

the premise that offerings (venerations) were acceptable from Abel as a subordinate subject, whereas for Cain to make offerings was unacceptable because of his kingly status.<sup>37</sup> Genesis (4:6–7) does actually make the point that Cain's seniority over Abel was significant.

We then move to the sequence wherein Cain is reckoned to have slain Abel in the field (Genesis 4:8–10), but the word indirectly translated to 'slew' was *yagam*, and the text should read that Cain (Qayin) was 'elevated' (raised or exalted) above Abel. The terminology that Cain 'rose up' against Abel is used in the English translation, but in quite the wrong context. Abel was a man conditioned according to his station, time and location. His blood was, therefore, figuratively swallowed into the ground (Genesis 4:10) – which is to say that he became so mundane as to be indistinguishable from his toil.<sup>38</sup> The historical insignificance of Abel (or more correctly, Hevel) is qualified by the name by which he was identified, for a *hevel* was a puff of vapour.

As the short story progresses (Genesis 4:11–16), it is related that the Lord sent Cain into exile as a fugitive, but having said that, the true relevance of Cain's standing is brought into play when the Lord explains that, should anyone slay Cain, 'vengeance shall be taken upon him sevenfold. And the Lord set a mark upon Cain lest any man finding him should kill him' (Genesis 4:15–16). What Cain received was not a curse, as is commonly portrayed, but the blessing and protection of the Lord, his father, Enki-Samael. Cain (Qayin) then dwelt in the land of Nodh – which is to say he lived in restless uncertainty.<sup>39</sup>

The question has often been posed as to who the Lord feared might want to kill Cain, given that he and his parents were (according to Bible lore) the only living beings. This question only arises because of the religious traditions of recent ages; in more ancient times the Eden symbolism was fully understood in the context of its Sumerian environment. For just the same reason, many have wondered how it was that Cain managed to find himself a wife (Genesis 4:17), but in a correctly understood historical framework the answer is self-explanatory.

As for the enigmatic mark placed upon Cain, this is probably the most important aspect of the story so far, because although not defined in the Bible, the Mark of Cain is the oldest recorded Grant of Arms in sovereign history. In the Midrash and Phoenician traditions, the Mark of Cain is defined as being a cross within a circle  $\oplus$ .<sup>40</sup> It was, in principle, a graphic representation of kingship, which the Hebrews called the *Malkhut* ('Kingdom': from the Akkadian word *malkū* = sovereign).<sup>41</sup> This was a legacy of Tiamat, the Dragon Queen and great matriarch of



*The ouroboros.*

the Grail bloodline. In the Celtic tradition, the graphic symbol  $\oplus$  was indicative of the 'five divisions', comprising four sub-kingdoms with the main palace in the centre.

In accordance with the history of the Imperial and Royal Court of the Dragon – an ancient fraternity with Egyptian origins from about 2170 BC – the outer circle of the Mark of Cain was emblematic of a



*The ouroboros and Rosi-crucis insignia of the Imperial and Royal Court of the Dragon Sovereignty.*

serpent-dragon clutching its own tail: a symbol of wholeness and wisdom known as the *ouroboros*. In more recent representations it is shown precisely in this form. The cross (called the *Rosi-crucis* (Greco-Roman), from *rosi* = dew or waters, and *crucis* = cup or chalice) is a sign of enlightenment and on this account the sacred *Rosi-crucis* (the Dew Cup, or Cup of the Waters) was the original mark of foundation of the kingly bloodline. The cup, as identified in *Bloodline of the Holy Grail*,<sup>42</sup> was itself emblematic of the womb, representing the maternal aspect of kingship, whence the Blood Royal (the waters of enlightenment) flowed. It was therefore deemed that the Mesopotamian kings were individually married to the Mother Goddess and, as cited by the Oxford Assyriologist Stephen Langdon, ceremonies were actually conducted in this regard.<sup>43</sup> In its female form, the Mark of Cain becomes the familiar symbol of Venus (♀) with the cross moved outside the circle so that the woman (the cross) is surmounted by the ouroboros of dragon kingship. When set about, with the cross above the circle (⊕), the representation is that personified by the Orb of sovereign regalia.<sup>44</sup>

In the tradition of emblematic regalia, the Orb signifies completeness, being representative of all things gathered within the orbis. It is also associated with the symbolic eye of the 'all-seeing' – that of Enki, who was called Lord of the Sacred Eye.<sup>45</sup> Given that kingship (*Malkhut*) was perceived as a matrilinear inheritance through Tīamat and Lilith, the name of Qayin (Kain, whence 'King') was also directly associated with the definition 'Queen'.

