

Baphomet

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Baphomet (/ˈbæfoʊmɛt/; from Medieval Latin *Baphometh*, *Baffometi*, Occitan *Bafometz*) is a term originally used to describe an idol or other deity that the Knights Templar were accused of worshipping and that subsequently was incorporated into disparate occult and mystical traditions. It appeared as a term for a pagan idol in trial transcripts of the Inquisition of the Knights Templar in the early 14th century.^[1] The name first came into popular English usage in the 19th century, with debate and speculation on the reasons for the suppression of the Templars.^[2]

Since 1856, the name Baphomet has been associated with a "Sabbatic Goat" image drawn by Eliphas Lévi^[3] which contains binary elements representing the "sum total of the universe" (e.g. male and female, good and evil, etc.).^[4]



The 19th century image of a Sabbatic Goat, created by Eliphas Lévi. The arms bear the Latin words *SOLVE* (separate) and *COAGULA* (join together)

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History

The name *Baphomet* appeared in July 1098 in a letter by the crusader Anselm of Ribemont:

Sequenti die aurora apparente, altis vocibus Baphometh invocaverunt; et nos Deum nostrum in cordibus nostris deprecantes, impetum facientes in eos, de muris civitatis omnes expulimus.^[5]

As the next day dawned, they called loudly upon **Baphometh**; and we prayed silently in our hearts to God, then we attacked and forced all of them outside the city walls.^[6]

A chronicler of the First Crusade, Raymond of Aguilers, called the mosques *Bafumarias*.^[7] The name *Bafometz* later appeared around 1195 in the Occitan poems "Senhors, per los nostres peccatz" by the troubadour Gavaudan.^[8] Around 1250 a poem bewailing the defeat of the Seventh Crusade by Austorc d'Aorlhac refers to *Bafomet*.^[9] *De Bafomet* is also the title of one of four surviving chapters of an Occitan translation of Ramon Llull's earliest known work, the *Libre de la doctrina pueril*, "book on the instruction of children".^[10]



The original goat pentagram first appeared in the book *La Clef de la Magie Noire* by French occultist Stanislas de Guaita, in 1897. This symbol would later become synonymous with Baphomet, and is commonly referred to as the Sabbatic Goat. Samael is a figure in Talmudic lore, and Lilith, a female demon in Jewish mythology. The Hebrew letters at the five points of the pentagram spell out Leviathan, a mythic creature in Jewish lore. This symbol was later adapted by the Church of Satan in 1969 and officially named the Sigil of Baphomet

When the medieval order of the Knights Templar was suppressed by King Philip IV of France, on Friday October 13, 1307, Philip had many French Templars simultaneously arrested, and then tortured into confessions. Over 100 different charges had been leveled against the Templars. Most of them were dubious, as they were the same charges that were leveled against the Cathars^[11] and many of King Philip's enemies; he had earlier kidnapped Pope Boniface VIII and charged him with near identical offenses of heresy, spitting and urinating on the cross, and sodomy. Yet Malcolm Barber observes that historians "find it difficult to accept that an affair of such enormity rests upon total fabrication".^[12] The "Chinon Parchment suggests that the Templars did indeed spit on the cross," says Sean Martin, and that these acts were intended to simulate the kind of humiliation and torture that a Crusader might be subjected to if captured by the Saracens, where they were taught how to commit apostasy "with the mind only and not with the heart".^[13] Similarly Michael Haag^[14] suggests that the simulated worship of Baphomet did indeed form part of a Templar initiation ritual.

The indictment (acte d'accusation) published by the court of Rome set forth ... "that in all the provinces they had idols, that is to say, heads, some of which had three faces, others but one; sometimes, it was a human skull ... That in their assemblies, and especially in their grand chapters, they worshipped the idol as a god, as their saviour, saying that this head could save them, that it bestowed on the order all its wealth, made the trees flower, and the plants of the earth to sprout forth."^[1]

The name *Baphomet* comes up in several of these confessions. Peter Partner states in his 1987 book *The Knights Templar and their Myth*, "In the trial of the Templars one of their main charges was their supposed worship of a heathen idol-head known as a 'Baphomet' ('Baphomet' = Mahomet)."^[15] The description of the object changed from confession to confession. Some Templars denied any knowledge of it. Others, under torture, described it as being either a severed head, a cat, or a head with three faces.^[16] The Templars did possess several silver-gilt heads as reliquaries,^[17] including one marked *capud LVIII^m*,^[18] another said to be St. Euphemia,^[19] and possibly the



