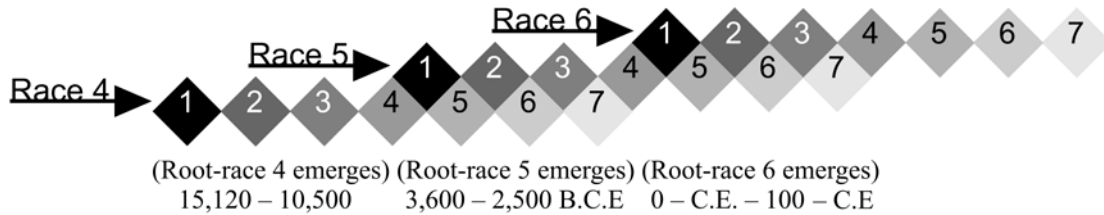


**GLOBE D - SECTION 6  
900 C.E – 1300 C.E.**

**Root Race 5: sub-race 6 - Root Race 6: sub-race 3**



**Diagram of the overlapping of the Root Races and approximate dates of emergence**

In the previous “upstepping”, we saw how the “Light” and “Shadow” were both successful in influencing the consciousness of Globe D. The “Shadow’s” most successful move was to unite Christianity to the Roman Empire and instigate a doctrine, which negated Jesus’ message of self-responsibility. On the other hand the “Light” succeeded in seeding the “Light” for posterity, by inspiring the Irish monks to incorporate the ancient teaching of Earth Stars into their buildings, which they passed onto the Cistercian order. The “Light’s” other major success was in the development of Sufism, which modified the violence of jihad and introduced the concept of Divine Love into Islam. If we were keeping score, the previous two “upsteppings” ended in a draw.

Nonetheless, although Sufism gained some adherents and became a recognized sect of Islam, Orthodox Islam still rigidly held sway in the majority of Muslim communities. At the time of the emergence of Sufism, the ruling Islamic family was the Umayyads, whose members seemed to display both the “Light” and “Shadow’s” influence.

**THE UMAYYAD DYNASTY**

As Sufism first developed in the early Umayyad period, which ran from 661 to 750 C.E., it would indicate that the dynasty was open to a more spiritual aspect of Islam. But as I said, the Dynasty displayed the influence of both the “Light” and the “Shadow.” Consequently, in order to determine, which consciousness predominantly influenced the Umayyad dynasty I needed to dig deeper and so I turned to its entry on Wikipedia:

The Umayyad caliphate was marked both by territorial expansion and by the administrative and cultural problems that such expansion created. Despite some notable exceptions, the Umayyads tended to favor the rights of the old Arab families and in particular their own, over those of newly converted Muslims (mawali). Therefore they held to a less Universalist conception of Islam than did many of their rivals. As G.R. Hawting has written, "Islam was in fact regarded as the property of the conquering aristocracy."

According to one common view, the Umayyads transformed the caliphate from a religious institution...to a dynastic one. However, the Umayyad caliphs do seem to have understood themselves as the representatives of God on earth, and to have been responsible for the "definition and elaboration of God's ordinances, or in other words the definition or elaboration of Islamic law."

During the period of the Umayyads, Arabic became the administrative language. State documents and currency was issued in the language. Mass conversions brought a large influx of Muslims to the caliphate. The Umayyads also constructed famous buildings such as the Dome of the Rock at Jerusalem, and the Umayyad Mosque at Damascus.

The Umayyads have met with a largely negative reception from later Islamic historians, who have accused them of promoting a kingship (mulk, a term with connotations of tyranny) instead of a true caliphate (khilafa). In this respect it is notable that the Umayyad caliphs referred to themselves, not as khalifat rasul Allah ("successor of the messenger of God," the title preferred by the tradition) but rather as khalifat Allah ("deputy of God"). The distinction seems to indicate that the Umayyads "regarded themselves as God's representatives at the head of the community and saw no need to share their religious power with, or delegate it to, the emergent class of religious scholars."

Keeping in mind that I am not concerned with condemning anyone, but pointing out those individuals who were used by the "Shadow" to delay Spiritual Evolution, there are several references in the above excerpt, which demonstrate that the family was under influence of the "Shadow." They appeared to be an Islamic version of the Catholic Church, declaring that they were the "deputy of God", which undermined the Prophet Mohammed's message. Still, the most obvious evidence to me that the family were instruments of the "Shadow" was in their building of the Dome of the Rock Mosque in Jerusalem. This building has created conflict and still continues to do so, to this day.

However, the Umayyad Dynasty was also a tool for the "Light" in that it was Abd al-Rahman (I) a member of the Umayyad Dynasty that was the first Umayyad Emir of Cordoba, Spain. Although the Umayyad Dynasty was influenced to create the "Cities of Light" and the "Golden Caliphate, which lasted from 716 C.E. until 961, there were signs of both the "Light" and the "Shadow" influencing members of the family even in this illumined time. For instance, although the influence of the "Light" continued on through his son Al-Hakam (II), some of Al-Hakam's decisions show the "Shadow's" influence. But as he first furthered the "Light's" agenda I will start there.

Al-Hakam was obviously acting as a tool of the "Light" when according to his entry on Wikipedia he "secured peace with the Christian kingdoms of northern Iberia, and made use of the stability to develop agriculture through the construction of irrigation works." The influence of the "Light" is also visible, in Al-Hakam's encouragement of "Economical development through the widening of streets and the building of markets." It is also evident in the fact Al-Hakam was "fond of books and learning, and amassed a vast library with 400,000 books..." Moreover, sending "his agents to purchase 'first edition' books from the Muslim east..." is also evidence of an enlightened ruler. Still, the most telling evidence for me that Al-Hakam was at times a tool of the "Light" was that "during his reign, a massive translation effort was undertaken, and many books were translated from Latin and Greek into Arabic." This conclusion was strengthened when I learned he "formed a joint committee of Arab Muslims and Iberian Mozarab Christians for this task."

## **START OF CATHOLICISM IN SPAIN**

Unfortunately, although Muslim forces continued to rule Spain until 1236 C.E., the "Cities of Light" began to dim long before that. The "discovery" in the 8<sup>th</sup> (700s) century of the remains of "Saint James" in Santiago de Compostela paved the way for the "Shadow" to effectively corrupt "Christian" Spain. As expected after the "discovery" the location became a holy site where pilgrims visited to "atone for their sins". However, the pilgrimage came to be seen as "a lucrative source of revenue" for the Catholic Church.

Although, the "Way of St. James" did not become a "lucrative source of revenue" until the 12<sup>th</sup> (1100) century, the "corruption" began a lot earlier. This is because there are

many scholars that believe the remains beneath the shrine of Compostela are that of bishop Priscillian. As stated, Priscillian was the first “heretic” to be executed in 385 with the full knowledge of the Catholic Church.

Let us consider for a moment the energetic implications of “worshipping” the shrine of Priscillian as Saint James. From a secular perspective the Church’s motive was to annihilate the memory of bishop Priscillian, whose followers were spreading his teachings into Roman Gaul (France) and Hispania (Spain). From a consciousness perspective, if the remains are those of a “holy” man who was “murdered” then the energy of thousands of “pilgrims” venerating and praying over his remains is effectively “endorsing” the actions of the Church. Therefore, as the execution was the antithesis of the teaching of The Christ the “prayers” strengthened the “Shadow.”

Essentially, this was how the “Shadow” was able to influence the Iberian Peninsula to represent “his” energy. But how did this come about? To trace the answer we will need to take a brief look at the kingdom in Spain that ruled alongside the Umayyad Dynasty, The Kingdom of Asturias, which was founded by Pelayo. To be honest at first I thought I had not heard of the Kingdom of Asturias in Spain until I learned that it came to be known as the Kingdom of León. I was however, not surprised to discover that the history of the area goes back to pre-historical periods. First let’s review the historical facts from its entry on Wikipedia:

Asturias has been occupied by humans since the Lower Paleolithic era, and during the Upper Paleolithic was characterized by cave paintings in the eastern part of the area. In the Mesolithic period, a native culture developed, that of the Asturiense, and later, with the introduction of the Bronze Age, megaliths and tumuli were constructed. In the Iron Age, the territory came under the cultural influence of the Celts; the local Celtic peoples, known as the Astures, were composed of tribes such as the Luggones, the Pesicos, and others, who populated the entire area with...(fortified hill-towns). Today the Astur Celtic influence persists in place names, such as those of rivers and mountains.

With the conquest of Asturias by the Romans under Augustus (29-19 BC), the region entered into the annals of history. After several centuries without foreign presence, the Suebi and Visigoths occupied the land from the 6th century AD to the beginning of the 8th century, ending with the Moorish invasion of Spain. However, as it had been for the Romans and Visigoths, the Moors did not find mountainous territory easy to conquer, and the lands along Spain's northern coast never fully became part of Islamic Spain. Rather, with the beginning of the Moorish conquest in the 8th century, this region became a refuge for Christian nobles, and in 722, a de facto independent kingdom was established...

I found it interesting that the entry did not mention that the Kingdom of Asturias was founded by Pelayo, which in Latin means *Pelagius*. However, I found a separate entry for the founder of the Kingdom of Asturias:

Pelagius (Spanish: Pelayo, Portuguese: Pelágio; died 737) was the founder of the Kingdom of Asturias, ruling from 718 until his death. He is credited with beginning the Reconquista, the Christian reconquest of the Iberian Peninsula from the Moors, insofar as he established an independent Christian state in opposition to Moorish hegemony, but there is no strong evidence that he either intended to resuscitate the old Visigothic kingdom or was motivated by any religious desire...

The Kingdom of Asturias struggled for its existence and like so many other “kingdoms” had to find strength through “matrimonial alliances with other powerful families

from the north of the Iberian Peninsula.” In this way, the kingdom of Asturias became a dynasty, which “survived for centuries and gradually expanded the kingdom’s boundaries until all of northwest Iberia was included in its borders by roughly 775. The first Catholic ruler of Asturias was the grandson of Pelayo, Alphonse (I), but Asturias is not recognized as a kingdom by Catholicism until King Alphonso (II) was recognized by “Charlemagne and the Pope.” (The entry does not say, which pope, but from the dates it was likely to have been Pope Leo (III) 795-816.) This “endorsement” seemed to embolden Alfonso (II), because he is credited with declaring “the holy bones of St. James the Great...to be found in Galicia, at Santiago de Compostela.”

To reiterate, this was how the “Shadow” corrupted the Kingdom of Asturias or León in Spain. From the entry concerning the history of the kingdom, we know that the Celts were present in the area. The Celts or Druids were familiar with the energetic properties (Earth Stars) of certain areas and in general would site their settlements using the energy to their best advantage. Most often, later civilizations built over these sites, although often not aware of the energetic properties beneath them. Nevertheless, both the “Light” and the “Shadow” always know where the strongest electro-magnetic energies are. It is important to always remember that electro-magnetic energy is always neutral and can be used by either side. Priscillian’s execution was the antithesis of The Christ’s teachings of Peace, Love and Compassion. By burying a martyr whose blood was spilled in the “name of God” over electro-magnetic energies, these energies could be used to alter the consciousness of the area in a negative way that would promote conflict.

### **EXTINGUISHING THE CITIES OF LIGHT**

The “Shadow’s” attack on the Iberian Peninsula was twofold. We have taken a look at the first branch, the introduction of Catholicism into Spain. (Again, I must reiterate that I am not “attacking” Catholicism *per say*, but rather pointing out the “Shadow’s” influence on Catholic rulers to steer the religion in “his” direction. This will become abundantly clear when we examine the persecutions carried out by the Spanish Inquisition in the next “upstepping”.)

The “second branch” of influence the “Shadow” used to undermine the “Light” in the region is first seen in the decline of the “Cities of Light.” This decline began during Al-Hakam II’s reign (961 to 976) when he abdicated his power to his vizier Al-Mushafi and General Ghalib. Evidently, the reason he abdicated was because Al-Hakam was “preoccupied” with attacks from the Normans. If we remember that wherever war breaks out the consciousness of the “Shadow” gains strength and undermines the consciousness of tolerance and understanding in the area, we can detect “his” influence in the Cities of Light during the 10<sup>th</sup> century.

Nonetheless, the *coup de tat* of the “Shadow” in the decline of the Cities of Light was “his” ability to influence Al-Hakam while on his death-bed in 976 to designate “his 14 year old son Hisham (II)” as his heir. The entry for the Caliphate of Cordoba explains the ramifications of this act. Al-Hakam’s advisor Ibn Abi’ Amir took full advantage of the situation by supporting Al-Hakam’s choice and naming the young boy the Caliph. However, he strategically appointed himself the young boy’s guardian and took “the Caliph’s powers” pending Hisham coming of age. The entry explains:

The acting Caliph Ibn Abi' Amir isolated Hisham in Córdoba while systematically eradicating his opposition. He steadily allowed Berbers from Africa to immigrate to al-Andalus in order to build up his base of support...The decision to name Hisham II Caliph shifted power from the individual to the advisers. The title Caliph became only a symbol; it no longer held power and influence. The Caliphate would be rocked with violence, with different revolutionaries claiming to be the new Caliph. The last Córdoba Caliph was Hisham III (1027–1031). With different factions competing, the Caliphate finally crumbled in 1031 into independent taifa kingdoms.”

The “Golden Caliphate” officially ended with the death of Abd ar-Rahman (IV) Mortada the last member of the Umayyad dynasty to be the Caliph of Cordoba. After succeeding Suleiman (II) in 1018, according to his entry on Wikipedia: Abd ar-Rahman “was murdered at Cadiz while fleeing from a battle in which he had been deserted by the very supporters which had brought him into power.”