Although the *ayin* is associated with the 'all-seeing eye', it is more correctly attributed to 'blackness' (or 'nothingness') by alchemists, who associate its mystery with the cerebellum, the posterior part of the brain. The 'all-seeing' aspect is that which perceives light from out of blackness. The very word 'alchemy' comes from the Arabic *al* ('the') and the Egyptian *khamē* ('blackness'). *Al-khamē* is defined as the science which overcomes the blackness, or that which enlightens through intuitive perception.

The letter 'Q' – as in Qayin (*Q'ayin*) and Queen – is metaphysically assigned to the moon, and the *khu* (Q) was perceived as the monthly (lunar) female essence of the goddess. The divine menstruum<sup>46</sup> constituted the purest and most potent life-force,<sup>47</sup> and it was venerated as 'Star Fire'. Its representation was the all-seeing eye (the *ayin*), whose hermetic symbol was ⊕, the *kamakala* of the Indian mystics and the *tribindu* of the oriental school.<sup>48</sup> The letter 'Q' derives from the Venus symbol ♀ – a symbol equally attributed to Isis, Nin-khursag, Lilith and

Kali, all of whom were deemed 'black but beautiful' (Song of Solomon 1:5). Lilith and Kali were both titular names, with Kali appropriated from *kala* (the periodic time of the female lunar cycle), while Nin-khursag was the ultimate Lady of Life. Hers was the *genus* which constituted the true 'beginning' of the sacred bloodline – the Genesis of the Grail Kings. In the Rosicrucian tradition this 'genesis' has long been identified with the transcendent 'gene of Isis'.

'Genesis'<sup>50</sup> (origin, or beginning) stems from the Greek, and from the word *genes* (meaning 'born of a kind'), whence also derive the words 'genetics', 'gender', 'genius', 'genii', 'genital', 'genre', 'generation', 'genealogy', etc. As an alternative, the eye of illumination was sometimes depicted within a triangle Δ which represented the *daleth*, or doorway, to the Light. (The modern science of genetics was established by the Columbia University embryologist Thomas Hunt Morgan, who received the Nobel Prize in 1933. His work was founded, however, upon the records of Theodor Heinrich Boveri of Munich University who, in the 1880s, explained almost every detail of cell division and chromosomes long before the invention of the electron microscope.<sup>51</sup>)

Qayin (Cain/Kain) has often been called 'the first Mr Smith' because the term *qayin* also means 'smith', as in metalsmith, or more precisely as in blade-smith, a required skill (or *kenning* = knowing) of the early kings. In this regard, his given name in Genesis – like that of Hevel (Abel) and many others in the Bible – is a descriptive appellation rather than a real personal name. In the alchemical tradition he was indeed a *qayin* – an artificer of metals of the highest order, as were his descendants, particularly Tubal-cain (Genesis 4:22) who is revered in scientific Freemasonry. Tubal-cain was the great Vulcan of the era,<sup>52</sup> the holder of Plutonic theory (knowledge of the actions of internal heat), and was, therefore, a prominent alchemist.

Qayin's heritage was that of the Sumerian metallurgists – the Master Craftsmen whom we encountered at the court of El Elyon – and the supreme Master of the Craft was Qayin's father Enki, described as 'the manifestation of knowledge, and the craftsman *par excellence*, who drives out the evil demons who attack mankind'.<sup>53</sup> The alchemical pursuits of this family were of the utmost significance to their history, and the expertise of their craftsmanship held the key to the Bible's mysterious 'bread of life' and 'hidden manna'.

So, if Qayin was not the man's real name, then who was he? In Sumerian history he is referred to as Ar-wi-um, King of Kish, the son of Masda<sup>54</sup> and successor to King Atabba (the *Adāma*). Under his