of the

Scrolls, and it is thus both remarkable and extraordinary that no major church or academic body has ever had it drawn to its attention. I presume this to be the case because the only alternative is to assume that the Church and academia have been lying through their teeth.

In a foreword to The Shorter Works of Ivan Panin, Samuel F. Hurnard writes:

A very interesting result may be noted in the Chronology of the Old Testament:

From Adam to the Exodus was	2,537 years
Add to Solomon's temple laid	480 "
Add to the Captivity	429 "
Add 70 years Captivity and 483 years of Daniel's 69 sevens	553 "
To Incarnation	3,999 "
To death of Christ	33 "
	4,032 "

But this number 3999 equals the numeric value of the Greek alphabet. As much as to indicate that in the year 3999 from Adam, the Son of Man humbled Himself and became incarnate in order to save the whole world, pictured by the Greek, or Gentile alphabet. Also the period from the Exodus-year 2537 deducted from the date of the Crucifixion, year 4032, is 1495 years. But this period of the Law, 1495 years, is the numeric value of the Hebrew alphabet.

Note that 3999 = 3 x 31 x 43 (their sum 77, or 7 x 11), and that 4032 = 7 x 3 x 3 x 2 x 2 x 2 x 2 x 2 x 2 (their sum 5 x 5).

It will be recalled that on pages 51-52 I drew attention to a discrepancy of 239 years. The calculation is as follows:

The present date in the biblical/Jewish calendar is 5757, which is 1997 CE.

	5757
Deduct the birth date of Jesus	3999
	1758

Thus he is born (mythically and prophetically speaking) 1758 years ago.

To arrive at the actual corresponding date of our era, we simply deduct 1758 from 1997:

1997 1758 239 CE

This is more than 200 years after his supposed death.

To find the present year in our calendar corresponding to Bible chronology, we simply deduct 239 from 1997:

1997 239 1758 CE

Thus the current year — biblically speaking — is 1758. If nothing else, this tells us that the biblical millennium is 242 years away. In relation to the 5757 biblical years, one year must be added in the crossover from BCE to CE. This deficiency of 239 years, to which I have never seen any reference, explains why the interpretation of biblical prophecy has always been such an abysmal failure. But surely this was its purpose.

However, all this presupposes that the Christian calendar is advanced. What if it is the Hebrew calendar that has been retarded?

If we take the present year 5757 and add the 239 missing years we have:

5757
239
5996

The Jewish New Year does not coincide with that of the Christian calendar. So during our 1997, we have a coincidental 5997. On the biblical principle that a day is as a thousand years, we are then only four years away from the end of the sixth day in both reckonings, which are now synchronized with the millennium.

There was obviously no need for the use of the Bible-based calendar until after the Scriptures became a public document. This is now, clearly, much later than has been thought. This 239 years is again evidence of manipulation from very powerful quarters in Rome. It also further compounds the findings of Professor Thomas Thompson.

According to the theories expounded in this book, the entire period covered by Scripture, the 4032 years from Adam to the crucifixion, can now be condensed into a relatively short period in the future, it being entirely prophecy. Our knowledge of the missing 239 years should, then, aid us considerably in interpreting this prophecy. It may be further noted that the chronology of the Bible breaks up into eight distinct periods, all of unequal length.

Panin says:

Writers of the First, Middle & Last Books of the Bible

1. The Bible consisting of 66 books, its first, middle and last are Books 1, 33, 34 and 66. These are in the Hebrew Testament, Genesis,

Song of Songs, Esther and [in the New Testament] Revelation. And their writers are: Moses, Solomon, Esther and John.

2. Moses is the writer of 5 books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Solomon is the writer of 3 books: of Proverbs, Song of Songs, Ecclesiastes. Esther is the writer of one book: Esther. John is the writer of 5 books: John, 1 John, 2 John, 3 John, Revelation, 14 in all.

3. The Numeric Values of Moses, Solomon, Esther and John are respectively 345, 375, 661, 1069, with 2450 as their sum.

4. Moses occurs in the Bible 847 times, Solomon 305, Esther 55, John 158, in all 1365.

This then is the only thing in common between the four names: Moses, Solomon, Esther, John: they are the names of the writers of the first, middle and last books of the Bible.

5. The sum of their Numeric Values: 345, 375, 661 and 1069 is 2450, or 7 x 7 x 2 x 5 x 5, or 50 sevens (Feature 1) of sevens (Feature 2); divided thus: the writers of the first and last books of the Bible, Moses and John have 1414, or 7 x 2 x 101, or 202 sevens; and those of the middle books, Solomon and Esther, have 1036, or 7 x 2 x 2 x 37, or 148 sevens (Feature 3) with the sum of the figures of these factors 21, or 3 sevens (Feature 4). The sum of the figures in the 4 numbers 345, 375, 661 and 1069, is 56, or 7 x 2 x 2 x 2 or 8 sevens (Feature 5). The figures used in these four numbers are: 1, 3, 4, 5, 6, 7, 9. Their number is — seven (Feature 6); and their sum is 35, or 5 sevens (Feature 7). The number of books written by these four writers (#2 above) is 14, or 2 sevens (Feature 8). Their names occur in the Bible (#4 above) 1365 times, or 7x13x3x5, itself 195 sevens (Feature 9); with the sum of its factors 28, or 7 x 2 x 2, or 4 sevens (Feature 10). And this number 1365 is divided thus: Moses has 847, or 7 x 11 x 11, or 121 sevens; the others have 518, or 74 sevens (Feature 11). *

6. If now these four names be put down in alphabetical order their numeric values are: 661, 1069, 345, 375. Multiplying each by its order number, we have

661 x 1 is 661
1069 x 2 is 2138
345 x 3 is 1035
375 x 4 is 1500
5334

The sum thus obtained, 5334, is 7 x 2 x 3 x 127, or 762 sevens (Feature 12). 5334, itself 762 sevens, is neighbor of 5335, or 485 elevens; compare* at foot of page. And if the numbers of the occurrences of these four names be dealt with in the same manner we have

847 x 1 is 847
305 x 2 is 610
55 x 3 is 165
158 x 4 is 632
2254

The sum thus obtained, 2254, is 7 x 7 x 2 x 23, a multiple of not only seven (Feature 13) but of seven sevens (Feature 14); with the sum of the figures of these factors 21 or 3 sevens (Feature 15).

THESE 15 FEATURES OF SEVENS THUS PROVE: THAT GENESIS, SONG OF SONGS, ESTHER AND REVELATION ARE THE FIRST, MIDDLE AND LAST BOOKS OF THE BIBLE; THAT THEY ARE BOOKS 1, 33, 34 AND 66 THEREFORE; THAT THE BLBLE THEREFORE CONSISTS OF EXACTLY 66 BOOKS; AND THAT THE WRITERS OF THESE FOUR BOOKS ARE RESPECTIVELY: MOSES, SOLOMON, ESTHER AND JOHN.

* Note: The number 1365 is not only 195 sevens; it is also neighbor of 1364, or 124 elevens. Accordingly the division of 1365 into 847 and 518 by sevens, has also regard to the elevens; thus 847 is 7 x 11 x 11; or 7 elevens of eleven, and 518 is neighbor of 517, or 47 elevens.

The Books of the Bible

1. In the Hebrew Bible, namely, the Old Testament, the books are divided into three great divisions: the Law, Prophets, (Holy) Writings. Genesis-Deuteronomy, the Law; Joshua-Malachi, the Prophets; Psalms-Chronicles, the Writings. 'All things written of me in the Law of Moses, and the Prophets, and the Psalms,' in Luke 24:44 refers to this division: the third division being designated by the book at its head. The New Testament in its turn falls into four great divisions: Gospels, Acts, Epistles, Revelation.

2. Of the 66 books of the Bible 21 are Epistles themselves: the seven so-called Catholic, the fourteen Pauline. But the following twelve books, while not letters themselves, contain letters: 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Esther, Daniel, Ezra, Nehemiah, 2 Chronicles, Acts, Revelation. For convenience these

twelve books will hereafter be spoken of as the Epistolary books, as distinguished from the Epistles themselves.

With these preliminaries thus out of the way we can now proceed to the numeric phenomena themselves.

3. Now the first fact in Bible numerics to be noticed here is that the number of books in the Bible is 66, or 6 elevens (Feature 1); of these the anonymous books are 22 in number, or 2 elevens; and the non-anonymous books are 44 in number, or 4 elevens (Feature 2). And of these 44 non-anonymous books 22, or 2 elevens, belong to writers of more than one book (Feature 3). The books without Epistles are 33 in number, or 3 elevens; the Epistles and Epistolary books are also 33 (Feature 4).

That is to say: the whole number of Bible books being a multiple of eleven, it is divided between books naming their authors and books not naming them, between books belonging to only one author and books belonging to more than one, between books with letters and books without, by — elevens.

4. The sum of the 66 order numbers of the 66 Bible books is 2211, or 201 elevens, which is divided thus by elevens: the 22 books of the authors of more than one book have 946, or 86 elevens; the other 44 books have 1,265, or 115 elevens (Feature 5).

This is to say: Just as the number itself of the books is divided by elevens between books belonging to writers of only one book and those belonging to writers of more than one, so their order numbers are also distributed between the two classes by elevens.

5. Of the books that are wholly Epistles the order numbers are 45-65. Now this sum 2211 for the 66 books is thus divided between Epistles and non-Epistles: non-Epistles have 1056, or 96 elevens; Epistles 1155, or 105 elevens (Feature 6). And of the Epistles the first, middle and last books have 165, or 15 elevens (Feature 7), of which in turn the first and last have 110, or 10 elevens; and the middle has 55, or 5 elevens (Feature 8).

That is to say: Just as the number itself of the Bible books is divided between books consisting of or containing letters and the other books by elevens, so their order numbers also are divided by elevens between Epistles and non-Epistles.

6. Of the sum of the order numbers of the Epistles just seen to be 1155, or 105 elevens, numbers 53, 54, 55, 59, 60, are addressed to churches directly, namely: 1 and 2 Corinthians, Galatians, 1 and 2 Thessalonians; 65 is addressed to Philemon and also to the church

in thy house. In 50, namely 3 John, the writer states that he had written somewhat to the church, but 'Diotrephes who loveth to have the pre-eminence among them receiveth us not'. The sum of the order numbers of these seven church or semi-church Epistles is 396, or 36 elevens (Feature 9). And if we arrange these numbers in their proper order, 50, 53, 54, 55, 59, 60, 65, the middle one is found to be 55 or 5 elevens (Feature 10).

7. It was shown above in Sec. 1 that the Bible consists of seven great divisions. These seven divisions begin with these books:
Genesis, Joshua, Psalms, Matthew, Acts, James and Revelation.
They end with Deuteronomy, Malachi, 2 Chronicles, John, Acts, Philemon and Revelation.