I was surprised to discover that there is a period under Islamic rule in Spain, which is referred to as “The Golden Age of Jewish Culture in Spain,” which ran variously from 711-to the mid-1100s. (Depending on different scholars’ opinions) I believe that we can definitely state that the “Golden Age of Jewish Culture” was at its height during the “Golden Caliphate”, although there are some scholars that relate “the position of the Jews became more precarious under the various smaller Kingdoms when the Caliphate began to dissolve in 976.” With that said when we consider how much the Jews and Muslims hate each other today, it seems inconceivable that they lived together in harmony a thousand years ago. Islamic scholars would not be surprised as Mohammed had decreed that the “People of the Book” (Jews and Christians, which used the Torah/Old Testament and honored the same prophets as Islam) were to be treated with respect. The comment on the treatment of non-Muslims in Spain during the Islamic rule in the entry on Wikipedia for Al-Andalus was so indicative of the “Light” that I feel it is a fundamental part of this thesis:

The non-Muslims were given the status of ahl al-dhimma (the people under protection), adults paying a "Jizya" tax, equal to 1 Dinar per year with exemptions for old people, women, children and the disabled...

The treatment of non-Muslims in the Caliphate has been a subject of considerable debate among scholars and commentators, especially those interested in drawing parallels to the coexistence of Muslims and non-Muslims in the modern world. Maria Rosa Menocal, a specialist in Iberian literature, has argued that "tolerance was an inherent aspect of Andalusian society". In her view, the Jewish and Christian dhimmis living under the Caliphate, while allowed fewer rights than Muslims, were much better off than in other parts of Christian Europe.

Jews constituted more than 5% of the population. Jews from other parts of Europe emigrated to Al-Andalus, where they were treated with dignity... Al-Andalus was a key center of Jewish life during the early Middle Ages, producing important scholars and one of the most stable and wealthy Jewish communities...

Although the entry adds that “there is no consensus among scholars that the relationship between Jews and Muslims was indeed a paragon of interfaith relations,” I found it encouraging for world-peace that there were Muslim rulers that adhered to the philosophy of tolerance and understanding. Alas, as history has shown, not all Muslim rulers adhered to the philosophy of tolerance and understanding. This is demonstrated in 1066 under the rule of the Almoravids when the “first major persecution” of Jews occurred on December 30<sup>th</sup> of 1066. Apparently, “a Muslim mob stormed the royal palace in Granada, crucified Jewish vizier Joseph ibn Naghrela and massacred most of the Jewish population of the city.” The crucifixion led to a blood feast, where over fifteen-hundred “Jewish families, numbering

4,000 persons, fell in one day.” To understand how such a travesty occurred it will help to investigate what happened after the Caliphate of Cordoba fell. According to the entry on Wikipedia although “The Caliphate was practically disintegrated due to civil war between descendants of the last legitimate Caliph Hisham (II) and the successors of his prime minister Al-Mansur, the shell of the Caliphate existed until 1031 when, after years of infighting, it fractured into a number of independent *Taifa* kingdoms.”

## KINGDOM OF CASTILLE

Like with the breakup of any “kingdom” or “empire” the entire structure becomes weakened and vulnerable to outside attacks. Although the Caliphate of Cordoba was a beacon for the “Light”, in its progressive attitude to tolerance and learning, this was not the case in all of Spain. Two other kingdoms dominated the Iberian Peninsula during the 11<sup>th</sup> (1000) century, the Kingdom of Castile and the Kingdom of León. I mentioned earlier that the Kingdom of León was established in 924. But how the Kingdom of León became linked to the Kingdom of Castile and the constant changing of power in the Iberian Peninsula is a perfect example of the struggle between the “Light” and the “Shadow”; consequently, it is to these two kingdoms that I now return. Once again, my favorite resource Wikipedia provided the nuts and bolts of my quest. In the entry for the Kingdom of Castile, it states “the first reference to the name "Castile" (Castilla) can be found in a document written during 800 A.D” The entry continues:

The County of Castile was re-populated by inhabitants of Cantabri, Astur, Vascon and Visigothic origins. It had its own romance dialect and laws. The first Count of Castile was Rodrigo in 850, under Ordoño I of Asturias and Alfonso III of Asturias. In 931 the County was unified by Count Fernán González, who made his lands subject to a hereditary succession, independent of the kings of León, who previously had the right to create the Counts of Castile.

If you are wondering why I am spending time on the Kingdom’s of Spain, particularly Asturias, it is because in future “upsteppings” the consciousness of the area will lead to influencing individuals that will have a large impact on the spiritual development of the mass consciousness. For instance, an excerpt from the entry for Asturias on Wikipedia has:

The Industrial Revolution came to Asturias after 1830 with the discovery and systematic exploitation of coal and iron resources. At the same time, there was significant migration to the Americas (especially Argentina, Uruguay, Puerto Rico, Cuba and Mexico); those who succeeded overseas often returned to their native land much wealthier. These entrepreneurs were known collectively as 'Indianos', for having visited and made their fortunes in the West Indies and beyond...

There are far too many Christian rulers of Asturias for me to mention them all; consequently, I have focused on those leaders that most clearly represent either the “Light” or the “Shadow.”

In the 11<sup>th</sup> century we find Sancho III (the Great) of Navarre, who some historians name as the most influential Christian monarch of the Iberian Peninsula inheriting the region from his brother-in-law, but I pick up the story in 1035 when according to the entry for Castile, “...Sancho (III) handed over the county to his son” who became Ferdinand (I) and “Castile acquired the status of an independent kingdom.” On the death of Ferdinand in 1065, “the kingdoms were divided between his sons and one daughter, but the three “boys” were

not satisfied with a fourth of the kingdom and immediately began jockeying for position. First, Sancho (II) made an alliance with his brother Alfonso (VI) of León to conquer their brother's kingdom of Galicia. However, Sancho (II) did not enjoy his spoils for long, because he was "assassinated ...in 1072" leaving the door open, so to speak for Alfonso (VI) to retake León and become, "the king of both Castile and Galicia." Like many rulers Alfonso (VI) saw the way to grow his empire was through marriage and he was eager to make alliances with the "Europeans kingdoms, including France", by marrying European princesses. Of course, the instability while the three brothers fought for supremacy left the region open to the "Shadow's" influence, which "he" took full advantage of in the next century.

Ultimately, there were two main causes of the final extinguishment of "Light" in Islamic Spain, because it was attacked by the "Shadow" on two fronts; from the north by the "Christian" kings and from within, with the corruption of the Muslim rulers. As stated, the kingdoms of Castile and León were united under the rule of Alfonso (VI).

However, before the light went out in the Cities of Light, according to the entry for Castile on Wikipedia in the 12<sup>th</sup> century "Europe enjoyed a great advance in intellectual achievements provided by the kingdom of Castile." For instance, Alphonso (I) of Aragon "recovered" The Islamic Empire's forgotten classic works in Southern Europe..." and established a dialogue with Muslim scientists, which shared their knowledge. However, the most profound action the kingdom took in the name of progress was to develop "a program of translations" known as the "School of Toledo", which translated "many philosophical and scientific works from classical Greek and Islamic world into Latin." As in the "Golden Caliphate", during the 12<sup>th</sup> century, "Many European scholars...travelled to Spain to gain further education."

Unfortunately, this brief respite of progress was short lived, because the "Shadow" was only biding his time to raise "his" ugly head, so to speak. "He" did this when he instigated a rivalry between the Kingdoms of Castile and Toledo, and the Kingdom of León, by inspiring Alfonso (VII) to divide his kingdom between his two sons. Fernando (II), (also known as Ferdinand) inherited the kingdoms of Castile and Toledo, and Sancho (III) (not of Navarre) inherited León. The rivalry outlasted both brothers until the kingdoms were united under Ferdinand (II).

The kingdoms were united through a marriage alliance between the United kingdoms of Castile and León with the kingdom of Aragon. This led to the most famous Spanish ruler entering the scene, Ferdinand (II). This Spanish king would go on to conquer the Kingdom of Cordoba, which brings me back to the decline of the "Cities of Light." As I said, the decline began by Hisham II's rule under his "advisor" General Ghalib and Al-Mansur Ibn Abi Aamir (Almanson), which was continued under the rule of the Almoravids.

## **THE SHADOW AND THE ALMORAVID DYNASTY**

The story of how a leader of the Almoravid Dynasty was affected on the way back from a pilgrimage to Makkah (Mecca) is a textbook example of the subtlety of the influence of the "Shadow." The explanation on the entry for the Almoravids on Wikipedia is so succinct that I will let it speak for itself:

About the year 1040 (or a little earlier) one of their chiefs, Yahya ibn Ibrahim, made the pilgrimage to Makkah. On his way home, he attended the teachers of the mosque at University of Al-

Qayrawan, today's Kairouan in Tunisia; the first Arab-Muslim city in North Africa, who soon learnt from him that his people knew little of the religion they were supposed to profess, and that though his will was good, his own ignorance was great. By the good offices of the theologians of Al Qayrawan, one of whom was from Fez, Yahya was provided with a missionary, Abdallah ibn Yasin, a zealous partisan of the Malikis, one of the four Madhhab, Sunni schools of Islam...

Abd-Allah ibn Yasin imposed a penitential scourging on all converts as purification, and enforced a regular system of discipline for every breach of the law; even on the chiefs...

Again, like the Christian rulers in the Iberian Peninsula, the number of Muslim rulers of Al-Andalus is far too many for me to adequately cover them all. Nonetheless, there are two Muslim dynasties; the The Almoravids and Almohads that I must try to briefly cover. The first dynasty, the Almoravids disseminated their particular brand of Islam throughout the “Berber areas of the Sahara, and to the regions south of the desert.”

An important leader of the Almoravids was Yusuf ibn Tashfin; this Muslim leader's claim to fame was that he would connect the Almoravids with the Iberian Peninsula. “In 1086” he “was invited by the Muslim princes in the Iberian Peninsula (Al-Andalus) to defend them against Alfonso (VI), King of León and Castile.” Like so many “saviors” of kingdoms, Yusuf ibn Tashfin quickly became the aggressor, when a mere four years after he helped the Muslim princes of Al-Andalus fight Alfonso (VI) he “returned to Iberia”, with the “purpose of deposing the Muslim princes, and annexing their states.” He embarked on this drastic enterprise, because he had the support of “the mass of the inhabitants, who had been worn out by the oppressive taxation imposed by their spend-thrift rulers.” In support of Yusuf according to the entry he received a “*fatwa* — or legal opinion—to the effect that he had good moral and religious right, to dethrone the rulers.”

The Muslim princes Yusuf “dethroned” were what were referred to as the Taifa kingdoms, which had resulted from the disintegration and collapse of the Caliphate of Cordoba. One of the princes Yusuf “dethroned” was the Taifa ruler who invited Yusuf to help repel Alfonso (VI). It seems that the main charge against Abd al-Malik was that he not only sought “help from the Christians”, but had “adopted” many Christian “habits.” Ultimately, by the end of the 10<sup>th</sup> century Yusuf had succeeded in dethroning every Muslim prince “except for the one at Zaragoza. The entry records Yusuf's legacy as “he re-united the Muslim power, and gave a check to the reconquest of the country by the Christians.”

I was surprised to learn that “the Muslims of Zaragoza became military regulars within the Aragonese forces” and in 1118 helped them to conquer Castile from the Almoravids and made it the capital of the Kingdom of Aragon. After Alfonso's death without heirs in 1134, Zaragoza was swiftly occupied by Alfonso (VII) of León-Castile, who vacated it in 1137 only on condition it be held by Ramon Berenguer (IV) of Barcelona as a fief of Castile.

## ALMOHAD DYNASTY

As for Al-Andalus, the Almoravid dynasty was replaced by the Almohad dynasty that was also a Berber dynasty. (Bear with me, I'm almost done with the multiple twists and turns between the rulers of this time with names I cannot pronounce.) This radical dynasty was “founded in the 12th century” and “conquered all northern Africa as far as Libya, together with Al-Andalus (Moorish Iberia). According to the entry on Wikipedia for the Almohad dynasty:



“The dynasty originated with Ibn Tumart, a member of the Masmuda, a Berber tribe of the Atlas Mountains. Ibn Tumart was the son of a lamplighter in a mosque and had been noted for his piety from his youth; he was small and misshapen and lived the life of a devotee-beggar. As a youth he performed the hajj to Mecca (or "Makkah"), whence he was expelled on account of his severe strictures on the laxity of others, and thence wandered to Baghdad, where he attached himself to the school of the orthodox doctor al-Ash'ari. But he made a system of his own by combining the teaching of his master with parts of the doctrines of others, and with mysticism imbibed from the great teacher Ghazali. His main principle was a strict Unitarianism which denied the independent existence of the attributes of God, as being incompatible with his unity, and therefore a polytheistic idea. Ibn Tumart in fact represented a revolt against what he perceived as anthropomorphism in the Muslim orthodoxy.”

I found it particularly interesting that Ibn Tumart was associated with Al-Ghazzali, because as we will see, Al-Ghazzali was one of the most famous and respected Sufi teachers of Islam. It is hard to see Al-Ghazzali's influence in the actions of the Almohad dynasty, which in my mind were the antithesis of the Love of God. For instance, the dynasty's entry relates that “After his return to Magreb at the age of twenty-eight, Ibn Tumart began preaching and agitating, heading riotous attacks on wine-shops and on other manifestations of laxity. He even went so far as to assault the sister of the Almoravid (Murabit) amir `Ali III, in the streets of Fez, because she was going about unveiled after the manner of Berber women.”