Two Templars burned at the stake, from a French 15th-century manuscript

actual head of Hugues de Payens.^[20] The claims of an idol named Baphomet were unique to the Inquisition of the Templars.^{[21][22]} Karen Ralls, author of the *Knights Templar Encyclopedia*, argues that it is significant that "no specific evidence [of Baphomet] appears in either the Templar Rule or in other medieval period Templar documents."^[23]

Gausier de Montpesant, a knight of Provence, said that their superior showed him an idol made in the form of Baffomet; another, named Raymond Rubei, described it as a wooden head, on which the figure of Baphomet was painted, and adds, "that he worshipped it by kissing its feet, and exclaiming, 'Yalla,' which was," he says, "*verbum Saracenorum*," a word taken from the Saracens. A templar of Florence declared that, in the secret chapters of the order, one brother said to the other, showing the idol, "Adore this head—this head is your god and your Mahomet."^[24]

Modern scholars such as Peter Partner and Malcolm Barber agree that the name of Baphomet was an Old French corruption of the name Muhammad, with the interpretation being that some of the Templars, through their long military occupation of the Outremer, had begun incorporating Islamic ideas into their belief system, and that this was seen and documented by the Inquisitors as heresy.^[25] Alain Demurger, however, rejects the idea that the Templars could have adopted the doctrines of their enemies.^[26] Helen Nicholson writes that the charges were essentially "manipulative"—the Templars "were accused of becoming fairy-tale Muslims."^[26] Medieval Christians believed that Muslims were idolatrous and worshipped Muhammad as a god, with *mahomet* becoming *mammet* in English, meaning an idol or false god.^[27] This idol-worship is attributed to Muslims in several *chansons de geste*. For example, one finds the gods *Bafum e Travagan* in a Provençal poem on the life of St. Honorat, completed in 1300.^[28] In the *Chanson de Simon Pouille*, written before 1235, a Saracen idol is called *Bafumetz*.^[29]

Alternative etymologies

While modern scholars and the *Oxford English Dictionary*^[31] state that the origin of the name Baphomet was a probable Old French version of "Mahomet",^{[15][25]} alternative etymologies have also been proposed.

In the 18th century, speculative theories arose that sought to tie the Knights Templar with the origins of Freemasonry.^[32] Bookseller, Freemason and Illuminist^[33] Christoph Friedrich Nicolai (1733–1811), in *Versuch über die Beschuldigungen welche dem Tempelherrenorden gemacht worden, und über dessen Geheimniß* (1782), was the first to claim that the Templars were Gnostics, and that "Baphomet" was formed from the Greek words βαφη μητῆς, *baphe metous*, to mean *Taufe der Weisheit*, "Baptism of Wisdom".^[34] Nicolai "attached to it the idea of the image of the supreme God, in the state of quietude attributed to him by the Manichaeic Gnostics", according to F. J. M. Raynouard, and "supposed that the Templars had a secret doctrine and initiations of several grades" which "the Saracens had communicated ... to them."^[35] He further connected the *figura Baffometi* with the pentagram of Pythagoras:



Knights Templar Seal representing the Gnostic figure Abraxas.^[30]

What properly was the sign of the Baffomet, 'figura Baffometi,' which was depicted on the breast of the bust representing the Creator, cannot be exactly determined ... I believe it to have been the Pythagorean pentagon (Fünfeck) of health and prosperity: ... It is well known how holy this figure

was considered, and that the Gnostics had much in common with the Pythagoreans. From the prayers which the soul shall recite, according to the diagram of the Ophite-worshippers, when they on their return to God are stopped by the Archons, and their purity has to be examined, it appears that these serpent-worshippers believed they must produce a token that they had been clean on earth. I believe that this token was also the holy pentagon, the sign of their initiation (τελειος βαφης μετεος).^[36]

Émile Littré (1801–1881) in *Dictionnaire de la langue française* asserted that the word was cabalistically formed by writing backward *tem. o. h. p. ab*, an abbreviation of *templi omnium hominum pacis abbas*, 'abbot' or 'father of the temple of peace of all men.' His source is the "Abbé Constant", which is to say, Alphonse-Louis Constant, the real name of Eliphas Levi.