The order numbers of these books, 1, 5, 6, 26, 27, 39, 40, 43, 44, 45, 65, 66, have for their sum 407, or 37 elevens (Feature 11). These seven divisions of the Bible consist, moreover, of two classes: those consisting of more than one book, and those consisting of only one book each, namely Acts and Revelation. Now this sum 407, or 37 elevens, is thus divided: the divisions consisting of more than one book have 297, or 27 elevens; the divisions which consist of only one book each, Acts and Revelation, have 110, or 10 elevens (Feature 12). And of this number again Acts has 44 or 4 elevens; and Revelation has 66, or 6 elevens (Feature 13).

Hitherto only the books themselves and their order numbers have been considered. Let us now look at the names of the Bible writers.

8. The persons named in the New Testament as writers of the Old are the authors of books with the following order numbers: 2, 3, 4, 5,12,13,15,16, 27, 35. Their sum is 132 or 12 elevens (Feature 14). While the two writers whose names occur in the New Testament, but not as of Old Testament writers, Jonah and Solomon, have for the sum of the order numbers of their books 110, or 10 elevens (Feature 15).

9. In addition to the seven Old Testament writers spoken of in the New, the following persons are named therein as New Testament writers: James, Paul, Peter, Jude, and John. Now the names of these twelve Bible writers named in the New Testament are found in the whole Bible 2871 times, or 261 elevens (Feature 16), of which the Old Testament writers have 2310, or 210 elevens; and those of the New have 561, or 51 elevens (Feature 17). And Moses, who is the first Bible writer, has 847, or 11x11x 7, a multiple of eleven (Feature 18) elevens (Feature 19).

10. The seven names of these Old Testament writers occur thus: Moses is found in 31 books; Isaiah in 12, Jeremiah in 8; Hosea in 7; Joel in 7; Daniel in 6; David in 28. The sum of these numbers is 99 or 9 elevens (Feature 20), of which the first, middle and last (com pare Feature 7 above) have 66 or 6 elevens (Feature 21).

The name of the first of these seven writers, Moses, occurs in the Bible, as has been stated 847 times. In some books it occurs more than a hundred times, thus requiring a number of three figures to express it. In Exodus, for example, it occurs 290 times. In others, however, it occurs less than a hundred times, but a number requiring two figures to express it: as in Joshua, where it occurs 58 times. In others again it occurs less than 10 times, thus requiring only one figure to express it. Now the 21 books where Moses is found a number of times small enough to be expressed by one figure have this name 77 times, or 7 x 11; and the books with the numbers of more than one figure have 770, or 11 x 7 x 10. The division here is not only by elevens, but by seven elevens (Feature 22).

Again: the Epistles form a marked division of the Bible. Now the 847 occurrences of Moses in the Bible are thus divided by elevens: the non-Epistles have 825, or 75 elevens; the Epistles have 22, or 2 elevens (Feature 23). And of this number Hebrews, where it occurs most, has eleven (Feature 24).

In connection then with the mere number of Bible books, their order numbers, and the occurrences in the Bible of the names of some of its writers, no less than 24 distinct features of elevens are to be observed.

11. These 24 features of elevens are here: they are a fact. They may prove interesting or uninteresting, desirable or undesirable; but our first business with them is to accept them as a — fact.

Now this fact, the presence here of these 24 features of elevens, is either accident or design. As only every eleventh number is a multiple of eleven, the chance for any particular number being a multiple of eleven is only one in eleven, since the matter being left to chance, the other ten numbers have as good a chance to merely happen as this particular multiple of eleven. So that the chance for any one of the 24 features of elevens to merely happen here is only one in eleven; the chance for any two features of elevens to just happen here is only one in 11 x 21, or one in 231; the chance for any three features of elevens to just happen here is only one in 11 x 16 x 31, or one in 5456. The chance for every additional feature of

eleven thus diminishes some twenty-five fold. Going thus through all the 24 features of elevens enumerated thus far, their occurrence here accidentally rather than by design is just one in 263 x 257 x 251 x 248 x 244 x 241 x 131 x 127 x 123 x 83 x 65 x 43 x 37 x 35 x 29 x 27, a number requiring some thirty figures to express.

When the odds against anything merely happening run into even only a million, it is already deemed highly improbable that it just happened; when they run into a hundred millions, it is held as practically certain, that no mere chance was here at work; when the chances against a thing being accidental rather than designed are some billion millions taken a million times, rational men do not even think of ascribing it to chance.

He goes on to say:

THE PRESENCE HERE OF THESE 24 FEATURES OF ELEVENS, THEREFORE, IS NOT ACCIDENT BUT DESIGN.

An elaborate scheme of elevens is thus seen to run through the mere number of the Bible books, their order numbers, and the names of some of its writers.

12. But side by side with this elaborate scheme of elevens an equally elaborate scheme of sevens is displayed here:

The Bible falls into seven great divisions (Feature 1): Law, Prophets, Hagiographa, Gospels, Acts, Epistles, Revelation. The Law having 5 books, Prophets 21, Hagiographa 13, Gospels 4, Acts 1, Epistles 21, Revelation 1. The largest divisions contain each 21 books, or 3 sevens (Feature 2). The Epistles, one of these two largest divisions, are divided thus: seven are addressed to, or connected with, churches as such (Feature 3). The so-called Catholic are seven in number, the Pauline Epistles are 14, or 2 sevens (Feature 4). These Pauline Epistles are addressed to bodies, or individuals. Now they are addressed to just seven specified bodies: to Romans, Corinthians, Galatians, Ephesians, Philippians, Colos-sians, Thessalonians (Feature 5). Their order numbers are 52-60, their sum 504, or 72 sevens (Feature 6).

13. In 1 and 2 Corinthians, Philippians, Colossians, 1 and 2 Thessalonians, Philemon, the apostle associates others with himself in the address. These Epistles are seven in number (Feature 7), and their order numbers, 53, 54, 57, 58, 59, 60, 65, have for their sum 406, or 58 sevens (Feature 8).

In 1 and 2 Thessalonians, with order numbers 59 and 60, Paul

associates with himself two persons, whereas in the others he has only one. Accordingly, the number 406, or 58 sevens, is thus divided: 1 and 2 Thessalonians have 119, or 17 sevens; the other Epistles have 287, or 41 sevens (Feature 9).

The three associates of Paul are Silvanus, Sosthenes and Timothy. These names occur respectively in the New Testament 2, 16, 24, times: 42 in all, or 6 sevens (Feature 10).

Of the 66 order numbers of the books of the Bible, or 6 elevens, every eleventh number is: 11, 22, 33, 44, 55, 66; their sum is 231, or 7 x 11 x 3. This number is not only itself a multiple of seven as well as of eleven (Feature 11), but the sum of its factors, 21, is also a multiple of seven, it being 3 sevens (Feature 12).

14. The number of Old Testament writers named as such is 21, or 3 sevens (Feature 13), of which 14, or 2 sevens, are not named in the New Testament as Bible writers, and seven are so named (Feature 14). These seven writers occur in the Old Testament 2310 times, a multiple of both seven and eleven, it being $7 \times 1 \, 1 \times 2 \times 3 \times 5$ (Feature 15); while the sum of its factors, 28, is 4 sevens (Feature 16).

Of these 2310 occurrences the writer whose name occurs most, David, has 1134 or $7 \times 3 \times 3 \times 3 \times 2$, not only itself a multiple of seven (Feature 17), but the sum of its factors, 21, is 3 sevens (Feature 18). Again; Moses, the first Bible writer, has 847, or 7 x 11 x 11, a multiple of both seven and eleven (Feature 19). And this number is thus divided: the books which have this name less than ten times have 77, or 7 x 11; the others have it 770 times, or 7 x 11 x 10, also a multiple of both seven and eleven (Feature 20).

The Old Testament books which belong to authors of more than one book are: Exodus, Leviticus, Numbers, Deuteronomy, Proverbs, Song of Solomon, Ecclesiastes — seven in number (Feature 21). The sum of their order numbers, 105, is 15 sevens (Feature 22). And of this number Moses has 14, or 2 sevens; and Solomon has 91, or 13 sevens (Feature 23). And of Solomon's three books again Proverbs has 28, and the Song of Solomon and Ecclesiastes have 63, or 9 sevens (Feature 24).

15. These seven Old Testament writers have for the sum of the books in which their names occur 99, or 9 elevens. That is to say: the number for the books of the seven Old Testament writers named in the New are specially marked off, so that their sum should be so many elevens. A similar design is marked off for the New Testa ment writers themselves, only the number here is seven instead of

eleven. For the names of the New Testament writers occur thus: James is found in 11 books, Peter in 8, Jude in 8, Paul in 15, John in 7; in all 49, or 7 sevens (Feature 25). Their order numbers are 45,46, 47, 51-65, their sum 1008, or 144 sevens (Feature 26).

16. The chance for these 26 features of sevens being here undesigned, merely accidental, is about one in 81,472,966,297,612,001 x 16,807; the chance for these sevens to merely happen at the same time with those 24 features of elevens enumerated above is only one in a number of some forty-five figures. And the above enumeration of the features of sevens and elevens is in nowise exhaustive.

17. Coming now to the question, Who is it that put this design thus into the Bible, let just the single case of the name of Moses be considered.

The Old Testament was written by at least 21 different writers; the New, by at least five. So that the Bible, according to its own testimony, was written by at least 26 different writers. The whole of the Old Testament was translated from the Hebrew into Greek as early as some 280 years before Christ. As the New Testament could not have been written before the crucifixion in A.D. 30, some 300 years thus lie between the writing of the two Testaments.

It could indeed be shewn that between the writing of his books by Moses and the writing of the Revelation by John not indeed three but some sixteen centuries must have passed; but for the present purpose the particular number of centuries does not matter. Enough if it be established that between the writing of the two Testaments there lie — centuries.

Let the reader now turn to Sec. 10 and look once more at the phenomena there presented by the name of Moses alone, to say nothing at present of the other names.

18. If the Bible writers themselves are the ones who planned this distribution of the name Moses with its double scheme of sevens and elevens, how did they contrive to accomplish it? Only by an understanding among the 26 different writers of the 66 different books so to insert this name in their writings that it shall be found in all of them just 7 x 11 x 11 times with several other features of sevens and elevens. This implies that Moses began this scheme deliberately, expecting that subsequent writers after him, some of them following him only after centuries, would insert his name just enough times to keep the design in suspense, — yet always in full view by each writer — until it gets to John, who by using it in his

Revelation just once at last completes the centuries-ago planned and waited-for design.

Merely to state it thus is to say at once that 26 men writing centuries apart, and living in different lands, could have had no such understanding among themselves. Such an understanding, if had, could originate, be kept up for centuries, and finally carried out only by a miracle, and moreover by a continuous miracle.