Clearly, despite following Al-Ghazzali, Ibn Tumart and the Almohad dynasty were not the traditional Sufis', so what denomination of Islam did they follow? The entry states that the Almohads practiced “Unitarianism”, which “far surpassed” the Almoravids “in fundamentalist outlook.” Unlike the Caliphs of the Umayyad dynasty, the Almohad dynasty was intolerant of other religions. The entry also informs us that the Almohads “treated the dhimmis (non-muslims) harshly” and that “Faced with the choice of either death or conversion, most Jews and Christians emigrated.”

Obviously, the Almohads did not represent the “Light” in the Iberian Peninsula during the 12<sup>th</sup> century, so was the “Light” completely extinguished during this time in Iberia? The answer is a most definite no, because this period spawned one of the most important teachings of Sophia and Melchizedek, the mystical side of Judaism or the Kabbalah.

## **THE KABBALAH AND MAIMONIDES**

Maimonides, probably the most famous Kabbalist was born during this difficult period under the rule of the Almohads in Cordoba, Spain. This was a difficult period for the Jews of Cordoba as apart from being “forced to accept the Islamic faith” the Almohads “confiscated their property and took their wives and children, many of whom were sold as slaves.” During the Golden Caliphate, the Jews of Cordoba had participated in the nurturing of knowledge and culture. Unfortunately, under the Almohad's “The most famous Jewish educational institutions were closed, and synagogues everywhere destroyed.” I described the development of mystical Judaism through the *Kabbalah* and the *Zohar* in the chapter *From the Crusades to World War I* in LCD. But before I get to the “promoters” of the books, I want to examine the most famous Kabbalist, Maimonides.

According to his entry on Wikipedia, Maimonides is considered to be “One of the greatest Torah scholars of all time.” As stated, Maimonides was born in Cordoba, Spain and

was known as a “rabbi, physician, and philosopher in Spain, Morocco and Egypt during the Middle Ages.” This “preeminent Jewish philosopher” was an Aristotelian scholar and together with his “contemporary” Islamic philosopher Averroes “he promoted and developed the philosophical tradition of Aristotle.” The collaboration of Maimonides with the Islamic philosopher Averroes points to the two philosophers being tools of the “Light”. This is seen in the result of the collaboration influencing resurgent Aristotelian thought in the West, which “had been suppressed for centuries.”

Like so many great teachers that rarely gain recognition during their lifetime, Maimonides had to wait to be “posthumously acknowledged” for his work on Jewish law and ethics. Today, Maimonides is recognized as “one of the foremost rabbinical arbiters and philosophers in Jewish history...and his views are considered a cornerstone of Jewish thought and study.

To reiterate, Maimonides was caught in the purging of non-Muslims in Cordoba by the Almohad Dynasty. The entry for Maimonides relates that after the Almohads in 1148 “threatened the Jewish community with the choice of conversion to Islam, death, or exile. Maimonides’s family, along with most other Jews, chose exile.” Maimonides’ family wandered through “southern Spain” until they “eventually settled in Fez in Morocco.” However, they did not remain there and spent a short time in the “Holy Land before settling in Fostat, Egypt around 1168.

In Cordoba and Fez, Maimonides had “trained as a physician”. He was able to use this training when he “became a court physician to the Grand Vizier Alfadil, then to Sultan Saladin, after whose death he remained a physician to the royal family.” The entry explains:

In his writings he described many conditions including asthma, diabetes, hepatitis, and pneumonia, and emphasized moderation and a healthy life style. His treatises became influential for generations of physicians. He was knowledgeable about Greek and Persian medicine, and followed the principles of humorism in the tradition of Galen, however, did not blindly accept authority but used his own observation and experience.

Maimonides died in Fostat, Egypt and “was buried in Tiberius (today in Israel).” Although he and his family were exiled from Spain, “a statue of him was erected in Córdoba...” Now it is time to turn to the “promoters” of the Jewish writings of the Kabbalah and Zohar, Moses de Leon and Abraham Abulafia.

## MYSTICAL JUDAISM

It was the century before the mid-point for Root-Race 6 or the 4th sub-race of Root-Race 6, which was a major “upstepping” for Humanity. This meant the consciousness and energy was perfect for an advance in knowledge. The advancement that occurred in the 13<sup>th</sup> century was the emergence of the mystical side of Judaism. The development of a deeper understanding of Judaism is exemplified through the Mystical Jewish sages of the Kabbalah (also known as the Cabala or Kabala) and Zohar. I addressed the development of the mystical side of Judaism in the chapter **Crusades to World War I** in LCD:

*Two books, The Zohar and The Kabbalah, became prominent in the late 13<sup>th</sup> century. Their promoters were Moses de Leon and Abraham Abulafia. Interestingly, neither of these men was born in the Middle East. Both were native Spaniards. Although the authorship of*

*The Zohar is accredited to Moses de Leon, many scholars believe the original writings are much older. Gershom Scholem, the editor of Zohar—The Book of Splendor<sup>1</sup> explained that “The Zohar” was deemed “as a work altogether without unity.” In addition, he thought it had expanded “anonymously in the course of time.” Evidently, Mr. Scholem also believed, it was within The Zohar that the “most varied and often contradictory forces of the Cabalistic movement found expression.”<sup>2</sup>*

*Believing that Moses de Leon should be considered “as the redactor of ancient writings and fragments,”<sup>3</sup> Mr. Scholem also thinks that de Leon may have added his own thoughts to the ancient writings. The general belief today is that The Zohar is a kind of repository of ancient Jewish mystical teachings, previously taught orally. Interestingly, some scholars of other scriptures, namely The Bible and The Talmud have suggested this very description.*

*The debate over the original authorship of The Zohar and The Kabbalah continues. Will it ever be resolved? Or indeed do we need it to? For my part, it is sufficient to know that they reveal a side of Judaism, that I was heretofore unaware. History teaches that from time to time great masters reveal to the world secret wisdom in the form of writing, where before it was only taught orally. I wondered if this could have been the case with the 13<sup>th</sup> century Kabbalists.*

*Daniel. C. Matt, in The Essential Kabbalah—The Heart of Jewish Mysticism<sup>4</sup> relates the importance of The Kabbalah. Informing us that “The Hebrew word Kabbalah means ‘receiving’ or ‘that which has been received’,”<sup>5</sup> in addition he tells us that The Kabbalah also contains ancient wisdom, like The Zohar. However, the Kabbalists believed that, as Mr. Matt says, “if one is truly receptive, wisdom appears spontaneously, unprecedented, taking you by surprise.”<sup>6</sup> He explains that the mystical teaching found in the Jewish writings of The Zohar and The Kabbalah reveal within the Hebrew text “new—ancient words.” For example a rabbinical tenet “The world that is coming” which is thought to be relating to a distant Messianic kingdom, becomes in The Kabbalah “The world that is constantly coming.” Sounding reminiscent of Jesus’ teachings, Matt explains this as meaning the Messianic kingdom long looked for is “constantly flowing, a timeless dimension of reality available right here and now, if one is receptive.”<sup>7</sup>*

*Another thing that emerged from the Kabalistic group concerned the Shekinah, or divine Immanence. This “Holy Spirit” becomes, according to Matt, “The feminine half of God.”<sup>8</sup> This he believes equalizes the traditional patriarchal structure found within the Bible and the Talmud.*

*I found Daniel Matt’s description of Kabalistic teachings very enlightening. He encapsulates the thought when he says; “The Kabbalah retains the traditional discipline of Torah and Mitsvot (the Commandments), but now the Mitsvot have cosmic impact.” Explaining the importance of this, he says the Kabbalists believed; “The secret of fulfilling the Mitsvot is the mending of all worlds and drawing forth the emanation from above.”<sup>9</sup>*

*Emulating Eastern thought, The Kabbalah teaches the “divine” world is intrinsically linked with the “material” world. As a result, humanity’s actions affect the Holy Spirit, “promoting or hindering” as Matt explains “the union of the Shekinah and her partner—the Holy one, blessed be He.”<sup>10</sup>*

*The fundamental message of The Kabbalah is that God reacts to humanity and, above all, that he needs us. Matt clarifies this as “Without human participation, God remains incomplete, unrealized. It is up to us to actualize the divine potential in the world.”<sup>11</sup>*

*Despite the Inquisition, the Kabbalists survived, where other mystics perished. Many believe this was mainly due to the way the order taught, because secrecy was the order of the day. As already stated, the teachings had for centuries been handed down orally from master to disciple. When the teachings were written down, they were still protected by recording the messages in cryptic forms. Messages often ended with, as Matt reports, “This is sufficient for one who is enlightened,” or “The enlightened one will understand,” or “I cannot expand on this, for thus have I been commanded.” Another interesting piece of information imparted by Daniel Matt is that the Kabbalists believed their “mystical teachings derived from the Garden of Eden.” He felt that this implied that The Kabbalah bears “our original nature: the unbounded awareness of Adam and Eve.”<sup>12</sup>*

*I have discussed Moses de Leon being the supposed author of The Zohar, but what of our other Spaniard, Abraham Abulafia? He is reported to have traveled to Italy, Sicily, Greece and Israel. Some scholars speculate that his travels may have exposed him to Sufism and Yoga. For me, Abulafia’s beliefs and teaching truly exhibited the Kabbalist’s piece of the jigsaw puzzle I was constructing. Matt explains that Abulafia united both the ideologies of the Sepher Yetsirah (a Jewish mystical scripture) and that of Maimonides’ concept of prophecy. Abulafia saw this as achieving inspiration through the ultimate goal of uniting the human intellect with the divine intellect. Apparently, Abulafia saw the human soul as linked to “the stream of cosmic life. Our awareness, though, is limited by sensory perceptions, our minds cluttered with sensible forms. The goal is ‘To untie the knots’ that bind the soul, to free the mind from definitions, to move from constriction to the boundless.”<sup>13</sup>*

*Evidently, Abulafia grew to believe that he represented some sort of Messiah. In the Summer of 1280 C.E., after trying to have an audience with Pope Nicholas III, he found himself being sentenced to burn to death at the stake. Fortunately for Abulafia, the Pope died prematurely, and consequently a month later he was set free.*

I mentioned earlier that I found it particularly interesting that Ibn Tumart was associated with Al-Ghazzali, because Al-Ghazzali was one of the most famous and respected Sufi teachers of Islam, which brings me back to the Middle East. Although the “Light” of Islam had dimmed in Spain, it was still present in the Middle East, because Sufism had arisen during the early Umayyad Dynasty. However, since its inception Sufism had experienced mixed fortunes.

## **SUFISM – RISE AND FALL**

I discussed Abu Yazid in the previous section as a famous Sufi, but he is not the most famous Sufi Islamic mystic. That designation goes to two other Muslims. The first suffered a horrible death, when he was executed as a heretic and the second was honored as a great Muslim teacher. Capturing this amazing paradox Mr. Martinson in *Islam - An Introduction for Christians* explains that the Sufis searched for a more esoteric interpretation of the Islamic scripture. With this, Sufism answered a need within the populace to “internalize the apparently external rules for living.”<sup>14</sup> Several Sufi teachers offered a new way to understand the Qur’an and as I said, some were received well, while others were persecuted as heretics. One such “heretic” was Al-Hallaj, Husayn Ibn Mansur, who was crucified in 922 C.E., in Baghdad. His death made him, according to Martinson, “A martyr for God’s love.”<sup>15</sup>

Al-Hallaj's childhood apparently had been amid the slave rebellions in Iraq. This had created a longing in him to find God. Mr. Martinson informs us that his search led him to understand that "The divine truth 'hides from discovery and is too holy to be seen with the eye'." Having said that Al-Hallaj later told us "I saw my lord with my heart's eye and said, 'Who are you'? He answered, 'You'." To which Al-Hallaj responded "Ana Al-Haqq—I am the truth!"<sup>16</sup>

Unsurprisingly, this was not received well by some Muslims, with many of them accusing Al-Hallaj of making himself God. The charge was concocted, according to Martinson, by making his statement "I am the true one" equate to "I am God."<sup>17</sup> However, what really sealed his fate was his call for change, as this threatened the status quo. Consequently he was considered too dangerous to the established institution and eventually executed.

More than a century later, the Sufi teacher Abu Hamid Muhammad Al-Ghazzali 1058-1111 C.E. would surface to champion Sufism. However, this Sufi teacher experienced a completely different reception to his teachings than Al-Hallaj had received. After the life of a scholar, Al-Ghazzali abandoned his comfortable existence for the severity of life as a nomadic Sufi and Dervish. Realizing that logic could only take him so far, he sought the deeper mystical aspects of God.

In his search, though, Al-Ghazzali found a different approach to mysticism than Al-Hallaj. Instead of immersing himself in God, through the love of God he understood that he must surrender his will and discover what God's will was for him.

Unlike the unfortunate Al-Hallaj, eventually the Muslim populace accepted Al-Ghazzali's philosophy, which resulted in him becoming known as one of the "greatest teachers" in Islam.

Today, Al-Ghazzali's "writings" continue to spiritually guide those Muslims seeking God. Extolling the Sufi teachers' ability to expand his mind, Martinson informs us that this together with "his tolerance toward Jews and Christians," has caused Al-Ghazzali's "influence" to make great inroads throughout the world.<sup>18</sup>

It seems that it depends on how the teachings are described, as to whether they are considered heretical or not. This is evinced by the eventual acceptance of Al-Ghazzali, which Mr. Zaehner's *Hindu and Muslim Mysticism* sums up for me when he relates that Al-Ghazzali was one of the most respected philosophers and theologians. He succeeded in forming a set doctrine to explain Sufism, which would affect the path that the Sufi movement would take.