Hugh J. Schonfield (1901–1988),^[37] one of the scholars who worked on the Dead Sea Scrolls, argued in his book *The Essene Odyssey* that the word "Baphomet" was created with knowledge of the Atbash substitution cipher, which substitutes the first letter of the Hebrew alphabet for the last, the second for the second last, and so on. "Baphomet" rendered in Hebrew is בַּפּוֹמֶת; interpreted using Atbash, it becomes שׁוֹפִיָּה, which can be interpreted as the Greek word "Sophia", meaning wisdom. This theory is an important part of the plot of the novel *The Da Vinci Code*.

Joseph Freiherr von Hammer-Purgstall

In 1818, the name Baphomet appeared in the essay by the Viennese Orientalist Joseph Freiherr von Hammer-Purgstall, *Mysterium Baphometis revelatum, seu Fratres Militiae Templi, qua Gnostici et quidem Ophiani, Apostasiae, Idoloduliae et Impuritatis convicti, per ipsa eorum Monumenta*^[38] ("Discovery of the Mystery of Baphomet, by which the Knights Templars, like the Gnostics and Ophites, are convicted of Apostasy, of Idolatry and of moral Impurity, by their own Monuments"), which presented an elaborate pseudohistory constructed to discredit Templarist Masonry and, by extension, Freemasonry.^[39] Following Nicolai, he argued, using as archaeological evidence "Baphomet" faked by earlier scholars and literary evidence such as the Grail romances, that the Templars were Gnostics and the "Templars' head" was a Gnostic idol called Baphomet.

His chief subject is the images which are called Baphomet ... found in several museums and collections of antiquities, as in Weimar ... and in the imperial cabinet in Vienna. These little images are of stone, partly hermaphrodites, having, generally, two heads or two faces, with a beard, but, in other respects, female figures, most of them accompanied by serpents, the sun and moon, and other strange emblems, and bearing many inscriptions, mostly in Arabic ... The inscriptions he reduces almost all to *Metē*[, which] ... is, according to him, not the Μητις of the Greeks, but the *Sophia*, *Achamot Prunikos* of the Ophites, which was



Joseph von Hammer-Purgstall (1774–1856) associated a series of carved or engraved figures found on a number of supposed 13th century Templar artifacts (such as cups, bowls and coffers) with the Baphometric idol.

represented half man, half woman, as the symbol of wisdom, unnatural voluptuousness and the principle of sensuality ... He asserts that those small figures are such as the Templars, according to the statement of a witness, carried with them in their coffers. *Baphomet* signifies Βαφη Μητεος, *baptism of Metis, baptism of fire*,^[40] or the *Gnostic baptism*, an *enlightening of the mind*, which, however, was interpreted by the Ophites, in an obscene sense, as *fleshly union* ... the fundamental assertion, that those idols and cups came from the Templars, has been considered as unfounded, especially as the images known to have existed among the Templars seem rather to be images of saints.^[41]

Hammer's essay did not pass unchallenged, and F. J. M. Raynouard published an "Etude sur 'Mysterium Baphometi revelatum'" in *Journal des savants* the following year.^[42] Charles William King criticized Hammer saying he had been deceived by "the paraphernalia of ... Rosicrucian or alchemical quacks,"^[43] and Peter Partner agreed that the images "may have been forgeries from the occultist workshops."^[44] At the very least, there was little evidence to tie them to the Knights Templar—in the 19th century some European museums acquired such pseudo-Egyptian objects, which were catalogued as "Baphometes" and credulously thought to have been idols of the Templars.^[45]

Eliphas Lévi

Later in the 19th century, the name of Baphomet became further associated with the occult. Eliphas Lévi published *Dogme et Rituel de la Haute Magie* ("Dogmas and Rituals of High Magic") as two volumes (*Dogme* 1854, *Rituel* 1856), in which he included an image he had drawn himself which he described as Baphomet and "The Sabbatic Goat", showing a winged humanoid goat with a pair of breasts and a torch on its head between its horns (*illustration, top*). This image has become the best-known representation of Baphomet. Lévi considered the Baphomet to be a depiction of the absolute in symbolic form and explicated in detail his symbolism in the drawing that served as the frontispiece:

The goat on the frontispiece carries the sign of the pentagram on the forehead, with one point at the top, a symbol of light, his two hands forming the sign of occultism, the one pointing up to the white moon of Chesed, the other pointing down to the black one of Geburah. This sign expresses the perfect harmony of mercy with justice. His one arm is female, the other male like the ones of the androgyne of Khunrath, the attributes of which we had to unite with those of our goat because he is one and the same symbol. The flame of intelligence shining between his horns is the magic



Androgyne of Heinrich Khunrath, *Amphitheatrum Sapientiae Aeternae*.