19. One other possibility remains: Some one may have revised the whole Bible in such a manner as to distribute deliberately the name Moses among its different books so as to produce these numeric schemes. It must clearly be either someone who lived after Revelation, in which book Moses is found; or its writer, John himself: since without this one occurrence of Moses in Revelation this elaborate numeric design is — destroyed. But the Hebrew text of the Old Testament was already settled centuries before John; the text was most zealously guarded by the Jews even to its jots and tittles; and since the numeric scheme runs through both Testaments as a unit, the alterations in the text must have been made by a hated Christian. So far as to the impossibility of deliberately altering the Old Testament; yet the numeric scheme, if deliberately put into the Bible thus positively demands such alteration. Any tampering, however, with the text of the Old Testament, even by the apostle John himself, would be rebuked at least by the Diotrepheses of his day who did not shrink even from refusing to receive him. Moreover, for the purpose of carrying out the numeric design alteration in the New Testament without any in the Old would be of no avail. And even apart from these considerations, nothing short of miraculous skill would be required for carrying out this design even in the case of the name of Moses alone. David's case with his 1134 occurrences presents, however, the same need of miraculous skill; the same is true of the rest of the seven names which form that special group with Moses and David (named elsewhere). And again, several of the numeric features run already through the Old Testament alone independent of the new.

20. On mere human grounds, therefore, these numeric phenomena, even those in the name of Moses alone, are simply inexplicable. And this is the case of only one in thousands. The hypothesis that these numeric phenomena got into the Bible by the design of man thus proves equally impossible with the hypothesis that they are due to mere chance.

There thus remains the only explanation that to rational minds presents no difficulty whatever: that a mathematical mind superior to man, the great mathematical builder of nature, has planned and executed the same design in His Volume of Creation as Revelation. Only those who deny that there is at all an Intelligent Creator of the world, and those who deny that such a Creator would write a book thus, can turn away from this the only explanation of these otherwise wholly inexplicable facts. But to thus turn away from facts, and from the most elementary laws of Logic, is to stamp oneself not as a rational but as an irrational mind.

Genesis 1:1. "In (the) beginning God created the heavens and the earth"

I.

This verse has seven words (Feature 1), with 28 letters, or 4 sevens (Feature 2): of which the first three words, the subject and the predicate of the sentence, have 14, with a Place Value of 140, or 20 sevens (Feature 3); the last four, the two objects of the sentence, have also 14, or 2 sevens (Feature 4). Of the two objects each has seven letters (Feature 5). Another division of seven into three and four produces the following: The three leading words: God, the heavens, the earth, have 14; the remaining four have also 14 or 2 sevens (Feature 6): with 924 for the value, or 132 sevens (Feature 7) divided thus: The Place Value has 147, or 3 sevens of sevens (Feature 8); and the Numeric Value has 777, itself 111 sevens (Feature 9); of which the units have seven (Feature 10); the tens, seven (Feature 11), and the hundreds have seven (Feature 12). The middle word, the shortest, has seven letters with its right hand neighbour (Feature 13); and seven with its left hand neighbour (Feature 14).

This numeration is in no wise exhaustive; but the chance for these 2 sevens of features of seven being accidental, undesigned is already only one in seven multiplied by itself 14 times, or, 678,623,072,849 one in nearly seven hundred thousand millions. An elaborate design of sevens thus runs through the seven words of the first verse of the Bible.

II.

The number of letters 28, is 4 x 7, a multiple of four as well as of seven (Feature 1); divided thus: the first four (Feature 2) words have 16 or 4 fours (Feature 3); the last three have 12 or 3 fours

(Feature 4); the same division into 16 and 12 is formed thus: the first two and last two words, the outer four (Feature 5) have 16 or 4 fours (Feature 6). The three between have 12, or 3 fours (Feature 7). The three between have 12, or 3 fours, (Feature 7). The same division is for the third time formed thus: The first, last and middle words have 12, or 3 fours; the remaining four (Feature 8) have 16 or four (Feature 9) fours (Feature 10). The numbers for the letters in the seven words are 2, 3, 3, 4, 5, 5, 6. Four are duplicates: 3, 3, 5, 5, (Feature 11); their sum is 16 or four fours (Feature 12); leaving 12 for the others, or 3 fours (Feature 13). The duplicates are the odd numbers. Those in the odd places 2, 3, 5, 6, have also 16 or 4 fours (Feature 14); the even places have 12, or 3 fours (Feature 15). The largest and smallest numbers have 8, or 2 fours; the others have 20 or 5 fours (Feature 16).

The chance for these 16 features of 4 to be here undesigned is less than one in 3,600,000,000 or three thousand, six hundred millions. An elaborate design of fours as well as of sevens runs through the seven words of Genesis 1:1.

III. The numeric value of Genesis 1:1 is 2701, or 37 x 73, the combination of thirty-seven (Feature 1) with its reverse 73; divided thus:

Words 1-5 have 1998 or 37 x 18 x 3

Words 6-7 have 703 or 37 x 19 This division is by 37 (Feature 2); and the sum of the figures of 1998 x 703 is 37 (Feature 3). The number 703 is in its turn divided thus:

Word 6 has 407 or 37 x 11

Word 7 has 296 or 37 x 2 x 2 x 2 (Feature 4). Of the last division it is to be noted that the sum of the figures of the factors is 28 or 4 sevens; and that of the figures of 407 x 296 is also 28 or 4 sevens.

The leading nouns, God, the heavens, and the earth have 777 or 21 thirty-sevens, the other words have 1924, or 52 thirty-sevens (Feature 5); and the sum of the figures of 777 and 1924 is 37 (Feature 6). Of the 777 God, the heavens have 481 or 37 x 13; and the earth has 296 or 37 x 8 (Feature 7). The words with the largest and smallest Numeric Values 913 and 86 have 999, or 37 x 3 x 3 x 3; the others have 1702, or 37 x 2 x 23 (Feature 8), with the sum of the figures of 999 and 1702 also 37 (Feature 9). The sum of the figures of their factors is 36, itself 6 x 6, but neighbour of both 37 and 35 or 5 sevens (Feature 10).

Again: Words 5-6 have for their Numeric Value 802, neighbour of 803, or 11 seventy-threes the reverse of 37; leaving for the other 1899, neighbour of 1898 or 73 x 2 x 13. This division is by 73. But the sum of the figures of 802 and 1899 is 37 (Feature 11). Again: the seven Numeric Values of the words of Genesis 1:1 arranged in their actual order 86, 203, 296,395,401,407, 913, their Nos. 1-3 have 585, or (73 x 2 x 2 x 2)+l; and 4-7 have 2116, or (73 x 29)-l. This division is also by 73, but the sum of the figures of the factors of 585 and 2116 is 37 (Feature 12).

If now the four figures of 2701 be multiplied by their order numbers, 1, 2, 3, 4, we have:

2000 x 1 is 2000 700 x 2 is 1400
0 x 3 is 0
1 x 4 is __ 4
3404; or 37 x 4 x 23 (Feature 13)

The same multiplication inverted gives:

2000 x 4 is 8000
700 x 3 is 2100
0 x 2 is 0
1 x 1 is ___ 1
10101; or 37 x 3 x 7 x 13 (Feature 14).

The chance for these 14 features of 37 being undesigned is one in 37 multiplied by itself 14 times: 352,275,361 multiplied by itself thrice taken 1369 times, a number of some twenty-eight figures.

An elaborate design of 37 as well as of 4 and 7 thus runs through the 7 words of Genesis 1:1.

IV.

The Numeric Value 2701 is the combination of 37 with seventy-three (Feature 1), its reverse. At Feature 11 of the 37 it was already seen that the division is by 73 (Feature 2). The Numeric Values of the 7 words of Genesis 1:1 are 913, 203, 86, 401, 395, 407, 296, which in their natural order are 86, 203, 296, 395, 401, 407, 913, as seen above at Feature 12 of the thirty-seven. It has already been seen that the division at Feature 11 above is by 73 (Feature 3); likewise the one at Feature 12 above (Feature 4). Now the first and middle words in the text have for their Numeric Values 913, and 401 or 1314 which is 73 x 18; the others have 1387, or 73x19 (Feature 5). This division is moreover by the nearest two halves 18 x 19 into which the uneven 37 can at all be divided.

If now the seven Numeric Values be multiplied by their order numbers 1, 2, 3,... 7 we have: 86 x 1 is 86 203 x 2 is 406 296 x 3 is 888 395 x 4 is 1580 401 x 5 is 2005 407 x 6 is 2442 913 x 7 is 6391

13798; or (73 x 7 x 3 x 3 x 3 x 3)-l the combination of seventy-three (Feature 6) with seven; divided thus:
Words 5, 7, have 8396 or (73 x 5 x 23)+l The others have 5402 or 73 x 37 x 2 (Feature 7). The chance for these seven seventy-threes to occur here undesigned is one in 73.7, or 10,640,000,000,000.

A most elaborate design of sevens, fours, 38 and 73 runs through the seven words of the first verse of the Bible in Hebrew. As no mere man could by his own attainments perform the feat of such four different schemes here, this verse alone thus demonstrates its Inspiration by the Master Mathematician of Creation, who duly weigheth and counteth all that comes from His hand.

Genesis 1:3 "And God said, let there be light"

1.	—	50	—	VAYOMER	—	And-Said
2.	—	41	—	ELOHIM	—	God
3.	—	25	—	Y'hee	—	Be (there)
4.	—	27	—	Ohr	—	Light
		143				

The Place Value in the Hebrew of these four words is 143 or 11 thirteens (Feature 1); the sum of the figures of the four numbers is 26, or 2 thirteens (Feature 2); of these the units have 13, and the tens 13 (Feature 3). The first two words have 91, or 7 x 13; the last two 52 or 4 thirteens (Feature 4).

To these four direct features of 13, the following are produced indirectly by neighbourhood: 143 being a multiple of eleven as well as thirteen, is divided thus:

First and last words 77 or 11 x 7, or (13 x 6)-l

The middle have 66 or 11 x 6, or (13 x5)+l

This division is by eleven, but producing the 13 also (Feature 5).
The last two words, with their sum 52, or 13 x 4, are divided thus:
The third word has 25 or (13 x 2)-l
The last has 27 or (13 x 2)+l (Feature 6).

The same division producing the elevens and thirteens is formed thus : The four words have 16 letters, with the following Place Values: 6,10,1,13, 20,1,12, 5,10,13,10, 5,10,1, 6, 20. Letters 1-9 have 78 or 13 x 6 or (11 x 7)+l Letters 10-16 have 65 or 13 x 5 or (11 x 6)-l (Feature 7)

If now the four Place Values, 25, 27, 41, 50, be each multiplied by its order number, 1, 2, 3, 4, we have 25, 54,123, 200; the sum 402 is (13 x 31)—1 the combination of 13 (Feature 8) with its reverse 31 (Feature 9) by neighborhood.

An elaborate design of thirteen and eleven thus runs through these four words of Genesis 1:3. Not a verse or even a sentence of the whole Bible, Hebrew or Greek, but shows the same Numeric designs impossible for man: proving the handiwork of the Great Numberer in Nature, the God and Creator of the Universe.

