

Series of talks on Masonism by the late father Mytilenaeus of Larissa

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Part II



As we said last time, those who entered the masonic syndicates from the second category (those intellectuals who exercised philosophical mysticism) were Gnosticising.

We need to know very well what Gnosticism is. Mysticism is everywhere; it is latent in people, particularly in Christians...

The basis of Theosophy is Gnosticism. The basis of Masonism is Gnosticism. Today we always have to face this syncretistic blend through the trading of ideas and religions, namely a jumble of these ideas and religions; something that is not a new phenomenon as we have seen it as early as the 3rd century BC.

So, these intellectuals would accept pantheism – for Gnosticism has many variants – and they would even deify the human logos (with a small l), namely the human reason and independent ethics.

In the past, we meet the Manichaeans who were Gnosticising (Manichaeism is considered to be the father of Neo-Gnosticism and to an extent of what we also call Ecumenism today, for Manis (he was Persian) desired to unite all the philosophical and religious systems into one. He is the first one who thought of uniting Buddhism, the Far East, with pasism, Zoroastrianism, Christianity, Judaism and anything else he would find in his path). We also find that the Albings – who were the deteriorated Knight Templars (it was an order of those who supposedly were guards of the Holy Sepulchre; we will find them a little later on when we examine the orders of Masonism) were also Gnosticising, as were the English theists also Gnosticising. The most important order that had established lodges (you see the terms from professional masonry were already in use at the time and they continue to be in use till our days) in England as well as in Germany, were the Rosicrucians. They will comprise the 18th initiation, the 18th degree. We will talk about them specifically when we reach that point.

Around the year 1604, these Rosicrucians became the immediate forerunners of present-day Masonism. In a similar way, professional masonry opened its gates to both alchemy and to Judaic Kabbalah.

What is alchemy? The Al- is Arabic, the -chemy is Greek: it means 'The Chemistry'. Alchemy's homeland was considered to be Egypt. Its founder was considered to be the god Thoth. He was none other than Hermes Trismegistus (thrice-great i.e. very great) whom both Theosophists and Masons very often appeal to, and who arises from the study of the so-called hermetic philosophy. Alchemy, as you already know, was nothing but an amalgam of both science and magic; both science and the occult. One of the fundamental dreams of alchemy had been how to turn the 'coarse' metals into 'noble' ones; for example, how to turn bronze into gold. And thus they carried out many experiments which were nothing but an amalgam of both science and magic. This became known as alchemy. Since it contained magic practices it obviously had a philosophical basis. This philosophical basis was, as I explained to you already, hermetic philosophy. With the passing of the years, alchemy admitted syncretistic influences and eventually became known as Gnosis with a capital G. The fundamental symbol of Masonism is G which stands for 'Gnosis' and is a transliteration of the Hellenic word γνῶσις – they left it without translating it. It is known as such all over the world: Gnosis. The G is placed inside a flaming star and is considered the basic and fundamental symbol of Masonism; which means that, since this symbol is fundamental, the basis of Masonism is Gnosticism.

We could therefore stop our discussion on Masonism at this point. We could say: 'Do you see now? Masonism is Gnosticism. Gnosticism had been combated by the Church. We are done. I have nothing else to say to you. It is all as clear and straightforward as can be.'

But, we will say many things. For many people will approach you when you grow older. Perhaps female Masonism will eventually come into existence too, in which case you must all be aware of these things so that you can secure yourselves in the truth not only for your own sake but so that you can help others as well; and so that you can be in a position to defend your faith.

So I told you that alchemy admitted syncretistic influences and became known as Gnosis.