Al-Ghazzali wrote several treatises and Zaehner says that some Muslims saw two of them as controversial. The two were *Kimiya-Ya Sa'Adat* and the short treatise *Mishkat Al-Anwar*. Evidently, his critics saw in them teachings contrary to the orthodox teachings because of the propositions he made. The propositions were "(1) That the formula 'There is no God but God' was a definition of the divine unity only fit for popular consumption, whereas the 'privileged,' the Khawass, preferred the formula 'There is no He but He,' (2) That light in its reality is God, (3) That the soul of man is a stranger in this world and originated in the world above."<sup>19</sup>

To vindicate himself, Al-Ghazzali wrote the *Fada' Il Al-Anam* in which he defends the above propositions. A consummate pragmatist, Al-Ghazzali was under no illusions to the reception he would receive. Concerning this, Zaehner relates Al-Ghazzali wrote;

“Nowadays—If anyone (ventures to) speak the truth, the very ramparts will ascend in hostility in opposition to them.”<sup>20</sup>

Al-Ghazzali was then a Sufi Mystic who, where others had failed, succeeded in having Sufi Mysticism accepted into mainstream Islam. In reading Mr. Zaehner’s book, *Hindu and Muslim Mysticism* I not only saw Hindu and Buddhist tendencies, but also Gnosticism. I first learned of Al-Ghazzali in reading the Qur’an and so before I leave Al-Ghazzali, I would like to quote from the appendix in the Qur’an that introduced me to this great teacher.

To me, Al-Ghazzali’s doctrine on light and darkness paralleled the Valentinians doctrine of the tripartition of mankind so closely that I wondered if the great teacher had been exposed to Valentinian Gnosticism. Al-Ghazzali wrote:

“What is the meaning of the prophet’s saying that ‘God has seventy thousand veils of light and darkness’? There are three classes of men who are veiled from the ineffably glorious light of God: (1) Those veiled by pure darkness; (2) Those veiled by mixed light and darkness; and (3) Those veiled by pure light. In each class there are numerous sub-divisions. (When we take account of all these, we may well speak of 70,000).”<sup>21</sup>

Earlier I said I was surprised to learn that Islamic mysticism, of which Sufism derives, dates back to Muhammad and that the presence of a mystical side of Islam, speaking of God’s Love demonstrated that Sophia’s consciousness was present in the region during the 8<sup>th</sup> and 9<sup>th</sup> centuries. It is important to state that whenever Sophia was present in the Earth, her masculine counterpart Melchizedek was always also present.

The main result of the presence of their consciousness in the region was that the philosophies of Neo-Platonism, Gnosticism and Hermeticism were united in the Islamic philosophy of Sufism. Sufism was founded in, Basra, Iraq, which is also where the Mandeans of the Gnostic John the Baptist settled. Is it possible that the Mandeans influenced the Sufi philosophy? Leaving that question aside for now, I want to investigate another Islamic sect.

## DRUZE

Considering, the world’s concept of Islam through the Taliban and Al-Qeada as a male dominated and violent movement, I was pleased to discover that Sufism was not the only Islamic sect to embrace other philosophies. Another sect of Islam that reflected the “Light” is the Druze. The Druze, according to their entry on Wikipedia: “...began as an offshoot of the Ismaili sect of Islam, but is unique in its incorporation of Gnostic, neo-platonic and other philosophies.”

Evidently, the Druze sect defines itself theologically as “an Islamic Unist, reformatory sect”. Druze adherents refer to themselves as “*Ahl al-Tawid*”, which translates as “People of Monotheism”. Their entry on Wikipedia states that the Druze sect resides primarily in Syria and Lebanon, with smaller communities in Israel and Jordan...”

I first learned of the Druze through Peter Partner’s book *The Knights Templar and their Myth...a rational, terrifying picture of the barbaric times when popes were cruel and kings killed with impunity.*<sup>22</sup> In his introduction he says that some authors transformed the Templars from “...unlearned and fanatical soldier monks to that of enlightened and wise knightly seers, who had used their sojourn in the East to uncover its profoundest secrets...In this version of the story the Ismaili sect of Assassins ceased to be the murderous enemies of

The Christians which crusading sources made them out to be, and became the secret philosopher guides who instructed the Templars in the precept of their House of Wisdom.”<sup>23</sup>

I had never heard of the Ismaili sect, so I looked them up on the web. It was then I learned they were connected to the Druze. Surprisingly, in the history of the Druze, their spiritual leader Hamza ibn ali was known as the founder of Ismailism. An entry on Wikipedia says of the Druze:

In the 11th century CE, Druze religious thought further developed through the Ismaili sect, a sub group of Shia Islam. The religion did not attempt to change mainstream Islam but to create a whole new religious body influenced by Greek philosophy and Gnosticism, including a form of reincarnation, where Druze reincarnate as future descendents. They keep their theology secretive, although it is known that they believe in one God and seven prophets – Adam, Noah, Abraham, Moses, Jesus, Muhammad, and Muhammad bin Ismail Nashtakin ad-Darazi. They revere Jethro and make an annual pilgrimage to his tomb at the Horns of Hittin.

In seeing the name Jethro, the father in law of Moses as revered by the Druze, I saw a deeper relevance to the sect. I discussed in LCD how I learned from the *Book of Jasher* that Jethro was greatly involved in the giving of the Ten Commandments to the Israelites. I wondered if the Druze or Ismailis knew of the *Book of Jasher*.

I also found an in depth and very interesting article on the Druze, on the web site Newsfinder by Jim Down [http://www.newsfinder.org/site/more/the\\_druze\\_of\\_lebanon/](http://www.newsfinder.org/site/more/the_druze_of_lebanon/) The article suggested to me that the Druze were very strong contenders as the recipients of Melchizedek and Sophia’s teaching. Below are excerpts from the article that best encapsulate the religion. As space does not allow for the entire article, I relate the most relevant excerpts to the thesis. However, I recommend that you read the entire article for yourselves. Please note in this article Hamza is spelt Hamzah:

The Druze religion has elements of many ancient religious – Neo-Platonism, Gnosticism, Zoroastrianism and Hinduism, besides Jewish and Christian mysticism. It was recognized by the teachings of Hamzah and his successors. Druze missionaries were active for a short while in Syria, Persia and even India.

Hamzah taught ...God is beyond comprehension, transcending language and thought, indefinable. This concept of an unknowable, transcendent and remote God (common to most Shi’a and Sufi groups), is coupled with the belief that this ultimate God, in order to bring himself nearer to human understanding, has appeared in a number of manifestations and revelations...

The Druze separated themselves from other religions, but they participate in the veneration of certain saints and prophets whose tombs are places of pilgrimage to other faiths.

The Druze community is divided into two classes: The ‘Uqqal (knowers, sages), and the Juhul (ignorant ones). The ‘Uqqal, who constitute some 20% of the community, are those who have been initiated into the doctrine and practice of the Druze religion. They have studied the Druze scriptures and the writings of Druze sages over the centuries...

In each district one of the Sheikhs, usually a member of a leading family, is chosen as the Ra’is (head), the supreme religious authority.

All ‘Uqqal must behave with decorum, lead a morally blameless life, be peace makers, abstain from stimulants, lying, stealing and revenge... Only the ‘Uqqal are allowed to read the Druze secret books and participate in the secret rituals.

The Juhul, the uninitiated majority of the community, are expected to lead humble and honest lives, loyal and obedient to their spiritual leaders. Any Druze can try to become ‘Uqqal. The majority who don’t succeed can comfort themselves with the hope that they will achieve higher rank in a future rebirth...

Women hold a relatively respected position in Druze society. Women may become ‘Uqqals and be initiated into the mysteries of their religion. Monogamy is the rule, and marriage is permitted only

within the community. Divorce is permitted but difficult. Wives have the same rights as their husbands where divorce is concerned and divorce is relatively rare in Druze society...

Having spent nine years in Saudi Arabia, where women are considered as chattel with very little rights, it was surprising and pleasing to find that Saudi isn't indicative of the Islamic faith. As stated, I first heard of the Druze in reading Peter Partner's book *The Knights Templar and their Myth*: however, before we investigate the Knights Templar, I want to return to the activities of the Roman Empire and examine the developments and influences in Europe after 900 C.E.

## THE "SHADOW'S" HOLY ROMAN EMPIRE

It is funny how accepted history can influence how we evaluate a certain period. The "Dark Ages" are generally considered to have started after the Fall of Rome in 476 C.E. After Rome fell, the empire gradually lost its provinces in Europe. The void left in Britain by the retreating Romans was filled by the Germanic tribes, known as Anglo-Saxons. Evidently, although the Anglo-Saxons were "pagans", worshiping the Norse gods, they adopted Christianity in the 7<sup>th</sup> and 8<sup>th</sup> centuries.

Interestingly, the Christian religion was introduced to Britain by "Irish monks". This was how the Cistercians came to use the knowledge of the Earth Stars in the building of abbeys, churches, and cathedrals in Britain. Unfortunately, before the Cistercians could create their magnificent buildings, Anglo-Saxon Britain would fall to the Normans in 1066. At this time the "Light" withdrew from Britain, however, it had made its mark, so to speak in bringing the knowledge of the Earth Stars to Britain, which would be incorporated in the building of the churches, abbeys, and cathedrals in the following centuries.

Meanwhile, back in Rome, a decade before Britain fell to the Normans, an event was orchestrated by the "Shadow" that created great conflict in the Christian Church. This "event" was the split between the Eastern Orthodox Church and the Roman Catholic Church. I wrote of the "event" under the sub-heading "*Final Split*" in *Byzantium, Mariolatry, and the Rise of Islam* in LCD:

*"Some historians record the schism between Rome and Constantinople in 1054 C.E. as politically driven. Nevertheless, I think it is more a case of an irresistible force meeting an immovable object. There were various rulers who, like their predecessors, the Roman emperors, influenced the church during this time. In spite of this, the main cause of the split was the centuries of antagonism between the two churches. During the fifth century, the church, as already stated, divided the Christian world into five dioceses controlled by five Patriarchs. With the spread of Islam throughout the Fertile Crescent, these five were gradually reduced to two, Constantinople and Rome. Both of the patriarchs shared equal billing (so to speak) with each other, neither having supremacy over the other. That would begin to change with the election of Nicholas I in 858 C.E., to the position of Pope in Rome. Because Nicholas believed Christ conferred the "keys of the kingdom" on Saint Peter, and that Peter had been the first Roman Pope, then the patriarch of Rome should be the supreme spiritual leader. This was the beginning of the reform party that would lead to the final separation of the eastern and western churches.*

*"The final nail in the coffin of the unified church came when Pope Leo IX (irresistible force) and the Patriarch of Constantinople, Michael Cerularius (immovable*



*object) excommunicated each other in 1054 C.E. Although there had been other mutual excommunications, reconciliation had always been achieved. This would not be the case here. Centuries of arguments over doctrine cemented the rift between East and West, which to this day has never been bridged. The split resulted in the eventual forming of the Greek and Russian Orthodox Churches, with the two religions, although of the same faith, celebrating Easter at different times.”*

Let us take a moment and consider the separation of the eastern and western churches from a consciousness and energetic perspective. The Pillar that “Anything that creates fear, hatred and or division is Never of Divine origin” told me that this event was orchestrated by the “Shadow.” The split would have even more repercussions in the following years, because the entire Western Church was about to be mobilized to fight the “Mohammedans”. At the time of the “split” the world was supposedly emerging from the “Dark Ages”, but from a consciousness and energetic perspective, it would be the three centuries following the end of the “Dark Ages” that would be the most profitable time for the “Shadow.” I say “profitable”, because the “Shadow” thrives on the lower emotions and from 1000 C.E. to 1300 C.E. the entire Middle East was immersed in the lower emotions. So my question was, “is it accurate to refer to the 6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup> centuries as the “Dark Ages?”

To be fair, most scholars’ no longer refer to this period in history by the term “Dark Ages, but nonetheless, it is still considered not to be an enlightened time. However, as I said, from the Spiritual Evolution viewpoint the “Dark Ages” or a period when the “Light’s” influence is at its lowest, occurred in the 9<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup> centuries. In my opinion this was probably the “darkest” time in the history of the world. I realize that I need to clarify such a strong statement, but remember this thesis is tracking the influence of the “Light” and “Shadow” through history. Technically, this very “dark” period originated from the previous “upstepping’s” time, but I have chosen to discuss it in this “upstepping”, because its affects were most evident at this time. The event orchestrated by the “Shadow” that led to the “darkest” period energetically was the creation of the Holy Roman Empire, which was ruled by a Holy Roman Emperor Charlemagne the Great.

When Charlemagne was crowned by the pope as the first Holy Roman Emperor in 800 C.E., the “Shadow” consolidated “his” power by infusing the vast Holy Roman Empire, with “his” energy and frequency. To understand how this was achieved I need to remind you that the “Vatican” was infused with “negative” energy because of its association with the thousands of deaths in Caligua’s circus. The entries for the Holy Roman Emperor and Empire on Wikipedia may help to shed a little more light:

The Holy Roman Empire's origins can be traced back to the Carolingian Empire of Charlemagne. Holy Roman Emperors were crowned by the Popes up until the 16th century, and the last Emperor, Francis II, abdicated in 1806 during the Napoleonic Wars that saw the Empire's final dissolution... The title of Emperor (Imperator) carried with it an important role as protector of the Catholic Church, and women were ineligible to be crowned. As the papacy's power grew during the Middle Ages, Popes and emperors came into conflict over church administration... Successions to the kingship were controlled by a variety of complicated factors. Elections meant the kingship of Germany was only partially hereditary, unlike the kingship of France, although sovereignty frequently remained in a dynasty until there were no more male successors...The Electoral council was set at seven princes (three archbishops and four secular princes) by the Golden Bull of 1356...