I have made it clear in the text that my understanding of how these numerical patterns came about differs from Panin's, though I cannot emphasize too strongly the fundamental importance of his discoveries.

As I have indicated, my own account of the 'elaborate design' of the Bible is that it was written, as a whole, by the Essenes. Let me, as this book draws to a close, point again to some concrete evidence that supports my case.

As far back as 1972 Jose O'Callaghan identified a fragment from Qum-ran cave 7 (7Q5) as being from the Gospel of Mark (6:52-3). How could it have got there? Catholic academia has come up with the amazing notion that Christians must have occupied the cave during the revolt led by Bar Cocheba in 132-135 CE. Not only is the cave virtually inaccessible, the fragment clearly comes from a scroll, whereas the more convenient booklike codices had taken over from scrolls before the turn of the first century.

Alternatively, we could entertain the notion that a Christian Roman soldier, a member of the 'Fretensis' legion, which overran Qumran in 68 CE, was lowered by a rope into the cave, where he accidentally left his hot-off-the-press copy of the gospel. The plausibility of this scenario is not enhanced by the fact that the legion came from Syria, not Palestine.

The only thing that now prevents the BCE dating of the New Testament is insistence upon the historicity of Jesus. In other words, blind faith.

Appendix II

Examples of numerology in Scripture from the Numeric New Testament edited by Ivan Panin. These do not have the obvious significance of the material in Appendix I, but they add substance and demonstrate its importance to academic scholarship.

Panin refers to the divisions of text made by Wescott and Hort; I take it to be implied that they have intelligently made these divisions as they were originally intended.

PAPER I

Design in Paragraphing. (Matt, i-ii)

1 The first two chapters of Matthew are separated by an interval of some twenty-eight years. They are accordingly spaced off heavily by Westcott and Hort from Chapter III in their Greek Text. Though these chapters have 897 words Westcott and Hort make seven (larger) divisions of them of various sizes from eight words (1:1) to 458 (2:1-23). The second chapter is subdivided by them at verses 13 and 16, without, however, beginning them with a line. So that with these subdivisions these chapters present nine divisions, with the following number of words in each.

1	Matt. i.	1	has	8	words	
2		2-6 a	has	82	words	
3		6b-11	has	82	words	
4		12-16	has	74	words	
5		17	has	32	words	
6		18-25	has	161	words (7—ii. 7-12	221
	8	13-15	78			
7	9)	16-23	159	458		

897 897 is 23 x3 xl3 or 13 x 69 or $(7x8x8\ x2)^{+1}$ or $(8\ x8\ x2\ x7)^{+1}$

As 897 is itself a multiple of 23 and 13, and by neighborhood of seven and eight, four distinct schemes of twenty-threes, thirteens, eights, and sevens run through these 897 words.

2 The sum of the figures of the seven numbers is 69 or 3 twenty-threes (Feature 1); of which those occupying places 1,3,5, have 23, and the even have 46 or 2 twenty-threes (Feature 2). The sum of the seven numbers, 897, is 39 twenty-threes (Feature 3), divided thus:

897 or 23 x 39 or $(32 \times 4 \times 7)^{+1}$ or $(7 \times 4 \times 32)^{+1}$ The odd numbers have

161 or 23 x 7 or $(32 \times 5)^{+1}$ or 7 x 23 The even numbers have

736 or 23 x 32 or 32 x 23 or $(7 \times 7 \times 3 \times 5)^{+1}$

This division is by twenty-three (Feature 4) and produces also 32, the reverse of 23 (Feature 5).

This is only a scratch on the surface of the numerics of these 897 words, but the chance for what is already given being undesigned here is only one in 23 x 23 x 23 x 23 x 23 x 32 x 32 x 7 x 7 x 7 or 4,436,343 x 1,024 x 343 x 2 or one in 3,000,000,000,000, three million millions, far beyond what is required for demonstrating design here.

The sevens and the thirteens appear thus: First and middle have 532 or 7 x 76 or $(13 \times 41)^{-1}$ The others have 365 or $(7 \times 4 \times 13)^{+1}$ or $13 \times 28^{+1}$. The factors of 897 are 13 x 3 x 23, their sum is 39, or 3 thirteens.

If now the smaller divisions also are considered, we have (see below as to the multiplication)

1 has words 8 x 9 or 72
2 has words 82 x 8 or 656
3 has words 82 x 7 or 574
4 has words 74 x 6 or 444
5 has words 32 x 5 or 160
6 has words 161 x 4 or 644
7 has words 221 x 3 or 663
8 has words 78 x 2 or 156
9 has words 159 x 1 or 159

897 3,528 or 7 x 7 x 8 x 9

As 7 and 8 have 299 or 13 x 23, leaving for the others 598, we have

299 or 13 x 23 x 1 598 or 13 x 23 x 2 897 or 13 x 23 x 3

combining the factors 13 and 23 into a division by 299.

If the nine numbers be multiplied by their order numbers reversed, the result (last column in Table above) is 3,528, or 7 x 7 x 8 x 9, not only seven sevens, but the sequence of the factors 7,8,9. Of this number the first two have 728, leaving for the others 2,800. 728 is 7 x 8 x 13 or $(9 \times 9 \times 9)^{-1}$ 2,800 is 7 x 8 x 50 or $(9 \times 311)^{+1}$ 3,528 is 7 x 7 x 8 x 9 or 9 x 8 x 7 x 7 reproducing the 7 and 8 of 897, while 9 is only 3 x 3 (897 is 3 x 299). This multiplication alone demonstrates the exact number of words in each of the nine divisions, since a single change in any one of the numbers vitiates this result.

A sidelight on the extent of Numerics here is this: The above collocation fully factored is

728 is 7 x 2 x 2 x 2 x 13 2,800 is 7 x 2 x 2 x 2 x 2 x 5 x 5
3,528 is 7 x 7 x 2 x 2 x 2 x 3 x 3

The sums of the three sets of factors are 26 or 13 x 2 or (25)"

25 or $(13 \times 2)^{-1}$ or 25
26 or 13 x 2 or $(25)^{+1}$

the 13 and 25 appearing in each case,

728 being a multiple of 13 2,800 being a multiple of 25.

PAPER II

Christ a Common Noun in the New Testament.

(Matt. i. 1)

1 Of the two great divisions of the Genealogy in Matthew i. 1-17, verses 1-11 form the first. They have in the Greek a VOCABULARY oi 49 words or 7 x 7, seven (Feature 1) sevens (Feature 2); with the sum of its factors 14, or 2 sevens (Feature 3). They have 266 letters, or 7 x 2 x 19, itself 38 sevens (Feature 4) with the sum of its figures 14, or 2 sevens (Feature 5), and the sum of its factors 28, or 4 sevens (Feature 6). The letters are divided thus: 140 are vowels, and 126 are consonants. This division is not only by sevens (Feature 7) but by 2 sevens; thus:

140 is 7 x 2 x 2 x 5
126 is 7 x 2 x 3 x 3

The 49 words themselves are similarly divided: Begin with a vowel, 28 or 7 x 4 Begin with a consonant, 21 or 7 x 3 (Feature 8).

Again: 35, or 5 sevens occur more than once; 14, or 2 sevens occur only once (Feature 9). Seven occur in more than one form; and 42, or 6 sevens, in only one form (Feature 10). The same division is produced thus: 42 are nouns, and seven are not nouns (Feature 11); of the nouns 35, or 5 sevens, are Proper Names, and 14, or 2 sevens are common nouns (Feature 12). Of the proper names 28 are male ancestors of the Lord Jesus; and seven are not (Feature 13).

As the chance for these 13 features of sevens alone is already only one in 13,841,287,201, or nearly fourteen billions, an elaborate design of sevens thus pervades the mere Vocabulary of Matthew i. 1-11. Now features 12 and 13 involve the status of Christ as a common noun. These alone, however, do not yet suffice to establish it.

2 Here are the seven common nouns (including Christ), with their place, numeric, and values preceding them; and their occurrences in the passage and number of letters following:

75	810	885	brother	ἀδελφός	2	7
84	848	932	king	βασιλεύς	1	8
57	314	371	book	βίβλος	1	6
71	473	544	birth	γένεσις	1	7
103	661	764	removal	μετοικεσία	1	10
62	680	742	son	υἱός	2	4
118	1,480	1,598	Christ	χριστός	1	7
						49

These words are seven (Feature 1), having 49 letters, or seven (Feature 2) sevens (Feature 3); divided thus: the first three words have 21, or 3 sevens, and the last four have 28 (Feature 4). The middle word has seven (Feature 5). Of the first three words, the first has seven (Feature 6). Of the last four words the last has seven (Feature 7); the longest and the shortest words have respectively 10 and 4 letters, with 14 for their sum, or 2 sevens (Feature 8). The three longest syllables, λεύς, βλος, στός, have 12 letters, the two shortest, a, a have 2 letters; the shortest and the longest syllables have thus 14 letters, or 2 sevens, and the others have 35, or 5 sevens (Feature

9). Lastly, if the seven occurrences are multiplied by their order numbers we have:

2 x 1 or 2
1 x 2 or 2
l x 3or 3
1 x 4 or 4
1 x 5 or 5
2 x 6 or 12 1 x 7 or 7
35

The result is 35, or again 5 sevens (Feature 10). As the chance for ten features of sevens here is only one in seven multiplied by itself ten times, or 282,475,249, the mere letters present alone an elaborate design of sevens, with Christ as one of the seven common nouns.

As, however, Christ itself has seven letters, even this elaborate design does not yet demonstrate its being a common noun.

3

The following numerics, however, do supply the final proof required here that Christ must be taken as a common noun:

The sum of the figures of the seven numeric values is 91, or 13 sevens (Feature 1), of which the middle has 14, or 2 sevens, and the others have 77, itself 11 sevens (Feature 2), with the sum of its figure 14, or 2 sevens (Feature 3); of which the units have seven and the tens seven (Feature 4); the largest and smallest have seven figures (Feature 5), with their sum 21, or 3 sevens; leaving for the others 70, or 7 x 2 x 5, itself 10 sevens (Feature 6), with seven for its own figures, (Feature 7) and 14 for the sum of its factors, or 2 sevens (Feature 8). The four words for persons: brother, king, son, Christ, have 56, or 8 sevens; the three for things: book, birth, removal, have 35 or 5 sevens (Feature 9). The same division is produced thus: tens have 35, the units, hundreds, and thousand have 56 (Feature 10).

This elaborate design of sevens in the mere matter of the sum of the figures of the numeric values is possible only with Christ as one of the seven common nouns.

4

The value of these seven nouns presents an even more elaborate scheme, in fact a double scheme. Because the value of the figures of these seven numbers 112, being not only 16 sevens but also 7 sixteens, or 2 eights,

the persons have 48 or 8 x 2 x 3 or $(7 \times 7)^{-1}$ the things have 64 or 8 x 8 or $(7 \times 9)^{+1}$ 112 or 8 x 2 x 7 or 7x16. This division presents directly three features of eights; but by neighborhood, indirectly, also three features of sevens.