On the other hand we have Kabbalah. It is a Jewish word: Kabbalah (the h is not pronounced) and it means 'tradition' in Jewish. Of course, after the 12th century it was shaped into something different; it began to acquire a so-called esoteric content that they used to consider it as ancient mystical knowledge (gnosis) which they would connect however with both magic and theurgy. Of course, needless to say that it stems from Hebraic traditions – for Kabbalah means tradition; but **it has no and I mean no** connection whatsoever with the Old Testament (despite their talk about prophets), nor with the 'healthy', we could call it, Hebraic tradition, which is the rabbinic tradition referring to the interpretation of the Old Testament, correct or wrong whatever it may be. It has no connection with any of that. Of course that was where it all started from. But it ended up as something completely different, particularly after the 12th century, as I already said. It included both magic and theurgy in its teachings. For this reason we often call Masons as Cabbalists i.e. mages; that they are practitioners of magic.

Of course, if you tell a random mason e.g. in our town, that you are a mage, he will 'tear his clothes'. He will say: 'Who, I a mage?' You: 'Do you perform magic acts there?' He: 'We performing magic acts?!' He will deny it. And he will be right to deny it. But you will see later on where this magic exists and what has been preserved. As with spiritualism, magic and theurgy were also kept at the high degrees of masonry.

What is theurgy (which is included in Kabbalah)? We could say that theurgy is a sacramental (mystical) magic ritual during which the one initiated believes that he enters into communion with god. He communicates with god, with the spirits, and the purpose is to bring about magnificent acts, i.e. something astounding.

In fact, a Mason told me once something that is, how can I put it, truly amazing: during a ceremony that they had inside their lodge (I will not describe it in detail for the description is very long), they were waiting for a high-ranking member of the lodge. There was absolute silence inside the lodge. They were standing up and waiting. There were three VIPs present who were extremely high officials. One of those three is the one who describes this event to me. While we were standing, he said, there was absolute silence and there was a semidarkness, the lodge having been decorated in a special manner (we will discuss these decorations in the future); then (he says) I felt a light breeze for a moment.

(A parenthesis: By coincidence only the day before yesterday, on Friday, I was paid a visit by a student who spoke to me about this breeze and it was clear that he has had personal experience of it. 'My child', I told him, 'do you meddle with the occult?' 'Ah, no, no', he replied; he was lying. He was meddling with the occult for he has had an experience of this situation. But let it be; I shall continue with this story.)

I felt a breeze, he said. And he called it 'a demonic breeze'. 'I', he went on, 'as a spiritualist that I am, I was in a position to understand very well what this breeze meant... I started feeling different, I started to sweat and the silence was broken by a sound, as if someone was scratching wood. In a little while I clearly heard distinguishable knocks and then a very quiet voice telling me: 'I am. I am. I am. Isis (= goddess of Egypt, corresponding to our own Dimitra) and this is my own place; this is my own temple'.

So! We see that this of course is clearly a spiritualist phenomenon (of course there is no Isis but they are demons – we discussed spiritualism in the past: they are demons who love to be worshipped this way by men). I ask you: does one need more evidence in order to prove that these Cabbalistic elements prevail in Masonism, namely magic, spiritualism, theurgy, and so forth, as I explained to you above? For in the end theurgy coincides with magic.

Kabbalah used to represent the religious metaphysics of the Jews as supposed tradition of theirs (particularly of the Jews of Diaspora who became confused with many things; note that the so-called Zionists – namely those Jews who are in the 'union' known as Zionism, the one that is well-known around the world – are Cabbalists and they have NO connection with the Old Testament; they have no connection with the true God, they have shaped their own god). Nevertheless Kabbalah as I told you constitutes this religious metaphysics of the Jews and in reality it is not tradition. It is an Alexandrian Gnosticism. A Gnosticism as that had been shaped in Alexandria of Egypt.

This way, i.e. through Kabbalah, we find these Jews and Judaism acquiring a very important place inside Masonism. Whenever certain groups feel they can fit somewhere and be in a position to exert some influence from there, they are ... 'omnipresent'. This way they entered the ranks of Masonism in the 18th century under this status of Cabbalists, i.e. as mystical philosophers, and from there they began to impose themselves upon all the lodges in the world. In Greece we also have many Jews in our lodges, and here in Larissa in particular; there are many Jews in the lodge of Larissa whose names are well-known but let me not mention them here. And they impose their opinion in the lodge of Larissa or wherever else they may go.