light of the universal balance, the image of the soul elevated above matter, as the flame, whilst being tied to matter, shines above it. The beast's head expresses the horror of the sinner, whose materially acting, solely responsible part has to bear the punishment exclusively; because the soul is insensitive according to its nature and can only suffer when it materializes. The rod standing instead of genitals symbolizes eternal life, the body covered with scales the water, the semi-circle above it the atmosphere, the feathers following above the volatile. Humanity is represented by the two breasts and the androgyne arms of this sphinx of the occult sciences.^[46]

Witches' Sabbath

Lévi's depiction of Baphomet is similar to that of The Devil in early Tarot.^[47] Lévi, working with correspondences different from those later used by S. L. MacGregor Mathers, "equated the Devil Tarot key with Mercury," giving "his figure Mercury's caduceus, rising like a phallus from his groin."^[48]

Lévi believed that the alleged devil worship of the medieval Witches' Sabbath was a perpetuation of ancient pagan rites. A goat with a candle between its horns appears in medieval witchcraft records,^[49] and other pieces of lore are cited in *Dogme et Rituel*.

Below this figure we read a frank and simple inscription—THE DEVIL. Yes, we confront here that phantom of all terrors, the dragon of the all theogenies, the Ahriman of the Persians, the Typhon of the Egyptians, the Python of the Greeks, the old serpent of the Hebrews, the fantastic monster, the nightmare, the Croquemitaine, the gargoyle, the great beast of the Middle Ages, and—worse than all these—the Baphomet of the Templars, the bearded idol of the alchemist, the obscene deity of Mendes, the goat of the Sabbath. The frontispiece to this 'Ritual' reproduces the exact figure of the terrible emperor of night, with all his attributes and all his characters.... Yes, in our profound conviction, the Grand Masters of the Order of Templars worshipped the Baphomet, and caused it to be worshipped by their initiates; yes, there existed in the past, and there may be still in the present, assemblies which are presided over by this figure, seated on a throne and having a flaming torch between the horns. But the adorers of this sign do not consider, as do we, that it is a representation of the devil; on the contrary, for them it is that of the god Pan, the god of our modern schools of philosophy, the god of the Alexandrian theurgic school and of our own mystical Neoplatonists, the god of Lamartine and Victor Cousin, the god of Spinoza and Plato, the god of the primitive Gnostic schools; the Christ also of the dissident priesthood.... The mysteries of the Sabbath have been variously described, but they



Le Diable, from the early eighteenth century Tarot of Marseilles by Jean Dodal.

figure always in grimoires and in magical trials; the revelations made on the subject may be classified under three heads— 1. those referring to a fantastic and imaginary Sabbath; 2. those which betray the secrets of the occult assemblies of veritable adepts; 3. revelations of foolish and criminal gatherings, having for their object the operations of black magic.^[50]

Lévi's Baphomet, for all its modern fame, does not match the historical descriptions from the Templar trials, although it may also have been partly inspired by grotesque carvings on the Templar churches of Lanleff in Brittany and Saint-Merri in Paris, which depict squatting bearded men with bat wings, female breasts, horns and the shaggy hindquarters of a beast,^[51] as well as Eugène Viollet-le-Duc's vivid gargoyles that were added to Notre-Dame de Paris about the same time as Lévi's illustration.

Goat of Mendes

Lévi called his image "The Goat of Mendes", possibly following Herodotus' account^[52] that the god of Mendes—the Greek name for Djedjet, Egypt—was depicted with a goat's face and legs. Herodotus relates how all male goats were held in great reverence by the Mendesiens, and how in his time a woman publicly copulated with a goat.^[53] E. A. Wallis Budge writes,



Banebdjedet

At several places in the Delta, e.g. Hermopolis, Lycopolis, and Mendes, the god Pan and a goat were worshipped; Strabo, quoting (xvii. 1, 19) Pindar, says that in these places goats had intercourse with women, and Herodotus (ii. 46) instances a case which was said to have taken place in the open day. The Mendesiens, according to this last writer, paid reverence to all goats, and more to the males than to the females, and particularly to one he-goat, on the death of which public mourning is observed throughout the whole Mendesian district; they call both Pan and the goat Mendes, and both were worshipped as gods of generation and fecundity. Diodorus (i. 88 (http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Diodorus_Siculus/1D*.html#ref32)) compares the cult of the goat of Mendes with that of Priapus, and groups the god with the Pans and the Satyrs. The goat referred to by all these writers is the famous Mendean Ram, or Ram of Mendes, the cult of which was, according to Manetho, established by Kakau, the king of the IIInd dynasty.^[54]

Historically, the deity that was venerated at Egyptian Mendes was a ram deity, Banebdjedet (literally Ba of the lord of djed, and titled "the Lord of Mendes"), who was the soul of Osiris. Lévi combined the images of the Tarot of Marseilles Devil card and refigured the ram *Banebdjed* as a he-goat, further imagined by him as "copulator in Anep and inseminator in the district of Mendes".