The first, last, and middle values have for the sum of their figures 57, leaving 55 for the others. This divides 112 into its nearest unequal halves; but

57 is $(7 \times 8)^{+1}$ 55 is $(7x8)^{-1}$ 112 is 7 x 8 x 2 The same combination 7 x 8 is repeated twice; thus:

Nos. in odd places (1,3,5,7) have 57 or $(7 \times 8)^{+1}$ Nos. in even places (2,4,6) have 55 or $(7 \times 8)^{-1}$ The nos. 885, 371,1,598 have 55 or $(7 \times 8)^{-1}$ The nos. 932, 742, 544, 764 have 57 or $(7 \times 8)^{+1}$ The first set ends without duplicate figures; the second ends thus: two with 2, two with 4. And this distinction is marked by numerics. As the chance for these collocations alone is only one in 160 billions, they amply establish elaborate design here. But this is in nowise exhaustive. Thus of the figures 885, 932, 371, 544, 764, 742, 1,598 the odd places have 49, and the even have 63, the same division seen above in 48 and 64, only the sevens and sixteens changing places; thus:

49 is 7 x 7 or $(16 \times 3)^{+1}$ 63 is 7 x 9 or $(16 \times 4)^{-1}$ The sum 112 is, moreover, divided thus: the units and hundreds have for the sum of their figures 70, the tens and the thousands have 42. This division is by 2 sevens; thus: 70 is 7 x 2 x 5 42 is 7 x 2 x 3 112 is 7 x 2 x 2 x 2 x 2

with 70 having for the sum of its figures seven, and the sum of its factors 14, or 2 sevens.

There remains only to be added that the place values have for the sum of their figures 66, or 6 x 11. Accordingly, they present an elaborate scheme of sixes; the odd numbers have 36, or 6 sixes, the even 30, or 5 sixes; first, last, and middle again 36, or 6 x 6, and the others 30; 1-3 have again 6 x 6 , 4-6 have 30, and so on with other features.

Every passage of the New Testament where Christ occurs will be found witnessing to the same fact: that the word is in the New Testament not a proper name, but a common noun.

PAPER IV
Jehoiachim. (Matt. i. 11-12)

The question whether Jeconiah of these two verses is the son of Josiah, the Jehoiakim of the Old Testament, or his grandson, Jehoiakin, is settled by numerics as Jehoiakim, grandfather of Salathiel by his son Jehoiachin. The proof is as follows: Of the persons 'begotten' in this genealogy Isaac is the first, and the Lord Jesus the last. Of the birth years of the links from the first to the last only the following can be obtained from the Bible chronology as established by numerics, the data for the birth of the other links not being given in the Bible.

1	Isaac is born in Year	2108 of Adam
2	Jacob	2168
3	David	2944
4	Rehoboam	3013
5	Jehoshaphat	3080
6	Jehoram	3108
7	Uzziah	3208
8	Jotham	3251
9	Ahaz	3272
10	Hezekiah	3283
11	Manasseh	3325
12	Amon	3370
13	Josiah	3386
14	Jehoiakim	3400
15	Lord Jesus	3999
		46,915

The sum of these dates, 46,915, is itself 4,265 elevens; by its neighbor 46,914, or 7 x 2 x 3 x 1,117, it produced a seven; by its other neighbor 46,916, or 37 x 2 x 2 x 317, it produced a thirty-seven. Accordingly three distinct schemes of seven, eleven, and thirty-seven, run through these 15 dates; which would require dozens of pages to expound here. For the immediate purpose of this paper the very first number alone suffices to establish design; thus:

$46{,}915 \text{ is } (7 \times 6 \times 1{,}117)^{+1} \text{ or } (37 \times 2 \times 2 \times 317)^{-1} \text{ or } 11 \times 5 \times 853$

2,108 is $(7 \times 7 \times 43)^{+1}$ or $(37 \times 3 \times 19)^{-1}$ or $(43 \times 7 \times 7)^{+1}$ Others
44,807 is 7 x 37 x 1,073 or 37 x 7 x 1,073 or 43 x 2 x 521.

Here the sevens (with 7 x7) appear, and the 37, but in addition a forty-three appears (with the sum of the figures of the factors, 43, 7, 7, being 21, or 3 sevens, and the same for 37, 7, 1,073 being 28, or 4 sevens). But in addition to the sevens and thirty-sevens; (1) the eleven reappears in the sum of the figures 2,108: (2) a 43 appears in both 2,108 and 44,807; and (3) the factor of 1,117 x 7 x 6 reappears in the sum of 7, 37,1,073, which is also 1,117.

The chance for this collocation produced by one item alone out of the fifteen is one in 7 x 7 x 7 x 7 x 7 x 11 x 11 x 11 x 37 x 37 x 43 x 43 x 1,117 x 1,117, or 16,807 x 1,331 x 1,369 x 1,849 x 130,689, a number of 19 figures.

The year 3,108 produces a similar division; thus: 46,915 is $(7 \times 2 \times 3 \times 1{,}117)^{+1}$ or $(37 \times 4 \times 317)^{-1}$ 3,108 is 7 x 2 x 2 x 3 x 37 or 37 x 4 x 3 x 7 43,807 is 7 x 7 x 2 x 3 x 149 or 37 x 37 x 4 x 4 x 2

This division is by 7 x 6 (with 7x7) and by 37 x 4 (with 37 x 37 x 4 x 4). The chance for this collocation is one in 7 x 7 x 7 x 6 x 6 x 37 x 37 x 37 x 4 x 4 x 4 x 2 or 343 x 36 x 50,653 x 128 or 78,200,000,000.

As Jehoiachin's date is 18 years later, in 3418, these two vast schemes of 7's and 37's are destroyed by changing 3400 into 3418.

Incidentally these two schemes alone also establish every date as exact from Adam. It is needless to add that when the Bible chronology was established by Bible numerics, its discoverer knew nothing about its bearing on the Jehoiachim, -chin question.

PAPER V
Order of Words.
(Matt. iv. 1)

As the values of words in the Bible are not affected by their order in the text, the order cannot be determined from the values merely. Numerics, however, do furnish methods of determining the order also. The case of Matthew iv. 1 furnishes a good illustration of one, short, method.

The Authorized and Revised Versions, as well as Alford's English Version of his own Greek Text, give the verse thus: 'Then was Jesus led up into the wilderness by the Spirit to be tempted by the devil', with the Sinai manuscript; the Alexandrian is defective

here. In his edition of the English New Testament for the German Tauchnitz publishers of Volume 1,000 of their English Library, Tischendorff uses the text of the Authorized Version, but notes the reading of the Vatican (adopted by Westcott and Hort, and Alford in his Greek text) as giving 'into the wilderness' immediately after 'led up'. The Ephraemus supports the Vatican, but Tischendorff does not cite it, as he gives only the readings of the Vatican, Sinai, and Alexandrian.

Here is the verse in the Greek as given according to the Vatican manuscript in the Numeric Testament. (Wescott and Hort offer the omission of the article before Jesus as an alternative in their uncertainty). The place values precede the words:

1.	58	τοτε	Then
2.	15	ὁ	the
3.	87	Ιησους	Jesus
4.	58	ανηχθη	was led up
5.	32	εις	into
6.	39	την	the
7.	69	ερημον	wilderness
8.	51	υπο	by
9.	54	του	the
10.	119	πνευματος	Spirit
11.	104	πειρασθηναι	to be tempted
12.	51	υπο	by
13.	54	του	the
14.	77	διαβολου	devil
	868		

The place value of the verse is:

868 or 7 x 4 x 31 or $(11 \times 79)^{-1}$ or $(17 \times 17 \times 3)^{+1}$ The two middles:

120 or $(7 \times 17)^{+1}$ or $(11 \times 11)^{-1}$ or $(17 \times 7)^{+1}$ The rest:

748 or $(7 \times 107)^{-1}$ or 11 x 17 x 4 or 17 x 4 x 11

The chance for this division producing accidentally the sevens, elevens, and seventeens is one in 7 x 7 x 7 x 11 x 11 x 11 x 11 x 17 x 17 x 17 / 2 (the sum of the figures of 868 being 22 or 2 elevens, or $(7 \times 3)^{+1}$; and the sum of its factors 7, 4, and 31 being 6 sevens), or 5,500,000,000.

With the change of order this design of sevens, elevens, and seventeens is destroyed.

The one collocation given here is only one of several that mere inspection reveals; thus the two middle numbers that produce it, 69 and 51, have for the sum of their figures 21, or 7 x 3 or $(11 \times 2)^{-1}$, and 69 is $(17 \times 4)^{+1}$ or $(7 \times 2 \times 5)^{-1}$ 51 is 17 x 3 reproducing by themselves the 7, 11, and 17. The last number 77, and the largest, 119, produce numerics of their own, 77 being 7 x 11 and 119 being 7 x 17.

Thus by one item in the place values alone, the order is established; also the article before Jesus, left uncertain by Westcott and Hort, is thus secured against further suspicion.

PAPER VI

Interrogatives.

(Jas. ii. 1)

James ii. 1 is given by Westcott and Hort as a question without an alternative. The American revisers give it as a command, with the interrogative as the alternative. The ancient manuscripts having no punctuation are here no help.

The second chapter of James has the following interrogative sentences, with the number of words in each: ii. 1 has 13 ii. 14 has 6

4 has 9 15-6 have 33
5 has 20 19 has 6
6 has 11 20 has 14
7 has 10 21 has 16
14 has 13 25 has 17 = 168

The words in these 12 interrogative passages are 168, or 24 sevens (Feature 1); of this the first, middle, and last (13, 13, 6, 17), with seven figures (Feature 2) have 49 or seven sevens (Feature 3), and the others have 119 or 17 sevens (Feature 4).

This division produces twenty-four at the same time; thus: 49 is 7 x 7 or $(24 \times 2)^{+1}$ 119 is 7 x 17 or $(24 \times 5)^{-1}$ 168 is 7 x 24 or 24 x 7 The same division is produced by means of neighborhood thus: The units have 48 or $(7 \times 7)^{-1}$ or 24 x 2. The tens have 120 or $(7 \times 17)^{+1}$ or 24 x 5, and with it Features 5 and 6 of the sevens.

A third division producing the sevens and twenty-fours is:

The odd places have

$$71 \text{ or } (7 \times 2 \times 5)^{+1} \text{ or } (24 \times 3)^{-1}$$

The even places have

$$97 \text{ or } (7 \times 7 \times 2)^{-1} \text{ or } (24 \times 2 \times 2)^{+1}$$, producing Features 7 and 8 of the sevens.