After 1438, the Kings remained in the house of Habsburg and Habsburg-Lorraine, with the brief exception of one Wittelsbach, Charles VII. In 1508, and permanently after 1556, the King no longer traveled to Rome for the crowning by the Pope.

The Emperor was crowned in a special ceremony, traditionally performed by the Pope in Rome, using the Imperial Regalia. Without that coronation, no king, despite exercising all powers, could call himself Emperor...

The “Imperial Regalia” that the emperors were crowned with consisted of several items, including the jeweled “Imperial Crown” and the “Imperial Sword”. Even so, it is the “regalia” known as the “Holy Lance”, which carried the most power from an energetic point of view. This is because; it was believed to be the Spear of Destiny, which the centurion Longinus used to pierce Jesus’ side at the crucifixion. There is considerable doubt as to whether Charlemagne, or any Holy Roman Emperor ever received the actual “Holy Lance”, but it does not matter if it was the genuine article or not. I know that sounds ridiculous, “how could a fake “spear” carry any power?” The answer is again in the power of consciousness. All it took to infuse the “spear” with power was for the holder to be presented with it in a ceremony of power and for the holder to believe it was the actual spear. Because the Holy Roman Emperor was crowned in Rome, any ceremony has the potential to tap into the energy of the area, and remember the “energy” of Rome at the time of Charlemagne’s coronation was entirely of the “Shadow”.

The crowning of Charlemagne as the first Holy Roman Emperor would have repercussions that would last for more than a thousand years. This is because it enabled the “Shadow” to fully manifest in the Physical Plane, by not only influencing, but at times “incarnating” in a family/dynasty that consolidated “his” power throughout Europe. Nonetheless, that “family/dynasty” did not appear as a force in the Holy Roman Empire until the next “upstepping”. In this “upstepping” I want to address how the “Shadow” first consolidated “his” power through the instigation of the position of Holy Roman Emperor.

Having said that the family/dynasty that the “Shadow” used to take physical form were not a Frankish (French) or Italian family, they were German. The mention of German kings reminded me that Frederick Barbarossa, a German king fought in the Crusades. Nonetheless, before, Frederick was crowned in 1155; there were twenty other emperors that ruled as Holy Roman Emperors after Charlemagne. Eighteen of the twenty’s actions do not concern us in this thesis, but two of them are worth considering as their actions clearly demonstrate the influence of the “Shadow”.

The first Holy Roman Emperor that I am concerned with was from the Ottonian (Saxon) Dynasty. The Ottonian Dynasty was from a branch of the Carolingian Dynasty, in the Duchy of Saxony, in Northern Germany. The first was Otto (I) also known as the Great who ruled from 962 to 973, however, it was the last member of the Ottonian (Saxon) Dynasty that portrays the “Shadow’s” agenda. He was Henry (II), who had the epithet “the Saint.” Henry (II) was the fourteenth Holy Roman Emperor since Charlemagne. He was crowned emperor in 1014 and ruled until 1024. Henry II’s claim to fame was that he was the only German king to be canonized, hence the title “Saint.”

## HENRY (II) OF GERMANY

I find it curious that Emperor Henry (II) was declared a saint, because he was responsible for doctrines that furthered the “Shadow’s” agenda. Let me explain. According to his entry on Wikipedia:

Henry's most significant contributions as emperor came in the realm of church-state relations and ecclesiastic administration within the Empire...He strongly enforced clerical celibacy in order that the public land and offices he granted the church would not be passed on to heirs. This ensured that the bishops remained loyal to him, from whom they received their power...

Henry and his wife, Cunigunde of Luxemburg, had no children, reportedly because they had taken a mutual vow of chastity.

Previously, I related that celibacy should only be practiced by those individuals that are fully prepared and ready. Moreover, forced celibacy has led to gross abuse by Catholic priests of children in their charge. As these abuses generate the lowest emotions of fear, rage, and hatred from the victims, we know that the instigation of this doctrine was inspired by the “Shadow.” Henry II’s motive for instigating celibacy was to prevent “public land and offices he granted the church” being “passed on to heirs”. He also wanted to “ensure” that his “bishops remained loyal to him, from whom they received their power...” Anyone of the above references shows the influence of the “Shadow” and demonstrates that despite Henry (II) being canonized, he was not influenced by the “Light”.

The other Holy Roman Emperor that demonstrated the “Shadow’s” agenda was the eighteenth emperor to come to the throne after Charlemagne. This emperor was a member of the Salian (Frankish) Dynasty, which was founded by Conrad (II) whose father was related to Otto (I) by marriage. However, it is not Conrad (II) 1027-1039, but his great grandson Henry (V), that was crowned emperor in 1111 that demonstrates the influence of the “Shadow”. Before I get to Henry (V) I want to review his father Henry IV’s reign, because it involved a serious dispute with the Church, which led to the king being forced to abdicate the throne in 1105.

There were twenty-eight years between the death of Henry (III) and the coronation of his son and heir Henry (IV). This was because Henry (IV) was only six years of age when his father died, but when he came of age he was not crowned immediately. The reason for the delay involves the Investiture Controversy within the Catholic Church.

According to the entry on Wikipedia: “The Investiture Controversy or Investiture Contest was an 11<sup>th</sup> century dispute between Henry (IV), Holy Roman Emperor and Pope Gregory (VII) over who would control appointments of church officials (investiture)...” It seems the “Investiture Controversy” heralds back to the way the popes were elected. Earlier I related that Pope Symmachus in 502 had decreed that only the church hierarchy would elect a pope. Evidently, his decree didn’t stick because the “Investiture Controversy” concerned who appointed church officials. I repeat excerpts from the entry on Wikipedia for the “controversy” below:

After the decline of the Roman Empire...the appointment of church officials...was in practice performed by secular authorities. Since a substantial amount of wealth and land was usually associated with the office of bishop or abbot, the sale of Church offices (a practice known as simony) was an important source of income for secular leaders. Since bishops and abbots were

themselves usually part of the secular governments...it was beneficial for a secular ruler to appoint (or sell the office to) someone who would be loyal. In addition, the Holy Roman Emperor had the special ability to appoint the pope, and the pope in turn would appoint and crown the next Emperor...

The crisis began when a group within the church, members of the Gregorian Reform, decided to address the sin of simony by restoring the power of investiture to the Church. The Gregorian reformers knew this would not be possible so long as the emperor maintained the ability to appoint the pope, so their first step was to liberate the papacy from the control of the emperor. An opportunity came in 1056 when Henry IV became German king at six years of age. The reformers seized the opportunity to free the papacy while he was still a child and could not react. In 1059 a church council in Rome declared secular leaders would play no part in the selection of popes and created the College of Cardinals as a body of electors made up entirely of church officials. To this day the College of Cardinals selects the pope...

It seems that the papacy was not just content to stop with reclaiming the power to elect the pope, it wanted to claim sole divine right. According to the entry "In 1075 Pope Gregory (VII) asserted ...that as the Roman church was founded by God alone; that the papal power...was the sole universal power..." At the time, only the ruler was known to have the Divine right of kings, which included "...the divinely-appointed monarch's right to invest a prelate with the symbols of power, both secular and spiritual." The emperor who was now of age responded to Gregory's declaration by letter, in which he "rescinded his imperial support of Gregory as pope" and calling "for the election of a new pope..."

Unfortunately for Henry (IV), his bravado did not disturb Gregory (VII), as the pope moved to excommunicate Henry and remove him as a German king. Gregory's actions were supported by the German Aristocracy and because of their support the emperor was forced to seek forgiveness from the pope. After Henry performed the appropriate penance by wearing a hair shirt, Pope Gregory granted Henry forgiveness. However, the German aristocrats were not as forgiving as they were already engaged in a rebellion with Henry. This rebellion was known as the Great Saxon Revolt. Subsequently, the aristocracy elected Rudolf von Rheinfeld as their new king. Seeing this as a betrayal by Gregory (VII), Henry (IV) responded to the election of Rudolph by appointing a new pope. The entry explains:

Henry IV then proclaimed Antipope Clement III to be pope. In 1081 Henry IV captured and killed Rudolf, and in the same year he invaded Rome with the intent of forcibly removing Gregory VII and installing a friendlier pope. Gregory VII called on his allies the Normans in southern Italy, and they rescued him from the Germans in 1085. The Normans sacked Rome in the process, and when the citizens of Rome rose up against Gregory he was forced to flee south with the Normans. He died there soon after.

If I may be permitted to digress for a moment, the mention of the Normans reminded me that the Norman king William the Conqueror had "conquered" Britain in 1066. I was interested to learn that there was a similar "Investiture Controversy" in Britain in 1103.

## **THE NORMANS**

The British "Investiture Controversy" is included in the Wikipedia's entry, which relates that William the Conqueror had "...accepted a papal banner and the distant blessing of Pope Alexander (II) upon his invasion..." However, he did not accept the pope's "invitation" to "pay homage" for his success and his "fief" (a piece of land formerly granted by a feudal lord to somebody in return for service) in Rome "under the general provisions of

the ‘Donation of Constantine’...” Note according to an entry on Wikipedia, the “Donation of Constantine” is “a forged Roman imperial decree in which the emperor Constantine (I) transfers authority over Rome and the western part of the Roman Empire to the pope.”

During the reign of Henry (I) of England, the son of William the Conqueror, who had succeeded his brother William (II) in 1100, the “Investiture Controversy” intensified. Relations between Rome and Britain were further strained after Pope Paschal (II) escalated the “controversy” his predecessor Pope Gregory (VII) had initiated, by excommunicating Henry’s chief advisor, who was a Norman count.

Meanwhile on the continent, Henry (IV) of Germany was succeeded by his son Henry (V) as the last Holy Roman Emperor of the Salian (Frankish) Dynasty. Unlike his father, Henry (V) appeared more tolerant of the papacy. However, this appears to have been a ploy to gain the throne of the Holy Roman Empire. While his father Henry (IV) was alive, he supported the papacy, which in turn supported him against his father.

Historians note that Henry V’s motives were far from altruistic. Evidently, the “Papal Party”, held the hope that as they had supported Henry (V) in his struggle with his father, the son would reciprocate by supporting the papal decrees, which were “renewed by Paschal (II) at the synod of Guastalla in 1106.” However, the king showed his true colors when he “continued to invest the bishops.” Henry (V) expressed a wish for the pope to settle the question of investiture once and for all in a council. To cut a very long story short, the issue remained unresolved until things came to head in 1110 when Pope Paschal (II) “renewed his decrees”, and Henry (V) reciprocated with the invasion of Italy. To rub salt in the wound Henry (V) resorted to blackmail. The entry on Wikipedia for Henry (V) reports:

The strength of his forces helped him to secure general recognition in Lombardy, and at Sutri he concluded an arrangement with Paschal by which he renounced the rite of investiture in return for a promise of coronation, and the restoration to the Empire of all Christendom, which had been in the hands of the German state and church since the time of Charlemagne... Having entered Rome and sworn the usual oaths, the king presented himself at St Peter's Basilica on 12 February 1111 for his coronation and the ratification of the treaty. The words commanding the clergy to restore the fiefs of the crown to Henry were read amid a tumult of indignation, whereupon the pope refused to crown the king, who in return declined to hand over his renunciation of the right of investiture. Paschal, along with sixteen cardinals, was seized by Henry's soldiers...

As Henry (V) held Pope Paschal (II) hostage, he was able to get the pope to agree to grant him the “king’s right of investiture”, with a pledge to crown him Holy Roman Emperor. It is after Henry’s coronation on April 13 of 1111 that we see Henry being influenced by the “Shadow” to spread “his” agenda to Britain. The “Shadow” achieved this by influencing the emperor Henry (V) to marry Matilda, the daughter of Henry (I) the King of England. This strengthened the link between the papacy or the Holy Roman Empire and England and therefore the “Shadow’s” influence in England.

However, the German emperor’s troubles were far from over, because his subjects in Cologne rose up against their king with the help of the Saxons and other factions. After being defeated in an important battle, he learned of yet more problems in Rome. This was that although he had “extorted” a submission from Pope Paschal (II) over the “investiture Controversy”, when Henry left Rome, a council was called to nullify Pope Paschal’s capitulation. The entry on Wikipedia explains:

After the departure of Henry from Rome in 1111 a council had declared the privilege of lay investiture, which had been extorted from Paschal, to be invalid. Guido, Archbishop of Vienne

excommunicated the emperor, calling upon the pope to ratify this sentence. Paschal, however, refused to take so extreme a step; and the quarrel entered upon a new stage in 1115 when Matilda of Tuscany, died leaving her vast estates to the papacy. Crossing the Alps in 1116, Henry won the support of town and noble by granting privileges to the one and giving presents to the other...By this time Paschal had withdrawn his consent to lay investiture and the excommunication had been published in Rome; but the pope was compelled to flee from the city. Some of the cardinals withstood the emperor, but by means of bribes he broke down the opposition, and was crowned a second time by Burdinas, Archbishop of Braga.