Aleister Crowley

The Baphomet of Lévi was to become an important figure within the cosmology of Thelema, the mystical system established by Aleister Crowley in the early twentieth century. Baphomet features in the Creed of the Gnostic Catholic Church recited by the congregation in *The Gnostic Mass*, in the sentence: "And I believe in the Serpent and the Lion, Mystery of Mysteries, in His name BAPHOMET."^[55]

In *Magick (Book 4)*, Crowley asserted that Baphomet was a divine androgyne and "the hieroglyph of arcane perfection": Seen as that which reflects. "What occurs above so reflects below, or As above so below"

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God... 'The Devil' is, historically, the God of any people that one personally dislikes... This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade 'Know Thyself!' and taught Initiation. He is 'The Devil' of The Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection... He is therefore Life, and Love. But moreover his letter is *ayin*, the Eye, so that he is Light; and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty.^[56]

For Crowley, Baphomet is further a representative of the spiritual nature of the spermatozoa while also being symbolic of the "magical child" produced as a result of sex magic.^[57] As such, Baphomet represents the Union of Opposites, especially as mystically personified in Chaos and Babalon combined and biologically manifested with the sperm and egg united in the zygote.

Crowley proposed that Baphomet was derived from "Father Mithras". In his *Confessions* he describes the circumstances that led to this etymology:^[58]

I had taken the name Baphomet as my motto in the O.T.O. For six years and more I had tried to discover the proper way to spell this name. I knew that it must have eight letters, and also that the numerical and literal correspondences must be such as to express the meaning of the name in such a ways as to confirm what scholarship had found out about it, and also to clear up those problems which archaeologists had so far failed to solve ... One theory of the name is that it represents the words βαφῆ μήτεος, the baptism of wisdom; another, that it is a corruption of a title meaning "Father Mithras". Needless to say, the suffix R supported the latter theory. I added up the word as spelt by the Wizard. It totalled 729. This number had never appeared in my Cabbalistic working and therefore meant nothing to me. It however justified itself as being the cube of nine. The word κηφας, the mystic title given by Christ to Peter as the cornerstone of the Church, has this same value. So far, the Wizard had shown great qualities! He had cleared up the etymological problem and shown why the Templars should have given the name Baphomet to their so-called idol. Baphomet was Father Mithras, the cubical stone which was the corner of the Temple.

Modern interpretations and usage

Lévi's Baphomet is the source of the later Tarot image of the Devil in the Rider-Waite design.^[3] The concept of a downward-pointing pentagram on its forehead was enlarged upon by Lévi in his discussion (without illustration) of the Goat of Mendes arranged within such a pentagram, which he contrasted with the microcosmic man arranged within a similar but upright pentagram.^[59] The actual image of a goat in a

downward-pointing pentagram first appeared in the 1897 book *La Clef de la Magie Noire* by Stanislas de Guaita.^[60] It was this image that was later adopted as the official symbol—called the Sigil of Baphomet—of the Church of Satan, and continues to be used among Satanists.^[61]

Baphomet, as Lévi's illustration suggests, has occasionally been portrayed as a synonym of Satan or a demon, a member of the hierarchy of Hell. Baphomet appears in that guise as a character in James Blish's *The Day After Judgment*. Christian evangelist Jack T. Chick claimed that Baphomet is a demon worshipped by Freemasons,^[62] a claim that apparently originated with the Taxil hoax. Léo Taxil's elaborate hoax employed a version of Lévi's Baphomet on the cover of *Les Mystères de la franc-maçonnerie dévoilés*, his lurid paperback "exposé" of Freemasonry, which in 1897 he revealed as a hoax intended to ridicule the Catholic Church and its anti-Masonic propaganda.^{[63][64]}