The numbers with one figure have 21 or 7×3 or $(4 \times 5)^{+1}$

The numbers with two figures have

$$147 \text{ or } 7 \times 7 \times 3 \text{ or } (4 \times 37)^{-1}$$

This division produces not only Features 9 and 10 of sevens, but combines them with 3, producing at the same time a division by fours.

An elaborate design of sevens and twenty-fours thus runs through these 12 (half of 24) passages in the mere matter of the number of words in each; 99 the chance for mere coincidence being here so far only one in $7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 24 \times 24 \times 24 \times 24 \times 3 \times 3$ or 282,475,249 x 331,776 or 84,000,000,000,000.

This enumeration is not exhaustive; as 168 is neighbour of 169 or 13 x 13, a scheme of thirteens also runs through these 12 or $(13)^{-1}$ numbers. All these designs are possible only with the thirteen words of ii. 1 which are thus established as Interrogative, rather than a command.

PAPER VII

Romans xvi. 7. (Read Junia.)

The hitherto uncertainty whether the Greek, Ιουνίαν, Iounian is the accusative of Iounia, feminine, or Iounias, masculine, is now removed in favor of Junia by Numerics thus:

Among the numerous persons saluted by Paul in Romans xvi are the following seven women.

102	Πρισκίλλα	Priscilla
40	Μαρία	Mary
67	Ιουνία	Junia
101	Τρύφαινα	Tryphaena
120	Τρυφῶσα	Tryphosa
83	Περσίς	Persis
65	Ιουλία	Julia
578	or $17 \times 17 \times 2$	

The figures in the seven place values preceding the names are seventeen (Feature 1), their sum is 578, or 2 seventeens (Feature 2) of seventeens (Feature 3), of which the first name has 102, or 6 seventeens, and the other six have 476, itself 28 seventeens (Feature 4), with the sum of its figures seventeen (Feature 5). This division, moreover, is by 2 seventeens; thus:

578 is 17 x 17 x 2
102 is 17 x 2 x 3
476 is 17 x 2 x 2 x 7 The numbers with two figures have 255, or 15 seventeens; those with three have 323 or 19 seventeens (Feature 6).

The two women who are named together, Tryphaena and Tryphosa, have 221, or 13 seventeens, leaving for the others 357, or 17 x 3 x 7, or 21 seventeens (Feature 7).

The three middle names have 288, leaving for those on each side of them 290, each neighbor of 289.

288 is $(17 \times 17)^{-1}$ or 2 x 2 x 2 x 3 x 3
290 is $(17x17)^{+1}$ or 2x5x29 so that this division is the nearest possible unequal division into two halves, each of seventeen (Feature 8) seventeens (Feature 9).

This enumeration of the numerics of the seven women (whose sole bond is that they are named by Paul to be greeted among many others) is in nowise exhaustive; but these suffice for the present purpose. The chance for these numerics to be a mere coincidence here, undesigned, is (with due allowance for the neighborhood feature which has not as good a chance as the direct features of 17) one in 17x17x17x17x17x17x17x2x2x2x2x2x2, or 441,000,000,000, or 441 billions. An elaborate design of seventeens thus runs through the seven names possible only with JUNIA, and is DESTROYED with its omission from the list.

Appendix III

Over time there has developed a general academic view as to the origins of the Essenes, which the evidence in this book completely disputes. Nevertheless, it will help us if it is briefly outlined here.

At some vague point in the pre-Christian history of Israel (as it is commonly understood) there occurred the development of a highly complex and arcane luni-solar calendar. It was influential within the Temple to the point of creating a division between the liberals, who wished to stay with the existing method of measuring time, and the conservatives, who sought to put in place what they understood to be the accurate means of timing festivals and, indeed, the correct day of the sabbath, which, they argued, could not be obtained from the simpler version.

With no resolution forthcoming, the conservatives (being in the minority) withdrew from Jerusalem and formed communities such as existed at Qumran, where they seemingly waited for the imminent vengeance of God to fall upon the false Jews of Jerusalem. According to these 'Essenes', the priests of the Temple were pious without purpose. God would neither hear their prayers nor accept their sacrifices because of their failure to keep the proper sabbath and feast days. This, it should be understood, is the central theme of Essenism in the historical context — they claimed that only they could accurately time the festivals, and their righteousness revolved around this.

The extreme accuracy with which time can be calculated with the Essene system suggests that there is another dimension to its purpose. My proposal is that this is related to the need for absolute precision in establishing the correct time for passing through the stones of fire to speak to the gods. It might thus be argued that this rigorous calculation of time dates back at least to the Sumerians and that it was universal.

The calendar, which is secreted away in the pseudepigraphic Book of Jubilees — a document formally acknowledged as Essene — is known to have been unique to that group. The accepted view is that it was indeed the order's raison d'etre. Jubilees itself is believed to have influenced Qumran writings such as the Damascus Document (see CD 16: 2-4), the Hymns Scroll, the Manual of

Discipline and the Cave 4 Florilegium. Thus, over and above the evidence already presented in this book, finding the calendar in Scripture would surely silence absolutely any critic. And if it was found to come directly out of the mouth of Jesus himself this would obviously confirm him as the Scrolls' Teacher and put yet another Essene signature on the Bible.

In Jubilees 2: 19-20 there is a repetition of the declaration that the chosen of God are to be called from all nations. God will then sanctify them by revealing the true sabbath to them — obviously from the mouth of the Revealer of (this greatest of all the) Mysteries. It also follows here that if an historical Jesus was the Teacher he would have revealed this, but he did not.

Jubilees begins with Moses the teacher of the Law being called up to the mountain of God (the tree) where he receives the two stone tablets with the commandments upon them. He is then told all that is to befall Israel in the 'Last Days'. Chapter 1, verse 26 reads:

> And you write down all of the matters which I shall reveal to you on this mountain: that which was in the beginning and that which shall be at the end, that which shall be in all the divisions of the days which are in the Law and the testimony, and throughout their weeks of years according to the Jubilees forever, until I shall descend and dwell with them throughout eternity.

We have repeatedly seen that Jesus is just one of many versions of the Teacher and that as Moses his task is to establish the Law for Israel. Central to his task of revelation must be this Jubilees calendar, preserved for the new humanity. Even the almost certain origin of the name 'Jesus' confirms all this.

On page 33 of The Sacred Mushroom and the Cross, John M. Allegro refers to Dioscorides, the first century writer on medicine, who speaks of the ancient Persian magi. Apparently they were very reliable sources of information on the names of plants, and were expert in their therapeutic use. In this role they were called 'prophets' (prophetai). Allegro goes on to say that this is interesting because the Sumerian word for 'physician' was A-ZU or I-ZU, which literally means 'water, oil expert'. The term also described a prophet or seer as such.

It will be recalled that I have quoted Philo (on page 21) as referring to Deuteronomy 32: 13, which speaks of two rocks, one providing oil (the sun) and the other water (the word of God). He goes

on to tell us that these two rocks are one stone, which is feminine and is the source of life and wisdom. Allegro says that the name 'Essene' probably derives from A-ZU/I-ZU. Under these circumstances it seems to me very likely that a latter-day Righteousness Teacher who is an obvious expert on at least one plant — that of righteousness — and on the sun and the watery word of God would have been given the name 'Jesus' as a derivative of A-ZU or I-ZU. It will also be recalled that I have derived the Hebrew 'Yehudim' (Jews) from Yeshu/Yeshua and pointed out that the priests of Confucianism were the Ju, all of these obviously conveying the idea that the new Israel is made up of those who follow the Teacher, whose real name must be the basis for these word plays.

In Jubilees 6: 32 there is an exhortation to hold fast to the year of 364 days lest Israel falls into error. This ancient concept eventually gave rise to the idea of a year and a day. The exhortation is followed by a convoluted story about Noah planting a vine and subsequently getting drunk and uncovering himself. After numerous covert allusions to festivals in Scripture, two of his sons then walk backwards carrying on their shoulders a cover with which to conceal his nakedness. This little allegory serves as a means of denoting times and seasons in relation to the movement of the planets.

A jubilee in Scripture and by tradition is taken to be fifty years. Well, this is one of those cases where the answer is definitely yes and no. The following gives us a wonderful sense of the meaning of the term 'chutzpa' (cheek). The Book of Daniel is, as I have said, generally credited as being of Essene origin. Chapter 9, verse 24 reads:

> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The following verse begins by saying 'Know therefore and understand...' and goes on to say that the completion of the restoration will be 'seven weeks'. In allegorical numerology this gives us a period of 7 x 70 = 490, which is a well-established unit of time in Scripture. This 490 years is ten times 49 years.

Jesus makes an allusion to this verse in Matthew 18: 21-22. Whereas twelve signs (tribes/apostles) give us a solar measure of

time, thirteen give us a lunar one. Now, of all the apostles to whom Jesus could be speaking in this instance, it is Peter the thirteenth rock who asks the question. The verses read:

> Then came Peter to him, and said Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
> Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Seventy times seven — like seven times seventy — is four hundred and ninety years. In verse 23 the kingdom of heaven (the stars and planets) is likened to a king who reckoned his debts. According to the biblical law of Jubilee (Leviticus 25 and 27), all debts are cancelled and all property must be returned during the festival. Curiously, this is pretty well the only biblical law that even the most orthodox of modern Jews completely ignores. The parable that follows the above exchange between Jesus and Peter establishes the unit measure of ten. In the unlikely event that the reader has missed the point, in the following chapter the Pharisees ask Jesus if it is lawful for a man (solar) to put away his wife (lunar). In verse 5 Jesus says they are to be of one flesh — the sun and the moon are to be reckoned together. Later in this chapter the kingdom of heaven is likened to little children. This terminology for the heavenly wanderers is very common in myth.

If the reader has at this stage still missed the point, we are told by Jesus in verse 23 of chapter 19 that 'a rich man (the sun) shall hardly enter into the kingdom of heaven'. That is, do not make a purely solar calculation. There is repetition in verse 24, where Jesus says:

> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

The calculation is as follows (see page 224):

The letter Gimel means camel and has the value	3
The letter Ayin means eye and has the value	70
The letter Vau is a pin or hook (needle) and has the value	6

Multiplying 3 x 70 x 6 we get 1260, which tells us that the problem is one of harmonizing the planetary movements on a basis of more than twelve and less than thirteen, as confirmed by related cabalistic correspondences. See postscript on page 551.

Leviticus 25: 8-10 reads:

> And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
>
> Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
>
> And ye shall hallow the fiftieth year...