Meanwhile the defeat ...had given heart to Henry's enemies; many of his supporters, especially among the bishops, fell away; the excommunication was published at Cologne, and the pope, with the assistance of the Normans, began to make war. In January 1118, Paschal died and was succeeded by Gelasius II.

The election of a new pope did not deter Emperor Henry (V), as he planned to capture the new pope to sign a treaty in the emperor's favor. However, hearing of the approach of the emperor, Gelasius (II) left the city, and managed to elude Henry's forces. Unable to force the legitimate pope into submission, the emperor merely appointed another pope. Historians refer to this appointment as the Antipope Gregory (VIII). As for the "Investiture Controversy" that was resolved in two separate councils, the Concordats of London and Worms. The first, the Concordat of London was held in 1107 where a compromise was suggested in a distinction between the "secular and ecclesiastical powers of the prelates."

Employing the distinction, Henry gave up his right to invest his bishops and abbots and reserved the custom of requiring them to come and do homage for the "temporalities" (the landed properties tied to the episcopate), directly from his hand...

Henry recognized the dangers of depending on monastic scholars to staff his chancery and turned increasingly to secular scholars (who naturally held minor orders) and rewarded these men of his own making with bishoprics and abbeys. Henry expanded the system of scutage to reduce the monarchy's dependence on knights supplied from church lands. The conclusion of the brief English investiture controversy was to strengthen the secular power of the king.

The increased "secular power of the king", was a spectacular victory for the "Shadow", because the increase in power resulted in gross abuses of the throne of England. However, the "Light" succeeded in mitigating the "abuses" through the signing of the Magna Carta in 1215. As this event happened between the 4<sup>th</sup> and 5<sup>th</sup> Crusade, I will discuss it a little later. Seven years after the Concordat of London was signed, a council in Worms, Germany held a similar council, which was called not surprisingly the Concordat of Worms.

On the Continent, after 50 years of fighting, a similar compromise (but with quite different long-term results) was reached in 1122, signed on September 23 and known as the Concordat of Worms. It was agreed that investiture would be eliminated, while room would be provided for secular leaders to have unofficial but significant influence in the appointment process.

Before the monarchy was embroiled in the dispute with the Church, it declined in power and broke apart. Localized rights of lordship over peasants grew, increasing serfdom and resulting in fewer rights for the population. Local taxes and levies increased while royal coffers declined. Rights of justice became localized and courts did not have to answer to royal authority. In the long term the decline of imperial power would divide Germany until the 19th century.

As for the papacy, it gained strength. During the controversy, both sides had tried to marshal public opinion; as a result, lay people became engaged in religious affairs and lay piety increased, setting the stage for the Crusades and the great religious vitality of the 12th century.

The dispute did not end with the Concordat of Worms. There would be future disputes between popes and Holy Roman Emperors, until northern Italy was lost to the Empire entirely. The Church would turn the weapon of Crusade against the Holy Roman Empire under Frederick II.

I was interested to hear that even before the “controversy” with the church, the “monarchy” in the Holy Roman Empire had begun to “decline in power and break apart” and the “papacy...gained strength.” This would be how the “Shadow” was able to really consolidate “his” power by strengthening the role of the pope. Consequently, when the Byzantine Emperor Alexis requested help in repelling the attack on his empire by the Seljuk Turks, the “Shadow” was able to move Pope Urban (II) to mobilize the Christian armies to defend the Byzantines. On the face of it, going to the defense of a fellow Christian does not seem to promote the “Shadow’s” agenda, but it did. This was because Pope Urban (II) decreed that anyone who fought in the Crusade would “immediately receive remission of all of their sins.” This made the motivation of many crusaders selfish, which corrupted the energy and turned a “rescue mission” into a bloodfest of violence, and cruelty. This in turn, generated a torrent of fear, grief and hatred.

There is little argument that the Crusades were the bloodiest period in the Christian Church. At this time, “Christian soldiers” took up arms to recapture the Holy site of Jerusalem and spread Christianity to the Muslim “heathens.” I will not dwell on this very “dark” era; suffice to say that for one hundred and seventy-seven years various Christian kings would launch as many as nine “Crusades” into the Middle East.

With the cruelty unleashed on the world at this time, one would assume that the “Light” was completely absent, but although Sophia was compelled to leave the Earth Plane, through the outbreak of violence. As Melchizedek was of the active/masculine consciousness, he remained in the world inspiring individuals to reveal the “Light”. At this time, Melchizedek focused on an obscure band of nine knights, which were formed after the first Crusade.

Interestingly, as far as historians are concerned the first Crusade was the only really successful “Crusade.” During this “Crusade” Jerusalem was recaptured and the temple mount (the site where the Temple of Solomon had stood) was occupied by nine Christian knights. These nine knights were known as the Poor Fellow-Soldiers of Christ and of the Temple of Solomon, which thankfully became shortened to the Knights Templar. It is to these famous Knights of the Crusades that I now turn. The Templars were known as warrior or soldier monks in that they were associated with the religious order of Cistercians.

## **THE CISTERCIANS**

I related earlier that the Irish monks, as instruments of the “Light” incorporated the ancient use of Energy Earth Stars into their buildings and that this knowledge was passed onto the order of Cistercians. The Cistercians built some of the most magnificent cathedrals in Britain. However that is not the main reason the Cistercians were instruments of the “Light.” The main reason is through a Cistercian monk Bernard of Clairvaux’s connection and support of the Knights Templar. But first let us take a brief look at the hi-lights of the Cistercian order.

The Cistercian’s grew out of the Benedictine order when according to an entry for the Cistercians on Wikipedia: “In 1098, a Benedictine abbot, Robert of Molesme, left his monastery in Burgundy with around twenty supporters, who felt that the Cluniac communities had abandoned the rigors and simplicity of St Benedict's Rule...” Although the

Cistercian Order was well established, it did not become an important Catholic order until after Bernard of Clairvaux joined the order in 1113. Saint Bernard has come to be known as the founder of the Cistercian Order, which in fact it is more accurate to say that he was a reformer of the order. I was interested to learn of Bernard's association with the Irish Saint Malachy. His entry on Wikipedia relates:

In the spring of 1140, Saint Malachy, Archbishop of Armagh, visited Clairvaux, becoming a personal friend of St Bernard and an admirer of the Cistercian rule. He left four of his companions to be trained as Cistercians, and returned to Ireland to introduce Cistercianism there...

St Bernard had established the unique position as mentor of popes and kings, and in 1145, King Louis VII's brother, Henry of France, entered Clairvaux. That same year, Bernard saw one of his monks ascend the papal chair as Pope Eugene III...

By 1152, there were 54 Cistercian monasteries in England, some few of which had been founded directly from the Continent. Overall, there were 333 Cistercian abbeys in Europe – so many that a halt was put to this expansion. Nearly half of these houses had been founded, directly or indirectly, from Clairvaux, so great was St Bernard's influence and prestige. He has come almost to be regarded as the founder of the Cistercians, who have often been called Bernardines. Bernard died in 1153, one month after his pupil Eugene III

Saint Bernard of Clairvaux endorsed the Knights Templar in 1129 C.E. With the endorsement of the Church the Templars grew in stature. Although there is still controversy as to their role in the Crusades, with some historians denouncing them as cruel barbarians, while others cite their support and charitable work for their communities, I am sure that their original role was to further the “Light's” agenda. I reached this conclusion following our visit to France.

## **KNIGHTS TEMPLAR**

In 2002, Craig and I visited the awe-inspiring Notre Dame cathedral in Paris with our friend David. We were all struck by the energy of the cathedral. Learning that the Cistercians incorporated the use of Energy Stars, by building their buildings over these “stars” caused our experience of the energy in Notre Dame to make sense. Nevertheless, at the time of our trip, we were most interested in the Knights Templars. After our return, we delved a little deeper into the Knights Templar Order. Subsequently we wrote in *The True Philosophers' Stone*: that we were:

*“...surprised to learn later that the Knights Templar oversaw the building of the Gothic cathedrals of Europe, of which Notre Dame in Paris is a perfect example...The designation Knights Templar first appears when nine Knights spent nine years in Jerusalem, living over the site of the temple of Solomon...Their official function in Jerusalem was to protect pilgrims to the Holy Lands. Only, legends abound that their real purpose was to locate The Ark of the Covenant. Elizabeth van Buren points out in Refuge to the Apocalypse: that it was Saint Bernard who “invented the name Notre Dame.” Hence it was his order, the Knights Templar who oversaw the construction of the Gothic cathedrals, which were dedicated to Notre Dame, “Our Lady.” Interestingly, the majority of the cathedrals were built during four hundred years between the tenth and the thirteenth centuries.”*

I knew that the Knights Templar was key to the Melchizedek and Sophia energy returning to the West. However, what I did not learn until much later was the “Order's”



connection to the mysterious “Orders of the Quest”. Earlier, I mentioned that the line of Melchizedek on Globe C became the “Order of Melchizedek” in Globe D and that St. Paul was the first member. The “Order of Melchizedek” is extensively covered in Manly P. Hall’s *Orders of the Quest*, which I briefly quoted from earlier. Mr. Hall so eloquently describes the purpose of the members that I will let his words speak for themselves:

“There is an incontrovertible mass of evidence indicating the existence of initiated philosophers possessing a superior knowledge of divine and natural laws. There is also sufficient proof that these initiates were the agents of a World Fraternity of Brotherhood of Adepts that existed from the most remote time. This overfraternity has been called the Philosophic Empire, the Great School, the College of the Holy Spirit, and the Invisible Government of the World.

References to this sovereign body of ‘the ancient ones of the earth’ occur in the sacred writings, the philosophical literature, and the mystical traditions of all races and nations of mankind...During enlightened ages, they have appeared as venerated teachers, social reformers, seers, and prophets. In benighted times, their leadership has taken on various appearances, but its substance is unchanging and unchangeable. We have distinguished three important divisions in the European descent of the Mysteries: first, the Orders of the Quest; second the Orders of the Great Work, and third, the Orders of Universal Reformation...These initiates neither required nor desired the aggrandizement of their persons.”<sup>24</sup>

It is during the third “upstepping” on Globe D that the “Order of Melchizedek” resurfaces in the form of the Knights Templar, which as I said was connected to the mystical Islamic sect of the Druze. But how can we be sure in the identification of the Knights Templar as representatives of the Orders of the Quest? The key to the answer is in their connection with the Cathars or Albigensians of Southern France, who were known as the “Perfect Ones.”

## TEMPLAR SYMBOLS

Even when circumstances seem to destroy the thread of The Mysteries or force it underground, it will resurface again at the right time. That time was during the “Crusades” in the form of the Knights Templar and the Cathars or Albigensians of Southern France. I asked above how we could be sure that the Templars were representatives of the Orders of the Quest. One of the means to ascertain the answer can be found in examining their symbols and comparing the Templars symbols with other sects of The Mysteries.

Peter Partner perfectly describes the connection to symbols and identification of the order with The Mysteries. In his book *The Knights Templar and their Myth* Mr. Partner believes that the symbols of different sects often reemerge later under a different name. He explains “Symbols can root themselves in a culture and remain fixed there for very long periods of time; they can also migrate and transform themselves in a Protean manner, and travel under long tunnels of history to emerge in a changed form in quite different regions of time and space.”<sup>25</sup>

To be honest I did not know what the word Protean meant, so I looked it up. The dictionary describes protean as “readily taking on varied shapes, forms or meanings.” Although as the title indicates, Mr. Partner is referring to the Knights Templars, I feel this can be applied in tracing any and all the Archetypes through their teaching.

When I first investigated the Knights Templar and the Crusades, I discovered that the Druze also fought in the Crusades. Initially I wondered if any of the Templars had interacted with the Druze other than at the end of a sword. As stated above, it was reading Peter

Partner's *The Knights Templar and their Myth* that revealed the Templars connection to the Druze. Mr. Partner had related one of the accusations made against the Knights Templars was of learning from "philosopher guides."<sup>26</sup> When I read this I wondered if these guides could have been Druze.

Confirming my suspicion that the Druze or (Druse) were the "philosopher guides" that taught the Templars, Peter Partner cites Gérard de Nerval, a writer of the nineteenth century as connecting the Druze to the Templars. Mr. Partner relates that the writer saw, "...the Templars of crusading times as trying to bridge the gap between their culture and that of the subject oriental populations, by making a synthesis of Catholicism with the wisdom of the Levantine sects...He also claimed that the Druse recognize one for another by showing a 'black stone', which is the Bohomet or the Baphomet of the Templar Order."<sup>27</sup>

## BAPHOMET

It was in Peter Partner's *The Knights Templar and their Myth* that I was finally able to separate the gold from the dross, or the Truth from rumor and innuendo about the Templars. Surprisingly, I achieved this through the Templars' mysterious figure they called Baphomet. In *The True Philosophers' Stone*, we related that Dr. Hugh Schonfield had deduced through a secret code that Baphomet was code for Sofia or Wisdom. I later discovered the code was known as the Atbash Cipher. If like me you are unfamiliar with the Atbash Cipher, let me relate what I learned when I looked it up on the web. I found a perfect explanation of the Cipher on the website [www.templarhistory.com](http://www.templarhistory.com):

In order to understand the Atbash Cipher theory, as it relates to the Baphomet mythos, it is first important to examine the origins of the code. As early as 500 BC Scribes writing the book of Jeremiah used what we now know to be the ATBASH cipher. This cipher is one of the few used in the Hebrew language. The cipher itself, ATBASH, is very similar to the substitution cipher.