In 2014 The Satanic Temple commissioned an 8 1/2 foot statue of Baphomet to stand alongside a monument of the Ten Commandments at Oklahoma State Capitol,^[65] "*respect for diversity and religious minorities*" were cited as reasons for erecting the monument.^[66] After the Ten Commandments monument was vandalized plans to erect the Baphomet statue were put on hold as the Satanic Temple did not want their statue to stand alone by the Oklahoma capitol.^[67] The Oklahoma Supreme Court declared all religious displays illegal^[68] and on 25 July 2015 the statue was erected near a warehouse in Detroit, as a symbol of the modern Satanist movement.^{[69][70]} The Satanic Temple may take the statue to Arkansas where another 10 Commandments monument is proposed.^[71]

Baphomet appears in Dungeons & Dragons as a powerful demon lord, and is also known as the "Horned King", or the "Prince of Beasts". Baphomet is followed by minotaurs and other savage creatures. He desires the end of civilizations so all creatures may embrace their most basic, brutal instincts. He is described as a massive, black minotaur, with blood around his mouth and red eyes. He wears an iron crown topped with the heads of his enemies, along with spiked armor. He wields a huge glaive, named "Heartcleaver", but commonly fights with his hooves, claws, and horns. He rules of the 600th layer of The Abyss, known as the "Endless Maze", and is the sworn enemy of Yeenoghu, another demon lord.

See also

- As Above, So Below
- Beelzebub
- Behemoth
- History of the Knights Templar
- Knights Templar legends
- The Magician
- Mahound
- Medieval Christian views on Muhammad
- Pazuzu
- Termagant

Notes



The Devil in the Rider-Waite tarot deck.



Promotional poster for Léo Taxil, *Les Mystères de la franc-maçonnerie dévoilés* (1886), adapts Lévi's invention.

1. Michelet, p. 375. (<https://books.google.com/books?pg=PA375&id=drQMAQAAMAAJ>)
2. "In the 19th century a fresh impetus was given to the discussion by the publication in 1813 of F. J. M. Raynouard's brilliant defence of the order. The challenge was taken up, among others, by the famous orientalist Friedrich von Hammer-Purgstall, who in 1818 published his *Mysterium Baphometis revelatum*, an attempt to prove that the Templars followed the doctrines and rites of the Gnostic Ophites, the argument being fortified with reproductions of obscene representations of supposed Gnostic ceremonies and of mystic symbols said to have been found in the Templars' buildings. Wilcke, while rejecting Hammer's main conclusions as unproved, argued in favour of the existence of a secret doctrine based, not on Gnosticism, but on the unitarianism of Islam, of which Baphomet (Mahomet) was the symbol. On the other hand, Wilhelm Havemann (*Geschichte des Ausganges des Tempelherrenordens, Stuttgart and Tübingen*, 1846) decided in favour of the innocence of the order. This view was also taken by a succession of German scholars, in England by C. G. Addison, and in France by a whole series of conspicuous writers: e.g. Mignet, Guizot, Renan, Lavocat. Others, like Boutaric, while rejecting the charge of heresy, accepted the evidence for the *sputio* and the indecent kisses, explaining the former as a formula of forgotten meaning and the latter as a sign of *fraternité!*" *Encyclopædia Britannica*, 1911.
3. "Since 1856 the influence of Eliphas Lévi and his doctrine of occultism has changed the face of this card, and it now appears as a pseudo-Baphometric figure with the head of a goat and a great torch between the horns; it is seated instead of erect, and in place of the generative organs there is the Hermetic caduceus." Waite, part i, §2. (<http://www.sacred-texts.com/tarot/pkt/pkt0102.htm>)
4. Guiley, "Baphomet".
5. Migne, p. 475. (https://books.google.com/books?id=_cIUAAAAQAAJ&pg=PT142#v=onepage&q&f=false)
6. Barber and Bate, p. 29.
7. "Raimundus de Agiles says of the Mahometans: In ecclesiis autem magnis **Bafumarias** faciebant habebant monticulum ubi duæ erant **Bafumariæ**. The troubadours employ Baformaria for mosque, and Bafomet for Mahomet." Michaud, p. 497. (<https://books.google.com/books?id=mAcMAAAAYAAJ&pg=PA497#v=onepage&q&f=false>)
8. *Ab Luy venseretz totz los cas/Cuy Bafometz a escarnitz/e-ls renegatz outrasalhitz* ("with his [i.e. Jesus] help you will defeat all the dogs whom **Mahomet** has led astray and the impudent renegades"). The relevant lines are translated in Michael Routledge (1999), "The Later Troubadours", in *The Troubadours: An Introduction*, Simon Gaunt and Sarah Kay, edd. (Cambridge: Cambridge University Press), p. 112.
9. The quote is at Austeroc d'Aorlhac.
10. The other chapters are *De la ley nova*, *De caritat*, and *De iustitia*. The three folios of the Occitan fragment were reunited on 21 April 1887 and the work was then "discovered". Today it can be found in BnF fr. 6182. Clovis Brunel dated it to the thirteenth century, and it was probably made in the Quercy. The work was originally Latin, but medieval Catalan translation exists, as does a complete Occitan one. The Occitan fragment has been translated by Diego Zorzi (1954). "Un frammento provenzale della *Doctrina Pueril* di Raimondo Lull". *Aevum*. **28** (4): 345–49.
11. Barber 2006, p. 204.
12. Barber 2006, p. 306.
13. Martin, p. 138.
14. *Templars: History and Myth: From Solomon's Temple to the Freemasons*: Profile Books, 2009
15. Partner, pp. 34–35.
16. Read, p. 266.
17. Martin, p. 139.
18. "*Per quem allatum fuit eis quoddam magnum capud argenteum deauratum pulcrum, figuram muliebrem habens, intra quod erant ossa unius capitis, involuta et consuta in quodam panno lineo albo, syndone rubea superposita, et erat ibi quedam cedula consuta in qua erat scriptum capud LVIII^m, et dicta ossa assimilabantur ossibus capitis parvi muliebris, et dicebatur ab aliquibus quod erat capud unius undecim millium virginum.*" *Procès*, vol. ii, p. 218. (<http://www.gutenberg.org/ebooks/22920>)
19. Barber 2006, p. 244.