The question arises as to whether this fiftieth year is solar or lunar. The following calculations are made with the aid of Secrets of Time in Prophecy by Stephen E. Jones.[52]

A lunar month comprises 29.53 days, and there are twelve of these in a lunar year. A jubilee of lunar years would then be 50 x 12 months comprising these 29.53 days, a total of 600. These fifty years would then be 600 x 29.53 days. This gives us 17,718 lunar days in a lunar jubilee. There are 365.24 days in a solar year, as opposed to 354.36 days in the lunar equivalent. The number of days in 48 solar years (the closest approximation to 50 lunar years) is 365.24 x 48, which is 17,531.52. The deficit in days between the solar and lunar calculations may be derived thus:

17,718	days in 50 lunar years
17,531.52	days in 48 solar years 187

Starting with a theoretical date of the first day of the first month of the first year, we begin our calculations in accord with the biblical year, which begins in spring (Exodus 12: 2). This lunar calendar comprised 354.36708 days, it being eleven days short of the solar year. This is compensated for by the periodic addition of a thirteenth month. The twelfth month being Adar, the thirteenth is called Ve Adar. The year begins with the month Nisan (also called Abib). See Exodus 13:4,23:15 and 34:18. Days begin in the evening, and the time of appearance of the stars brings a further fine tuning to the calculations.

Ignoring the fraction (.52 amounts to an error of a little over fifteen minutes per year, for which compensation can easily be made, as in the resurrection sequence), the sum above indicates a difference of 187 days between the lunar jubilee and its solar equivalent.

This, when added to our biblical calendar starting at Nisan in the theoretical spring on the first of the first of the first, takes us to the tenth day of the seventh month. Thus, the beginning of the seventh sabbath year (7 x 7 = 49) on 10 - 7 - 48 is precisely the same as the number of days in fifty lunar years. Now, as extraordinary 'coincidence' would have it, this brings us exactly to the Day of Atonement that begins the forty-ninth year sabbath. That is, the beginning jubilee year is also the beginning of the forty-ninth sabbath year. The trumpet being blown at the end of the year.

Using the above approach, the difficulty of harmonizing the cycles of the sun with those of the moon is overcome.

This, it will be clear, is but a preliminary examination of the Essene calendar. My contention is that the revelations of the Righteousness Teacher will be along these lines and obviously in far greater depth.

Postscript to Appendix III

If we create a theoretical pyramid with the diameter of the earth (7920 miles) as its base and its apex at the centre of the moon, imagined as touching the earth, its shape would be exactly that of the Great Pyramid, the angle of slope of the sides being 51° 51'. The height of this pyramid — the sum of the radii of the earth and the moon — is 5040 miles, which is the number of the phrase 'The kingdoms of our Lord, and of his Christ' (Revelation 11: 15). Its base perimeter is 31,680 miles (4 x 7920), and, as has already been noted, 3168 is the number of 'Lord Jesus Christ'. It is also the sum of the numerical values of the names of the twelve tribes as given in Genesis 49.

The radius of the moon in miles —1080 — is the gematria of 'The heaven is my throne, and the earth is my footstool' (Isaiah 66: 1). Its diameter — 2160 — is the number of 'The stone which the builders rejected' (Mark 12: 10 etc.).

This is not the place to go into great detail, but the reality that the Great Pyramid is both a time machine and an absolutely perfect universal calendar finds illustration in the fact that its base side length is 365.242 sacred cubits, the exact number of days required for the earth to orbit the sun. Not a very likely coincidence, particularly when all the other measurements of that silent sentinel in the sands of Egypt are taken into account.

Appendix IV

While Rome was sinking beneath the Pauline heresy, Western Europe, under the guidance of the Merovingian Fisher Kings, took a more sensible view. Jesus was a man with a prophetic role — a messenger from God — but nevertheless only a man. One of the bishops attending the Council of Nicea in 325 CE was a Libyan by the name of Arius. He was a leading proponent of this viewpoint, and it subsequently came to be known as the Arian heresy. It is at this point that the die is cast for our age. There is a populist people's religious revolution and the Church sets the stage for the great merchandisers. History, at this juncture, begins to be written in blood — the Holy Blood.

It will be recalled that Godfroi de Bouillon, who was the Duke of Lower Lorraine and a Merovingian brother of Count Eustace III of Boulogne, was, in 1099 CE, offered the kingship of Jerusalem, which he declined in favour of Baudouin I. But it was not the first time that this kind of momentous event had occurred: the family's links with the Davidic throne had, by this time, long since been established.

Our story begins in earnest in about 655 CE, up till which time Rome had not been strong enough to take on the Merovingians of the west and eradicate Arianism, which was a serious threat to its political ambitions. The idea that Jesus was God was obviously popular with the uneducated masses. If, despite the fact that they obviously knew better, the bishops could establish that the Church was his only representative on earth, the Roman empire might well have a renaissance. But such an outlandish idea needed universal acceptance if it was to succeed.

The Merovingian King Sigisbert II died in 655 CE when his son Dagobert was only five years old. With Roman connivance, Grimoald, one of Sigisbert's ministers, abducted the child, sent him to Ireland and put his own son upon the throne. Twenty years later Dagobert (II) returned, married Gizelle de Razes at Rennes-le-Chateau, exposed the conspiracy and took back the crown. This was Rome's first serious attempt to subvert the Merovingians. It failed, but a more successful operation followed a few years later.

In 679 CE, by the treachery of the Papacy, Dagobert was assassinated by henchmen of Pepin the Fat of Herstal, at Stenay in the

Ardennes. The Pope very quickly nominated Pepin as king in his stead, and thus began the dynasty of the Carolingians. Pepin fathered the bastard Charles (Carolus) Martel, who gave this family its only distinction — his prowess as a commander in the field. Martel drove the Moors back to Narbonne, in the south, which then became the Arab centre of resistance, and from there they would shift no more.

The next of these fellows to take the throne was Pepin the Short, who conceived of the idea of coming to an understanding with the Sephards of Narbonne in regard to another attempt to get rid of the Moors. They were willing to cooperate, but with two major conditions. The first was that, should a positive outcome result, they be allocated their own kingdom; the second was that they be allowed to choose their own king — a descendant from the Royal House of David.

The Moors were indeed expelled, and the Jewish kingdom of Septimania (the Midi) was established. Then came the choice of their king. Which venerable Jew did they select? Wrong question. In 768 CE the Sephardic Jews chose Guilhelm de Toulouse, the son of Theodoric — a Merovingian — to be their king, on the basis that he was a direct descendant of the House of Judah.

I can find no record of how the Princes of the Talmud reacted to what must have seemed as treachery. Fortunately for them, at about this time the ferocious Khazar tribes living to the north-east of the Caspian Sea were dropping like flies at the feet of Jehovah. But could we be missing something very important here? The fact is that the Sangreal — this royal bloodline of the Jews from David's house — eventually produced the Stuart kings of Scotland. This provides an amazingly revelatory backdrop to British history, filling in a plethora of gaps. But the question must be asked: Why did the Sephards do that? It is entirely out of character for the people we know as the Jews to elect a gentile and proclaim him a direct descendant of Judah. Or is it that we do not know the real Jews at all? And was this king, in the real sense, a Gentile?

The Merovingians must have known what lay ahead well before the advent of the Roman Church. Many of the Sephardim, or at least their aristocracy, would have been privy to this knowledge and party to it also. I would again draw the analogy of a coin flipping over: one era was coming to an end and another beginning. The new would eventually obliterate any record of the old. But it must be realized that there was a time when the old order had as

much power as the usurper. The problem is that we do not see it now because the coin flipped such a long time ago.

When Pope Innocent's soldiers ravaged the Languedoc, which they did for some thirty-five years, they were in fact conquering what had much earlier been the territory of the Sephardic Septimania — destroying the 'heresy' that these spiritual Jews had planted and burying the knowledge that they had passed on. For the Cathars were the philosophical descendants of these people who held that the Merovingians were their true kings.

Out of the eight crusades which culminated in 1291 CE there emerged many chivalric orders, including the Knights Protectors of the Sacred Sepulchre, the Ordre de Sion and, of course, Le Chevalier de la Croix (the Templars), whose existence actually preceded their supposed foundation by Hugues de Payens. When, much later, they were all forced off the official stage of history, many of those in France went to Portugal and regrouped as the Knights of Christ. Scotland became the refuge for those knights who had been based in England and were banned (with some reluctance) by the English king. Perhaps because of their remoteness, the highlands became a major centre of activity. The fact of the matter is that they still had one very important task to perform.

The Portuguese order attracted men like Ferdinand Magellan, Vasco da Gama and Christopher Columbus, whose biographers seem to be agreed was a mystic and a solitary. It is more than passing queer that this 'sailor who found America' did not — or so the documentary evidence suggests — know his own birthday or have a clear idea of the proper spelling of his name. On the face of it, it is a wonder that this great navigator could actually find his shoes and his ships.

It is also notable that Columbus made no effort to win the kudos of having the discovery credited to him, and the continent being given his name. This honour ultimately went to an also ran: Amerigo Vespucci (1451-1512). But here we find yet another link in this mysterious chain of events.

The discovery of the New World was first accredited to Vespucci by a monk named Waldseemuller in his 1507 A New Introduction to Cosmography. He was also known by the esoteric name of Hylacomy-lus, and was — most interestingly — from the Duchy of Lorraine, a major centre of the Templars and Merovingians. Another curious connection is that Columbus was sponsored by Leonardo da Vinci, who later (1510) became Grand Master of the Prieure de Sion.

The solution to the puzzle is to be found in the church at Roslin, near Edinburgh. The building of Rosslyn Chapel was begun in 1446 by William St Clair (Sinclair) and completed by his son Oliver in 1486. Columbus set sail across the Atlantic on 3 August 1492, six years after the chapel's completion. The St Clairs are direct descendants of the Merovingians, and have very long and well established Templar and Masonic connections. Rosslyn Chapel, a major centre of activity for Le Chevalier de la Croix, expresses this very clearly in its architecture, so much so that one often finds it referred to as the chapel of the Holy Grail. But — and this is the most fascinating point of all — it is liberally decorated with stone carvings of plants that grew only in America. At the very latest, these carvings were completed six years before Columbus set off, and probably a hundred years before American maize and aloe were known in Europe. Again, in what I have come to think of as my book of coincidences, William Sinclair was Earl of Caithness, Chancellor and Grand Admiral of Scotland. It thus now comes as no surprise to find that the Templars had long since known about the continent across the Atlantic, which they called La Merika. Its subsequent naming for Amerigo Vespucci has then to fall into the category of likely tale.

Let us now put this matter into its proper perspective. The remarkable part of the story is the grail connection. That contact with the Americas predates Columbus is well known, and that it may be very ancient has been well argued by investigators such as Jim Bailey, who has competently put the case in his Sailing to Paradise.[53] More than adequate support for the Merovingian connection can be found in Bloodline of the Holy Grail by Laurence Gardner,[54] who is the Chevalier Labhran de St Germain, Prior of the Celtic Church's Sacred Kindred of Saint Columba, Presidential Attache to the European Council of Princes, Historiographer Royal and a member of the noble household guard of the Royal House of Stewart. That the Templars — and, indeed, the Sinclairs — went to America before Columbus would seem to be undeniable. That this Knight of Christ, flying the Templar blazon, sailed on his voyage of discovery with ready-made maps seems equally certain. It likewise now becomes clear as to why the US war of independence and the establishment of the Republic were so substantially influenced by Freemasons.