A substitution cipher is one where each letter of the alphabet actually represents another letter. In the case of the Atbash cipher, the first letter of the alphabet is substituted for the last, the second for the second last and so on. The letter A becomes "Z"; the letter "B" becomes "Y" and so on...

Dr. Hugh Schonfield was one of the original researchers working on the Dead Sea Scrolls found at Qumran...While working on the Dead Sea Scrolls, Schonfield used the cipher to translate some words that were undetectable to the scholars. For example applying the Atbash cipher to the word "hagu," he got the Hebrew word, "tsaraph," which means, "test..." Latterly; Schonfield became very interested in the charges of heresy leveled against the Knights Templar and particularly the etymology of the Baphomet. It was decided by Schonfield that he would apply the Atbash cipher, which he was convinced the Templars were aware of, to the Baphomet.

History records that in 1126 C.E, Hugh de Payens, the first Grand Master of the Knights Templar suddenly returns to France. While there, he gains the support of Cistercian monk Bernard of Clairvaux and in 1139, is placed directly under Papal control by Pope Innocent II. After this papal endorsement the Templars grew to become, by some standards the most powerful order in Christendom. Why?

Mr. Partner's book relates some of the theories to what happened during the Crusades. One of the theories was that the "...Grand Masters of the Order had been in possession of special spiritual illumination deriving from the Jewish sect of the Essenes."<sup>28</sup> Derisively, Mr. Partner writes, "The Templar myths supposed that after the execution of the heads of the Templar Order in 1314 the hidden wisdom was carried by some surviving Templars in exile to Scotland."<sup>29</sup> As this is jumping ahead 200 years, I will leave that

discussion till later. For now I want to share with you the hypothesis I arrived at of what happened.

I agree with Peter Partner that the Templars when they first joined the Crusades were a religio-military Order of no particular notable importance, but that is where I part company with him. It is obvious to me that something important happened to the knights that caused a change in them. According to Mr. Partner the 3<sup>rd</sup> Grand Master, “Evrard des Barres (1149-52), returned to France from the Holy Land, left the Order and entered Clairvaux...as a Cistercian monk.”<sup>30</sup>

Clearly something profound had happened to him to cause such an action. Conspiracy theories abound with superstitions that the Templars discovered evidence that denied Jesus’ divinity, purporting that he was married to Mary Magdalene and had at least one child. Putting that theory aside, I feel that the evidence did not have to deny Jesus’ divinity to have a profound affect on religious pious men.

In respect to the interpretation of Baphomet meaning wisdom, there have been other suggestions such as the head of John the Baptist. What if the Knights Templar found evidence that Jesus was an Essene and that John the Baptist wasn’t six months older than Jesus, but at least twenty years older? Would not that have shaken their faith in the Orthodox version of the New Testament? Or maybe they found some of the Gnostic writings, such as the Gospel of Philip or the Gospel of Truth. In reading Mr. Partner’s book, I was struck by the persistent connection of the Templars to the Gnostics. Of course, this was long before the discovery of the Nag Hammadi Library.

Previously, I related the connection of the Templars with the mystical Islamic sect of the Druze. Coincidentally, while I was outlining this part of the thesis I watched a documentary on the History International Channel about the Knights Templars. The narrator, Leonard Nimoy related that the Templars had been friends of mystic Muslims and learned secret wisdom from them. This again fits in with, as Mr. Partner tells us, Eliphas Levi’s belief that Baphomet was a “...symbol of ultimate wisdom, of Azoth, of the philosopher’s stone...”<sup>31</sup>

In addition, Leonard Nimoy said that the Templar churches possessed detached heads. Mr. Nimoy connects the “heads” to Jesus, which some say appears on the shroud of Turin. However, I feel there is a far more likely candidate for a detached head, John the Baptist. Could this have been why Baphomet was thought by some to be the severed head of the Baptist?

I learned from David A. Shugarts in his *SECRETS OF THE WIDOW’S SON THE MYSTERIES SURROUNDING THE SEQUEL TO THE DA VINCI CODE*<sup>32</sup> that the Freemasons, who many believe are the descendants of the Knights Templars, venerate John the Baptist. He says, “On June 24, Freemasons celebrated St. John the Baptist’s birthday with fireworks and salutes...”<sup>33</sup> Mr. Shugarts informs us that the Catholic Church deliberately “positioned” John the Baptist’s feast day on the 24<sup>th</sup> of June in order to Christianize the Summer Solstice. Moreover, the Freemasons were also affiliated to an order of knights in Jerusalem during the Crusades. The order of knights the Masons were affiliated with was called the Hospitallers. Officially this order venerated the Apostle St. John and his day December 27th.

Nevertheless, Mr. Shugarts related information about this order of knights that seemed to dispute this. He writes, “...the other great order that arose from the Crusades was known as the Knights Hospitalers, and they inherited certain lands and assets when the

Templars were dispersed...Their longer name is the Order of Knights of the Hospital of St. John of Jerusalem, and their patron saints were John the Baptist and Mary Magdalene.”<sup>34</sup> I could understand the knights venerating John the Baptist, but why Mary Magdalene? Could it have been because Mary Magdalene was the beloved disciple?

All of the above demonstrates the influence of the “Light”, but as I said whenever and wherever the “Light” appears, the “Shadow” endeavors to dim its brightness. Because of the multiple “Crusades” the “Shadow” was at “his” height in power and so “he” moved to not just dim the light, but to snuff it out completely and so in this “upstepping” we come to the most blatant evidence of the “Shadow’s” influence.

The Knights Templar as keepers of higher knowledge naturally gravitated to people who also carried the higher knowledge. In the Templar lands in Southern France, these people were the Cathars or Albigensians, which inherited their higher knowledge from their forebears, the Manicheans. As stated, the Manicheans were the last remnants of Christian Gnosticism. Because the Knights Templar owned vast amounts of land in Southern France during the 12<sup>th</sup> century, it is reasonable to assume the knights were brought into close proximity with the Cathars or Albigensians. In fact, the historians note that many of the knight’s “tenants” were Cathars. Regardless of this, at the time of the Crusades the Templars were considered to be loyal supporters of the Catholic Church.

## ALBIGENSIANS

Peter Partner feels it is surprising that an orthodox Catholic Order would openly support a Gnostic sect. During the Crusades the Templars supported the Roman Catholic Church and while they fought in multiple campaigns, they also became financiers for pilgrims visiting the Holy Land. Even before they left the Holy Land, the Templars had developed their order into a successful business enterprise as Europe’s first bankers. For instance, between the 2<sup>nd</sup> and 3<sup>rd</sup> crusade, the Templars financed the building of the great Gothic Cathedrals in Europe, such as Notre Dame (1163 C.E.). After the Crusades failed, the Templars returned to France where they fast became the richest and most powerful order in Christendom. However, as stated, the Templars were members of the “Orders of the Quest” and as such, they were in accord with Gnostic teachings.

The Cathars or Albigensians as a sect of the Gnostic Manicheans lived in the Languedoc region of Southern France during the 11<sup>th</sup> century. The Languedoc was also Templar land and the knights controlled the area. In the Middle-Ages, the “peasants” did not have autonomy, but they were under the control of their respective “land barons” called counts. This clearly said to me that the Cathars operated under the auspices of the Templars. In fact, when the “Shadow’s” influence surfaced in the region and stirred up the papal and secular powers, the Templar “counts” tried to defend their tenants.

Although I addressed the shameful Albigensian Crusade in the chapter *Crusades to WWI* in LCD, because this is such a good example of the “Shadow’s” attempt to completely blot out the light, I will recap the most relevant excerpts:

*“Mr. Nigg describes the Church’s handling of the Cathars in his book Heretics. He tells us that, contrary to their predecessors, the Manicheans, who wore only white to express their purity, the Cathars dressed in black symbolizing for them “the soul’s*

*imprisonment in matter.” Consummate dualists, the Cathars, instead of believing in the “tri-partition” of humanity, divided the human race into two: “the descendants of Abel and the descendants of Cain.”<sup>35</sup>*

*Like many sects at odds with the Catholic Church before them, they counter-attacked with accusations of their own. One charge they leveled at the Church was of being “lukewarm” over their dealing with the issue of good and evil. Others were less restrained, with some Cathars going so far as to identify the Church with the “whore of Babylon,” and the Pope with the anti-Christ.*

*Nigg informs us that, Henry of Toulouse, a forerunner to the Cathars, warned, “Do not believe those deceivers, the clergy—who allege that they consecrate the body of Christ and give it to you for your soul’s salvation. They lie. Only once, at the last supper, was the body of the Lord given to the disciples: since then it has never happened again, and what takes place at the altars of the churches is an empty, vapid spectacle.”<sup>36</sup> According to Nigg, the Cathars asserted that the Catholic Mass, “was unknown to the Apostles, and its very name betrayed its non-biblical origin.”<sup>37</sup>*

*The Cathars, like earlier Gnostics, were pacifists, against the death sentence and all forms of violence, which they saw as evil. Their main goal for everyone was the Baptism of the Holy Spirit, which they called Consolamentum, or “consolation.”<sup>38</sup> To the Cathars, this was essential for salvation, and anyone who died before receiving the Holy Spirit experienced either the damnation of the individual’s soul or its reincarnation into another human body.*

*Whatever we feel about the Cathars beliefs, their actions, compared to their adversaries, are exemplary. It is hard to see any Christianity in Pope Innocent III’s treatment of the citizens during the Albigensian Wars. Nigg explains that, after the punishment of certain Cathars failed to quell the “heresy,” the Pope appealed for assistance to the Christian rulers. After being ordered to banish the Cathars from their lands, the French counts declared that they had family among the “heretics.” The counts also argued that the Cathars comported themselves with dignity and honor and were blameless...these appeals went unheard by the Church because, as Nigg relates, the counts became the enemy. He explains that things took a tragic turn when Pope Innocent III declared a “Crusade against the Cathars.” This was unprecedented...It was one thing to launch a crusade against non-Christians, but quite another to call for a crusade against fellow Christians. To overcome any reluctance of a crusader toward killing a brother Christian, the Pope granted the same indulgences awarded to the crusaders in the Holy Land. The crusaders were told “However much a sinner a man had been, he could escape hell by taking arms against heretics.” Apparently, the church justified this by declaring that the heretics were “worse than the Saracens.” In addition, Nigg informs us, the promise of “booty” was a great incentive to the crusaders because they were ceded all property owned by the Albigensians.<sup>39</sup>*

*Before the Albigensian Wars, the Church’s involvement in warfare had been, to say the least, peripheral. Now the Church’s agents were in the midst of and, according to Mr. Nigg, instigating “a cruelty that made mockery of all Christianity.” The result was carnage, with thousands of people dying. Southern France became a scene reminiscent of the Apocalypse pictured in Revelation, with even women and children being butchered without mercy. He informs us that no distinction was made between the inhabitants, consequently “innocent” people as well as “heretics” fell victim to the lust for blood.*

*Supposedly, the crusaders justified this action by as Mr. Nigg relates, saying “Kill them all, God will know his own.”<sup>40</sup>*

Initially, I thought the Albigensians had been completely destroyed in the Albigensian Crusade in Southern France, however, Manly P. Hall’s book *Order Of The Quest* provided information that shed doubt on that assessment. Mr. Hall related the Albigensian influence stretched all the way to Tuscany. Evidently, 4,000 members of the sect were still in Europe in 1240 C.E. disguised as “troubadours, peddlers, merchants, and journeymen.”<sup>41</sup> Establishing themselves as “artisans and craftsmen” they were the foundation of the printing establishments.

### **ALBIGENSIAN KNOWLEDGE SURVIVES**

Mr. Hall explains these survivors of Manicheanism “were members of a Secret Order...”<sup>42</sup> that were front and center in the “publication of books and tracts dealing with alchemy, cabalism, magic, Rosicrucianism, and the projected reformation of the arts and sciences...Most of the books were published anonymously or under pseudonyms.”<sup>43</sup> Apart from printing highly controversial material, these printers also included coded information in the publications in the form of “elaborate ciphers...symbolical figures...”<sup>44</sup> In addition they would incorporate water marks, such as “the famous ‘jug’ watermark found in the paper on...the first editions of the writings of Lord Bacon...”<sup>45</sup>

Although conceding the importance of the invention of the printing press, Manly P. Hall says it was the earlier invention of paper making that released the western world from ignorance. Once again, it was the crusaders that brought this innovative science to the west. It seems that the Albigensians were also at the center of paper making. Citing Harold Bayley, Mr. Hall reported, “It is a fact...that the early papermaking districts were precisely those that were strongholds of the...Albigenses.”<sup>46</sup> Mr. Hall reminded us “Papermaking opened the way for printing in Europe.”<sup>47</sup>

We cannot mention the Knights Templar, without their brethren the great builders, the Freemasons. As members of the Orders of the Quest (Order of Melchizedek) both the Knights Templar and the Freemasons descended from Manicheanism, as a result we can trace the “order” and the Melchizedek/Sophia energy through the Albigensians to the printers of Europe. It was through their role as printers that the “order” was able for the first time to promulgate The Mysteries into the physical realm, by putting them into print. The “order” also promulgated The Mysteries through as Mr. Hall said, “...myths, legends, and fables of the Troubadours...”<sup>48</sup> who were prevalent in France, Italy and Spain. As a child, I had loved reading fairy tales, which carried a deeper moral lesson. It is comforting to discover that, the Divine realm was making sure that The Mysteries survived. However, we are still in the High Middle Ages and printing will not be widely known until the Renaissance, at least 100 years in the future.