Doydel, a mason (he was the one who restored Gnosticism inside Masonism), had served as a member of the council of the order of the Great Orient – this is how each lodge is called, an orient, Great being chiefly the central lodge, such as in Athens we find the first central lodge – and when he abandoned the ranks of Masonism he wrote a book where he refers to the influence of Judaism inside Masonism.

The words of Doydel (e.g. ‘...since the time of the [French] revolution, Jews have ‘flooded’ the lodges. This ‘cataclysm’ proved to be gradual. It is [now] complete: Kabbalah proved to be the queen inside the secret lodges’) are very revealing and they show exactly how these Jews whose membership began in the very last century acted inside the lodges: they shaped things in these lodges.

So 17th century Masonry is not any more the one we used to know, the one that had flourished during the middle Ages with the ascent of the professional syndicates of the masons; it is now something new. Since the 17th century we find the so-called theoretical Masonism being gestated.

This form of Masonism was about to be born in the beginning of the 18th century. Slowly over time, professional Masonry began to be put aside; the real masons (i.e. the professional ones) began to be pushed aside and theoretical Masonism began to prevail, represented by intellectuals.

Thus, in 1717 the Great Lodge was established in England, the so-called Mother of Theoretical Masonry. Because the Masonic Lodges were (as I told you) of a philosophical and political nature, they did not stop dealing with either. What is of particular importance is that the lodges would deal with politics. And they would influence the political situation of every country. The masons themselves brag that they proved to be the architects and the hand behind the French Revolution. They say that themselves. And they brag about it considering it as one of their greatest historical achievements, for they claim that in France one can find equality, freedom etc.; and they brag very much about this.

Of course, it is probably needless for me to mention that many dignitaries of the French Lodge also rose to become dignitaries of the French revolution. Also – so that you can see exactly how they wish to influence everything – it is said that the (Greek) *Filiki Etaireia* (Friendly Society) had masons in its bosom. It is also said that Lykias Varx in Ampelakia used to be not only a commercial centre – and we could say that it had become an economic phenomenon with a co-partnership between all the citizens in the village who would participate in both the workload and in the profits – but something more: it had become a centre of masonic gatherings. I remember once when I went there as a representative of the Metropolis and some officials were also there, and we all had as a guide someone ... ah ... [he decides to reveal a name] ... the former mayor of Larissa, the late Hadjiyannis. (Let me also say some names, after all!) A synthetic pomegranate was situated in a hall on top of the roof. Hadjiyannis, proceeding with his role as a guide, told us that the pomegranate is a symbol of Freemasonry and that Masons used to gather here in order to discuss their plans, for their plans had been both national and political but also economical etc; so, (let me not diverge) the important point here being that he explained to us that it is a symbol of Masonism.

Also, the modern history of Masonism, my children, teaches us the role that Lodges have played in politics as well as in the economic shaping of the nations. You will recall the recent events involving the so-called lodge P-2 of Rome that revealed what goes on in these lodges.

We would say – in ending this introduction on the history of Masonism in order to continue next time with our next subject which includes the degrees of

initiation; and there a revelation takes place where we shall see that Masonism is sheer idolatry (you will see this) – that inside these Lodges men of foolish ambitions gather aiming at a social publicity: foolish ambitions connect with the various interests of each one so that he can either promote and publicise his business or receive certain financial interests, always of course within an antichristian framework; and the fortunes of the nations and of the world are governed there; personal fortunes too. For this reason, when we carefully examine what Masonism stands for, in a sober manner (we will neither have fanaticism nor anything else), we will be able to use its own rubrics in order to see exactly what rituals take place there, so that, having this knowledge on Masonism, we will be able to move far away from these machinations of the ‘cunning one’ so that we can keep our faith unpolluted. The argument ‘you can be a Christian (or of whatever other faith) and at the same time be a mason’ is a sham. The only thing you could never be is a Christian and a mason at the same time! This however is something that we will examine, my children, next time.