The Grand Plan had been established long ago, and the discovery of America was made at the propitious time. It was a step along the path of progressive revelation and enactment. Two thousand years ago mankind set sail upon the dreadful Piscean sea. Without

these navigators to show the way, not only would there be no future, the ship would have sunk before reaching this point in time. Given the stormy nature of this cruel sea, there would now be nobody to write this history, and certainly no-one left to read it.

Traditionally, man (the masculine) has thought of woman (the feminine) as irrational, illogical, impractical and therefore insufferable. For example, were we — however gently — to tell a proponent of this view that we believed his society's knowledge of astronomy was far exceeded by that of the old shepherd who trudges the miles over yonder hills and measures the universe with a rough-cut stone, no doubt we would be deafened by the howls of laughter. But watch, I can prove this to be true.

The principle in cabalistic numerology is that like explains like. In Hebrew, 'shepherd' has the number value 275. A square with such sides has a perimeter (4 x 275) of 1100. The biblical Greek for 'stone' totals 110. If 275 were the diameter of a circle, the circumference would be 864, and 864,000 miles is the diameter of the sun. If this perimeter is then turned into a square, each side would be 216, and the diameter of the moon is 2160 miles.

The apparent immaturity of this way of expressing astronomical science is belied by the actual truth of these measurements. Our shepherd isn't as stupid as he looks. The old fellow might lean upon his crook and say of those who subscribe to this arrogant mentality that they are pagan idolators who worship their own selves; their gods are devils, and they make devils of the gods. Having noted what we have seen so far, we had better look a bit more closely at what this man is saying.

The beast in Revelation 13: 18 has, as we know, the number 666. Prior to the publication of St John's enigmatic book, the symbol for value 6 (stigma) had been dropped from the Greek alphabet and its phonetic burden taken by sigma. As a textual convenience, sigma is taken to have the original stigma value (see page 220). If it were given its sigma value (200), the total of this word would be 860. In Genesis 1: 1 God (Elohim) has the value 86. Further, the sum of the factors of 3168 (Lord Jesus Christ) is 6660. What is more: 'Man of Sin' (ὁ ἀνθρωπος της ἀνομιας) has the value 2260.

'Image of the Beast' (ἡ εἰκων του θυριου) has the value 2260.

'Son of Man' (an appellation for Jesus: ὁ υἱος ἀνθρωπου) likewise has the value 2260.

Further, the values of 'the Son of Perdition' (ὁ υἱος της ἀπωλειας) and 'Power of Christ' (δυναμις Χριστου) are both 2385.

It will be recalled that I have said Jerusalem, as the city of the Antichrist, will become the capital of our modern Babylon. My identification of her as the Khazar Jewish whore has total support from Scripture, for 'Babylon' (Βαβυλων) and 'the holy city Jerusalem' (ἡ ἁγια πολις ἡ Ἱερουσαλημ) both have the value 1285.

These are just a few examples. To dismiss them as coincidence is, in my opinion, crass and bloody-minded stupidity.

On examination, these numbers are also found to be relevant to Poussin's 'Les Berger d'Arcadie', in which appear the enigmatic words 'et in arcadia ego'. Taking 'arcadia' to be a homophone, the reference is to the Arca Dei — the Ark of the Covenant, or, as we have come to know it, the cosmic tree. Properly, the above phrase should read 'et in arcadia ego sum', the addition of this final word putting it into grammatical order and giving it the present tense. Thus, as was found to be the case with Joseph and Mary at Glastonbury, the words quite correctly inform us that the sun is entombed in the Ark, and that — not the dead — but the true and living Jesus the Messiah is to be found in France: in Languedoc.

In our time Iesu has led us a merry dance: the Arcam Dei tango. That is to say, if you exclude Jesus, you will behold the Ark of God — the cosmic tree. Logically enough, this new phrase, formed by removing from the previous one the letters I, E, S and U and deriving an anagram, contains thirteen letters.

It is a fact that every liar, in order to appear genuine, must speak with at least a little honesty. Accordingly, in Galatians 4: 16, that horrible blasphemer Paul is made to say:

> Am I therefore become your enemy, because I tell you the truth?

Is all this new? Have I just discovered it or invented it? No. I could point you to at least a hundred books in which all this and much more can easily be found. This tells us something about our Righteousness Teacher. It is obviously to be doubted that what he uncovers is not to some degree known already to a few. His ability — and his role — is to bring it to the attention of the masses. It will now be abundantly clear that history does not result from a series of disconnected accidents. It has been written by the Grand Architect of the Universe and enacted by men to whom he gave extraordinary power — men whose intellect and understanding were beyond our comprehension.

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Glossary

The following statements summarise the author's interpretation of the meaning of key biblical and other names and terms. These are offered for the assistance of readers who wish to consolidate their understanding of the approach, having already followed the argument behind the concepts.

Aaron

Moses told God that he was unsuitable for the job he had appointed him to because he was not clever of speech. The Lord therefore gave him Aaron, whom He could have chosen for the job in the first place. As it is the setting of the sun in the cosmic tree (see Cosmic tree) that is the primary source of the revelation, and given that Aaron means 'illumined', 1 take him to be our sun entering Aquarius (see Reuben).

Abraham

Abraham is the constellation Taurus, the earth having been in this sign from approximately 4000 to 2000 BCE. Taurus is the birth sign of the Scrolls' Righteousness Teacher; thus, as a creator of wisdom, Abraham — like Adam — is also a form of the Revealer of Mysteries: a First Man archetype.

Bread

In Scripture bread is knowledge, and so it is a staple to the spirit as ordinary bread is such to the body.

Christ

Christ is separate from Jesus; she is the Goddess, who, by association with Jesus, acquired a masculine gender. This 'Christ' is the spirit within that makes a man Christed — a Messiah.

Coma

A minor sign of the zodiac within the constellation Virgo, taken to be the thirteenth sign/stone (see Stone). Coma's significance is in her long flowing tresses, her hair being the abode of the spirits. (A non-biblical name.)

Corn/Wheat/Grain

As they are the raw material of bread (see Bread), they symbolize the source of knowledge. As mother of the thirteenth sign (see Coma), Virgo holds corn in her hand.

Cosmic tree

It is at the same time a map of the universe and a diagram of the human body. In Scripture it is the tree of life, the tree of knowledge, the Ark of the Covenant; it is the Temple in Jerusalem and the city New Jerusalem. It seems to have been a sort of shamanic cosmic telephone. It should be noted that in one sense there are two cosmic trees: that which has lived in our age, without its truth stone (see Stone, Sephiroth), and that with the thirteenth sign, which the children of Aquarius will use to speak to the gods.

Dagon

A version of the idol Jesus (see Jesus, Fish).

Fish

Mercurial wisdom as it rises up from the Piscean sea, the watery womb of the virgin (see Mary).

Gematria

A form of codification of information in the numerology that lies beneath the text of the Bible. (A non-biblical term.)

Hand

Inasmuch as it is the one part of the body upon which our destiny is written, and insofar as the fingers are symbolic rays, the hand, in Scripture, is a symbol of the sun.

Isaac

The constellation Aries and an incarnation of the Teacher. The earth was in this sign from about 2000 to 0 BCE.

Jacob

The constellation Pisces. The earth entered this sign 2000 years ago when Jesus the fish god is said to have been born (see Jesus, Dagon, Fish). We are now about to enter Aquarius (see Reuben). His name means 'standing stone', and it was later changed to 'Israel' by God. This shows us that He speaks to man through stones and creates Israel from them.

Jesus

Jesus represents three separate characters: a non-person fish idol that was and is worshipped and has dispensed false wisdom in our age; the Jesus in Luke who is the Scrolls' Righteousness Teacher; and the Jesus in Matthew who is the Scrolls' Messianic King. As the idol, he is a prophetic incarnation of the coming Antichrist.

Joseph

Joseph represents our sun in the heavens, a star (see Star). His beaming down upon the watery womb of the Piscean sea (see Mary) makes him father to Jesus the Teacher and causes the stone/star of wisdom (see Star) to rise in the tree.

Mary

There are three Marys in the New Testament, and each is an aspect of the Triple-Headed Goddess. The name in Hebrew is 'Mariam', which means the sea, and she is that watery womb/Piscean sea from which the mercurially wise Jesus fish/Teacher rises up (see Jesus, Fish).

Nun

Nun is a letter of the Hebrew alphabet and also a symbol for the number 50. It means 'fish', and the symbol resembles a fish. I have made an association with the 50 Anunnaki (fish-men creators) and the Argonauts. Jason, their leader, is the Greek Jesus. Nun was also the Old Testament High Priest father of Joshua (Hebrew for Jesus), Joshua being a version of Matthew's messianic King Jesus.

Reuben

The firstborn son of Jacob (see Isaac, Jacob) and the sign Aquarius; thus he represents the dawn of the Golden Age.

Rich man

Possessing the necessities and comforts of life in abundance, as is the case with Joseph in Egypt (see Joseph) and Joseph of Arima-thea, a rich man in Scripture signifies our sun.

Sephiroth (singular: sephirah)

This term applies solely to the orbs or stations upon the cosmic tree, and should not be confused with stones (see Stones). The tree is a diagram of the universe; we might say that the sephiroth and the paths are the stations where the stones (signs of the zodiac) belong.

Shepherds

Shepherds are magi (wise men of the occult sciences) who care for the sheep, a term that refers to Israel (the congregation).

Star

The Star (sun) and Star/Teacher of the Scrolls are both separate and synonymous. Jesus the Teacher is both the son of Joseph (the sun) and his brother, and they are joint fathers of Jesus the Messianic King in Matthew. Hence the Star of Bethlehem is Jesus the Teacher in Luke who leads the magi (wise men) to the birth of the saviour.

Stones

Stones are stars or constellations of stars, the source of all knowledge and understanding. The thirteenth stone is the constellation Coma in Virgo (see Coma, Mary). It is the seat, womb and vagina of the Goddess, the point of entry and spiritual birth from the cosmic tree (see Cosmic tree). This is the stone Jesus says the builders rejected when building the old temple/tree. Being permanent and unchanging, stones are symbols of eternal truth.

Vine

The grape is used to produce wine (see Wine), and the vine is thus a form of the cosmic tree (see Cosmic tree).

Water

Water is the universal unconscious, the mind of God. It represents also the words or wisdom that flow directly from His mouth. This water is to the spirit as ordinary water is to the natural body, which is largely composed of water. All things were created by the Word.

Well

An endless source of water (see Water) and hence a symbol of Scripture.

Wine

Wine is the Christ spirit (see Christ). As wine intoxicates the body and the mind, biblical wine intoxicates the spirit. Christ the Goddess is the ultimate intoxicating love, and subsequently there is a marriage of heaven and earth out of which Israel is born — from the stone (see Jacob) which the builders rejected.

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