I mentioned earlier that the “Concordat of London” indirectly led to the signing of the Magna Carta. Although at the time the signing did not result in immediate restrictions on the English throne, it was a document that would have far reaching repercussions, particularly during the English Civil War. The excerpt below is taken from the entry for the Magna Carta on Wikipedia:

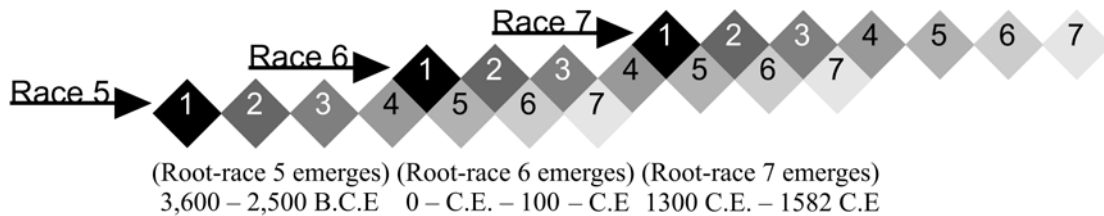
Magna Carta, also called Magna Carta Libertatum (the Great Charter of Freedoms), is an English legal charter, originally issued in the year 1215. It was written in Latin; its name is usually translated into English as Great Charter.

Magna Carta required King John of England to proclaim certain rights (pertaining to nobles and barons), respect certain legal procedures, and accept that his will could be bound by the law. It explicitly protected certain rights of the King's subjects, whether free or fettered — and implicitly supported what became the writ of habeas corpus, allowing appeal against unlawful imprisonment. Magna Carta was arguably the most significant early influence on the extensive historical process that led to the rule of constitutional law today in the English speaking world. Magna Carta influenced the development of the common law and many constitutional documents, including the United States Constitution...

Magna Carta was the first document forced onto an English King by a group of his subjects (the barons) in an attempt to limit his powers by law and protect their privileges. It was preceded by the 1100 Charter of Liberties in which King Henry I voluntarily stated what his own powers were under the law...

Magna Carta is normally understood to refer to a single document, that of 1215. Various amended versions of Magna Carta appeared in subsequent years however, and it is the 1297 version which remains on the statute books of England and Wales.

From the spiritual perspective, the High Middle Ages or the 11th, 12th and 13th centuries or from 1000 to 1300 were an especially active time for the “Shadow”. It was an equally eventful time for the “Light”. Although for this entire period Sophia remained in the Archetypal Plane, the “Shadow” did not have everything “his” own way. Melchizedek as the active/masculine side was able to interact with the consciousness and was instrumental in bringing the “Order of Melchizedek” into full physical manifestation, through the resurrection of the Orders of the Quest.



**Diagram of the overlapping of the Root Races and approximate dates of emergence**

The reason so many statutes and dictates were enacted in this “upstepping” was because, it is a time for preparation of a very important “upstepping” in evolution. As stated, the “Shadow’s” is especially active just before or during an “upstepping” in evolution. However, because the next “upstepping” was the emergence of the 7<sup>th</sup> Root-Race it was especially important.

For several hundred years of the first millennia in Globe D, the struggle between the “Light” and the “Shadow” was “waged” in the Iberian Peninsula. As I have shown, for much of this time, the “Light” was represented by the Islamic religion. However, as stated during the 11<sup>th</sup> and 12<sup>th</sup> centuries, the region was conquered by the Almoravids and the Almohads, two fundamental Muslim dynasties, which purged all other religions from the region. In the early 13<sup>th</sup> century the Almohads were “defeated by an alliance of the four Christian princes at the Battle of Las Navas de Tolosa in the Sierra Morena.” These four Christian princes ruled Castile, Aragón, the Kingdom of Navarre and Portugal. The entry for the Almohad dynasty

explains: “The battle destroyed Almohad dominance.” After the defeat the only Moor city to survive was Granada...” The city of the “Golden Caliphate” fell to the Christians in 1236.”

In the previous “upstepping”, I likened the struggle between the “Light” and the “Shadow”, archetypally to a game of chess. This was never as clear as the constant shifts between the “two sides” that occurred in the Iberian Peninsula between 716 and 1300. Consequently, to demonstrate what I mean, I will encapsulate this period in the region with a encapsulation of the main points of interest:

**“Light”** - Abd al-Rahman (I) a member of the Umayyad family was the first Umayyad Emir of Cordoba, Spain instigating the “Golden Caliphate”, which lasted from 716 C.E. until 961

**“Light”** - Al-Hakam amassed a vast library with 400,000 books

**“Light”** - Al-Hakam undertook a massive translation of books from Latin and Greek into Arabic, by a joint committee of Arab Muslims and Iberian Mozarab Christians

**“Shadow”** - The “discovery” in the 8<sup>th</sup> (700s) century of the remains of “Saint James” paved the way for the “Shadow” to effectively corrupt “Christian” Spain

**“Shadow”** - The “corruption” of Compostela is because the remains beneath the shrine of Compostela are the bishop Pricillian who was the first “heretic” to be executed in 385 with the full knowledge of the Catholic Church.

**“Shadow”** - The kingdom of Asturias became a dynasty, which gradually expanded the kingdom's boundaries until all of northwest Iberia was included by roughly 775.

**“Shadow”** - The first Catholic ruler of Asturias was the grandson of Pelayo, Alphonse (I), but it is not recognized as a kingdom by Catholicism until King Alphonso (II) was recognized by “Charlemagne and the Pope.”

**“Shadow”** - The coup de tat of the “Shadow” was in 976 influencing Al-Hakam to the extent that he “named his 14 year old son Hisham II” as his heir while on his death-bed.

**“Light”** - There is a period under Islamic rule in Spain, which is referred to as “The Golden Age of Jewish Culture in Spain,” which ran variously from 711-to the mid-1100s.

**“Light”** - The non-Muslims in Al-Andalus were given the status of ahl al-dhimma (the people under protection)

**“Shadow”** In 1066 under the rule of the Almoravids a Muslim mob stormed the royal palace in Granada, crucified Jewish vizier Joseph ibn Naghrela and massacred 4,000 persons, in one day.

**“Shadow”** - The Caliphate was practically disintegrated due to civil war between descendants of the last legitimate Caliph Hisham (II) and the successors of his Prime Minister Al-Mansur, the shell of the Caliphate existed until 1031 when, after years of infighting, it fractured into a number of independent Taifa kingdoms.

**“Shadow”** - Two other kingdoms dominated the Iberian Peninsula during the 11<sup>th</sup> (1000) century, the Kingdom of Castile and the Kingdom of Leon.

**“Shadow”** - Sancho (III (the Great) of Navarre, the most influential Christian monarch of the Iberian Peninsula, “inherited the County of Castile after his brother-in-law’s death.

**“Shadow”** - On the death of Fernando in 1065, “the kingdoms were divided between his sons and one daughter

**“Shadow”** - Sancho (II) after allying with his brother Alfonso (VI) of León to conquer their brother’s kingdom of Galicia, betrayed Alfonso, by invading León.



**“Shadow”** - Alfonso (VI) grew his empire through marriage, and alliances with the “Europeans kingdoms, including France.”

**“Shadow”** - The final extinguishment of the “Light” was twofold, in that it was attacked by the “Shadow” on two fronts; from the north by the “Christian” kings and from within, with the corruption of the Muslim rulers.

**“Shadow”** – Although the kingdoms of Castile and Leon were united under the rule of Alfonso (VI), the influence of the “Shadow” would be seen in a marriage alliance between the united kingdoms of Castile and Leon and the kingdom of Aragon.

**“Light”** - Alfonso (I) of Aragon was inspired to recover the Islamic Empire’s forgotten classics and established a dialogue with Muslim scientists, which shared their knowledge.

**“Light”** - The most profound action the kingdom took in the name of progress was to develop “a program of translations” known as the “School of Toledo”, which translated “many philosophical and scientific works from classical Greek and Islamic world into Latin.”

**“Light”** - As in the “Golden Caliphate”, during the 12<sup>th</sup> century, “Many European scholars...travelled to Spain to gain further education.”

**“Shadow”** - The “Shadow” instigates a rivalry between the Kingdoms of Castile and Toledo, and the Kingdom of Leon, by inspiring Alfonso (VII) to divide his kingdom between his two sons.

**“Shadow”** – Ferdinand (II) conquered the Kingdom of Cordoba.

**“Shadow”** – The leader of the Almoravid dynasty, Yahya ibn Ibrahim, on the way back from a pilgrimage to Mecca in 1040 was influenced by the “Shadow” in the form of Muslim zealot, Abdallah ibn Yasin

**“Shadow”** - Abd-Allah ibn Yasin imposed a penitential scourging on all converts as purification, and enforced a regular system of discipline for every breach of the law; even on the chiefs...

**“Shadow”** - Yusuf ibn Tashfin connected the Almoravids with the Iberian Peninsula, when in 1086 he was invited by the Muslim princes in the Iberian Peninsula (Al-Andalus) to defend them against Alfonso (VI), King of León and Castile.”

**“Shadow”** - Yusuf ibn Tashfin a mere four years “returned to Iberia”, with the “purpose of deposing the Muslim princes, and annexing their states.”

**“Shadow”** - In 1118 the Aragonese conquered Zaragoza from the Almoravids and made it the capital of the Kingdom of Aragon.

**“Shadow”** In Al-Andalus, the Almoravid dynasty was replaced by the Almohad dynasty that was also a Berber dynasty “founded in the 12th century” by Ibn Tumart, whose “main principle was a strict Unitarianism...”

**“Shadow”** - After his return to Magreb at the age of twenty-eight, Ibn Tumart began preaching and agitating, heading riotous attacks and assaulting the sister of the Almoravid (Murabit) amir `Ali (III), because she was going about unveiled”

**“Shadow”** – Under the Almohads, non-Muslims were treated harshly and facing the choice of either death or conversion, most Jews and Christians emigrated.

**“Light”** - The 12<sup>th</sup> century spawned one of the most important teachings of Sophia and Melchizedek, the mystical side of Judaism or the Kabbalah.

**“Light”** - Probably the most famous Kabbalist was born during this difficult period under the rule of the Almohads in Cordoba, Spain.

**“Light”** - During the Golden Caliphate, the Jews of Cordoba had participated in the nurturing of knowledge and culture.

**“Shadow”** - Under the Almohad’s “The most famous Jewish educational institutions were closed, and synagogues everywhere destroyed”

**“Light”** Maimonides born in Cordoba in 1135 is considered to be “One of the greatest Torah scholars of all time.”

**“Light”** - The collaboration of Maimonides with the Islamic philosopher Averroes points to the two philosophers being tools of the “Light”.

**“Light”** - Today, Maimonides is recognized as “one of the foremost rabbinical arbiters and philosophers in Jewish history...and his views are considered a cornerstone of Jewish thought and study.

**“Light”** - Maimonides had “trained as a physician” and he “became a court physician to the Grand Vizier Alfadil, then to Sultan Saladin, after whose death he remained a physician to the royal family.”

**“Light”** - Two books, The Zohar and The Kabbalah, became prominent in the late thirteenth (1200) century. Their promoters were Moses de Leon and Abraham Abulafia. Both were native Spaniards.

As you can see, the “Shadow” had the upper hand so to speak in this “upstepping”, in fact in our archetypal game of chess; the (Black) “Shadow” put the (White) “Light” in “check” several times. Nonetheless, this particular phase of the “game” in the Iberian Peninsula was a draw. It was a draw, because of the “Light’s” success in the emergence of Kabbalism and the record of the “Cities of Light” during the Golden Caliphate. This means that no matter how Islam is perceived in the future, for two hundred and fifty years, Islam represented a beacon of hope for the world in the Iberian Peninsula.

In spite of my conditioning of “Christian knights” as heroes that were fighting the “good fight” for “God”, I had learned that Christianity during this “upstepping” had been completely usurped by the energy and consciousness of the “Shadow.” In fact the only instance of the “Light” within Christianity during this “upstepping” was the influence of the nine knights in Jerusalem, which would become the Knights Templar and their “tenants” the Cathars or Albigensians.

Unfortunately, the Knights Templars’ reign as the premier order of knights would be destroyed within a decade of the start of the 14<sup>th</sup> (1300s) century that delivered a blow to the “Light’s” plan that reverberated for centuries. With the annihilation of both the Albigensians and the Knights Templar, it would seem that the Melchizedek/Sophia energy was overcome by the “Shadow’s” energy, and to some degree that would be correct. However, as I said, before their demise, the Templars had been involved in the building of the massive Gothic cathedrals with the Cistercians, which also involved the mysterious Freemasons. This meant that although the Crusades had led to a deluge of negative emotions, the “Light” was able to infuse their consciousness into areas through the use of Earth Stars. Furthermore, after the “Light” fully manifested into the earth plane through their “Orders of the Quest”, Sophia and Melchizedek were able to counteract the “Shadow’s” energy more effectively.

At the end of the 13<sup>th</sup> (1200s) century both “sides” were getting ready for a very important “upstepping”, because as stated it was the emergence of the last Root-Race of Globe D. At this time, the “Shadow” was moving to remove all signs of the “Light” from the

Iberian Peninsula through the instigation of the Spanish Inquisition. As for the “Light”, Sophia and Melchizedek moved from Spain and France into England and Germany. The tools the “Light” used in the 12<sup>th</sup> century were the descendents of the Gnostics, the Troubadours who presented The Mysteries in the form of a poetic legend. That legend was the quest for the Holy Grail. And so began the time of the minstrels, minnesingers and of course the Troubadours.