20. "It is possible that the head mentioned was in fact a reliquary of Hugh of Payns, containing his actual head." Barber 2006, p. 331.
21. National Geographic Channel. *Knights Templar*, February 22, 2006, video documentary written by Jesse Evans.
22. Martin, p. 119.
23. Ralls, p. 154.
24. Wright, p. 138. (<http://www.sacred-texts.com/sex/wgp/wgp14.htm>) Cf. Barber 2006, p. 77; Finke, p. 323; (<https://books.google.com/books?id=kITUAAAAMAAJ&pg=PA323>) *Istud capud vester Deus est, et vester Mahumet*, Raynouard, p. 295. (<https://books.google.com/books?id=2rKaEgbAMNwC&pg=PA295>)
25. Barber 1994, p. 321.
26. Barber 2006, p. 305.
27. Games and Coren, pp. 143-144.
28. Féraud, p. 2. (<https://books.google.com/books?pg=PA2&ct=result&id=Ctc5AAAACAAJ#v=onepage&q&f=false>)
29. Pouille, p. 153.
30. Ralls, pp. 184-185.
31. The *OED* reports "Baphomet" as a medieval form of Mahomet, but does not find a first appearance in English until Henry Hallam, *The View of the State of Europe during the Middle Ages*, which also appeared in 1818.
32. Hodapp, pp. 203–208.
33. McKeown, Trevor W. "A Bavarian Illuminati Primer" (<http://freemasonry.bcy.ca/texts/illuminati.html>). Retrieved 2011-04-21.
34. Nicolai, vol. i, p. 136 ff. (<https://books.google.com/books?id=-3A31ED-VFgC&pg=RA1-PA136>) Nicolai's theories are discussed by Thomas De Quincey in "Historico-Critical Inquiry into the Origin of the Rosicrucians and the Free-Masons" (<https://books.google.com/books?id=uhaaAAAIAAJ&pg=PA444>). *London Magazine*. 1824. See also Partner, p. 129: "The German Masonic bookseller, Friedrich Nicolai, produced an idea that the Templar Masons, through the medieval Templars, were the eventual heirs of an heretical doctrine which originated with the early Gnostics. He supported this belief by a farrago of learned references to the writings of early Fathers of the Church on heresy, and by impressive-looking citations from the Syriac. Nicolai based his theory on false etymology and wild surmise, but it was destined to be very influential. He was also most probably familiar with Heinrich Cornelius Agrippa's claim, made in the early sixteenth century, that the medieval Templars had been wizards."
35. Michaud, p. 496. (<https://books.google.com/books?pg=PA496&id=mAcMAAAAYAAJ>)
36. "Symbols and Symbolism" (<https://books.google.com/books?pg=PA284&id=XFgDAAAAYAAJ#v=onepage&q&f=false>). *Freemasons' Quarterly Magazine*. London. 1: 275–92. 1854. p. 284.
37. Hugh J. Schonfield, *The Essene Odyssey*. Longmead, Shaftesbury, Dorset SP7 8BP, England: Element Books Ltd., 1984; 1998 paperback reissue, p.164.
38. Hammer-Purgstall (1818). "Mysterium Baphometis revelatum" (<https://books.google.com/books?id=LrFEAAAACAAJ&pg=PA1#v=onepage&q&f=false>). *Fundgruben des Orients*. Vienna. 6: 1–120; 445–99.
39. Partner, p. 140.
40. *Sic*; Μῆτις is lit. 'wisdom, craft, or skill.'
41. "Baphomet" (<http://www.agepedia.org/wiki/BAPHOMET>), *Encyclopedia Americana*, 1851.
42. In "Journal des savants" (<https://archive.org/details/journaldessavant1819acaduoft>). 1819: 151–61; 221–29. (Noted by Barber 1994, p. 393, note 13.) An abridged English translation appears in Michaud, "Raynouard's note on Hammer's 'Mysterium Baphometi Revelatum'", pp. 494-500. (<https://books.google.com/books?id=mAcMAAAAYAAJ&pg=PA494>)
43. King, p. 404. (<http://www.sacred-texts.com/gno/gar/gar60.htm>)
44. Partner, p. 141.
45. Hans Tietze illustrated one, in the Kunsthistorisches Museum, Vienna, in "The Psychology and Aesthetics of Forgery in Art". *Metropolitan Museum Studies*. 5 (1): 1–19. August 1934. doi:10.2307/1522815 (<https://doi.org/10.2307%2F1522815>). p. 1.

46. "Le bouc qui est représenté dans notre frontispice porte sur le front le signe du pentagramme, la pointe en haut, ce qui suffit pour en faire un symbole de lumière; il fait des deux mains le signe de l'occultisme, et montre en haut la lune blanche de Chesed, et en bas la lune noire de Géburah. Ce signe exprime le parfait accord de la miséricorde avec la justice. L'un des ses bras est féminin, l'autre masculin, comme dans l'androgynie de Khunrath dont nous avons dû réunir les attributs à ceux de notre bouc, puisque c'est un seul et même symbole. Le flambeau de l'intelligence qui brille entre ses cornes, est la lumière magique de l'équilibre universel; c'est aussi la figure de l'âme élevée au-dessus de la matière, bien que tenant à la matière même, comme la flamme tient au flambeau. La tête hideuse de l'animal exprime l'horreur du péché, dont l'agent matériel, seul responsable, doit seul à jamais porter la peine: car l'âme est impassible de sa nature, et n'arrive à souffrir qu'en se matérialisant. Le caducée, qui tient lieu de l'organe générateur, représente la vie éternelle; le ventre couvert d'écailles c'est l'eau; le cercle qui est au-dessus, c'est l'atmosphère; les plumes qui viennent ensuite sont l'emblème du volatile; puis l'humanité est représentée par les deux mamelles et les bras androgynes de ce sphinx des sciences occultes." Lévi, Éliphas (1861). *Dogme et rituel de la haute magie* (<https://books.google.com/books?id=KFOi-CfETNIC&pg=RA1-PA211>). G. Baillière. p. 211.
47. "☩ *Le ciel de Mercure, science occulte, magie, commerce, éloquence, mystère, force morale. Hiéroglyphe, LE DIABLE, le bouc de Mendès ou le Baphomet du temple avec tous ses attributs panthéistiques.*" Lévi, p. 352. (<https://books.google.com/books?id=KFOi-CfETNIC&pg=RA1-PA352>)
48. Place, p. 85.
49. In Margaret Murray's survey of *The Witch-Cult in Western Europe*, the devil was said to appear as "a great *Black Goat* with a *Candle* between his Horns". Murray, p. 145. For the devil as a goat, see pp. 63, 65, 68-69, 70, 144-146, 159, 160, 180, 182, 183, 233, 247, 248.
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60. De Guaita, p. 387. (<https://books.google.com/books?id=JeYNAAYAAJ&pg=PA387&lpg=PA387&source=bl&ots=rez6EFfkd&sig=HEdyEEsvUb4iP6XecnpVgItQgYA&hl=en#v=onepage&q&f=false>)
61. The History of the Origin of the Sigil of Baphomet and its Use in the Church of Satan (<http://www.churchofsatan.com/Pages/BaphometSigil.html>)
62. That's Baphomet? ©2011 by Jack T. Chick LLC (http://www.chick.com/reading/tracts/1074/1074_01.asp)
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