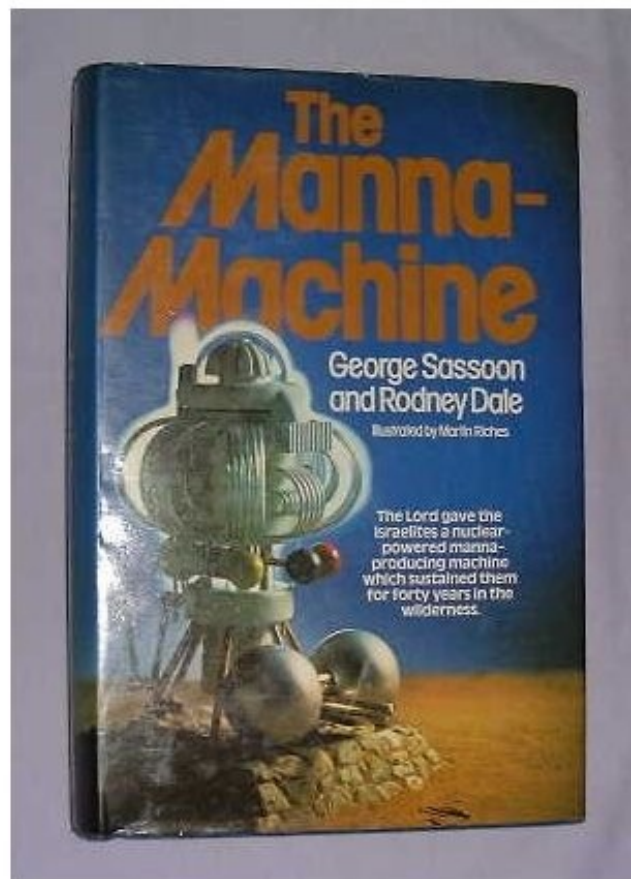
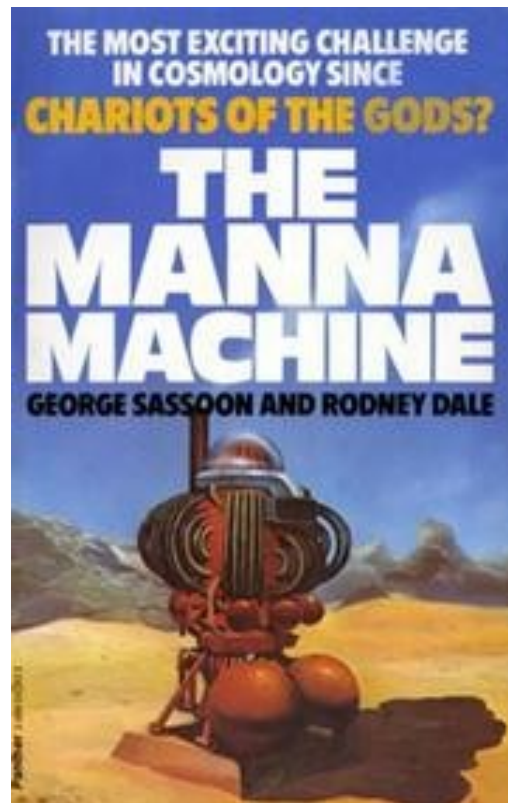
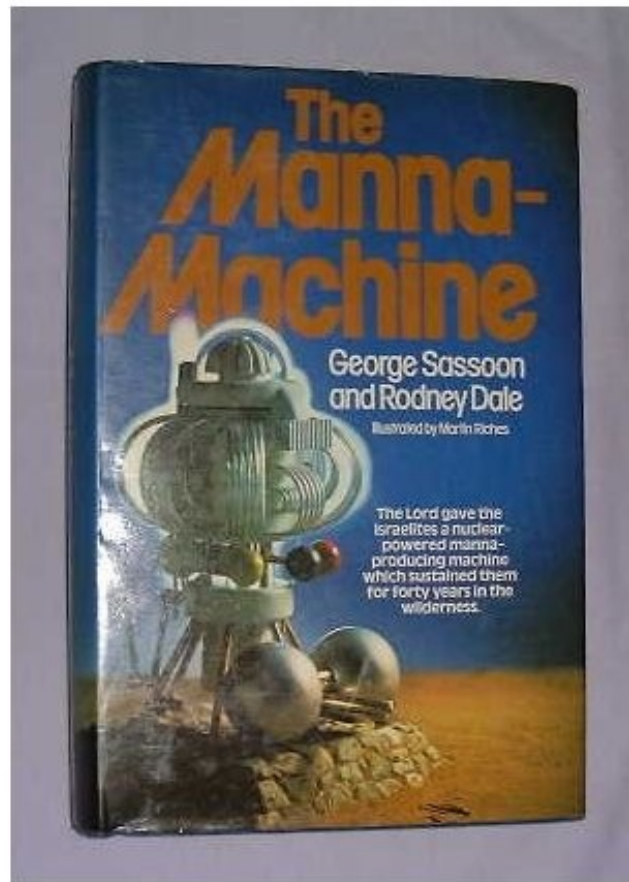


The Manna Machine

*(1) The Ancient of
Days*





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The Physical Object

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The **Manna Machine** is a theory by [George Sassoon](#) and [Rodney Dale](#) that a machine device was given to the [Israelites](#), when they went on their 40 year journey in the [Sinai Desert](#). The device was said to create [manna](#), a type of [chloricalgae](#). It explains how the Israelites

survived their 40 year wandering in the Sinai Desert. It is said^[by whom?] that the manna machine was stored in the [Ark of the Covenant](#). The Ark was supposed to have powered the machine to run continuously, producing manna for six days. On the 7th day it would be taken apart for cleaning so it could run the following week. This is where [Sabbath](#) is thought to come from.

Origin

There are several theories^[by whom?] on where the Manna Machine came from:

- The theory that it was stolen from the [Egyptians](#) during [The Exodus](#).
- The theory that [beings from another world](#) saw that the Israelites were starving and decided to help them out.
- The theory that it came from builders who knew technology.
- The theory that the [Osirian](#) race brought it to the Egyptians in 10,000 B.C, after their homeland [Atlantis](#) was flooded.

Taken to Oak Island

There are theories^[by whom?] that in 1398 the [Knights Templar](#) under Arthur Sinclair and 200 followers took the Manna Machine and the Ark of the Covenant to the tiny island in [Nova Scotia](#) known as [Oak Island](#). After constructing labyrinths, canals and flood tunnels, they sealed the Manna Machine and the Ark of the Covenant in for eternity, hoping that no one would ever find it and creating the most elaborate treasure vault ever.

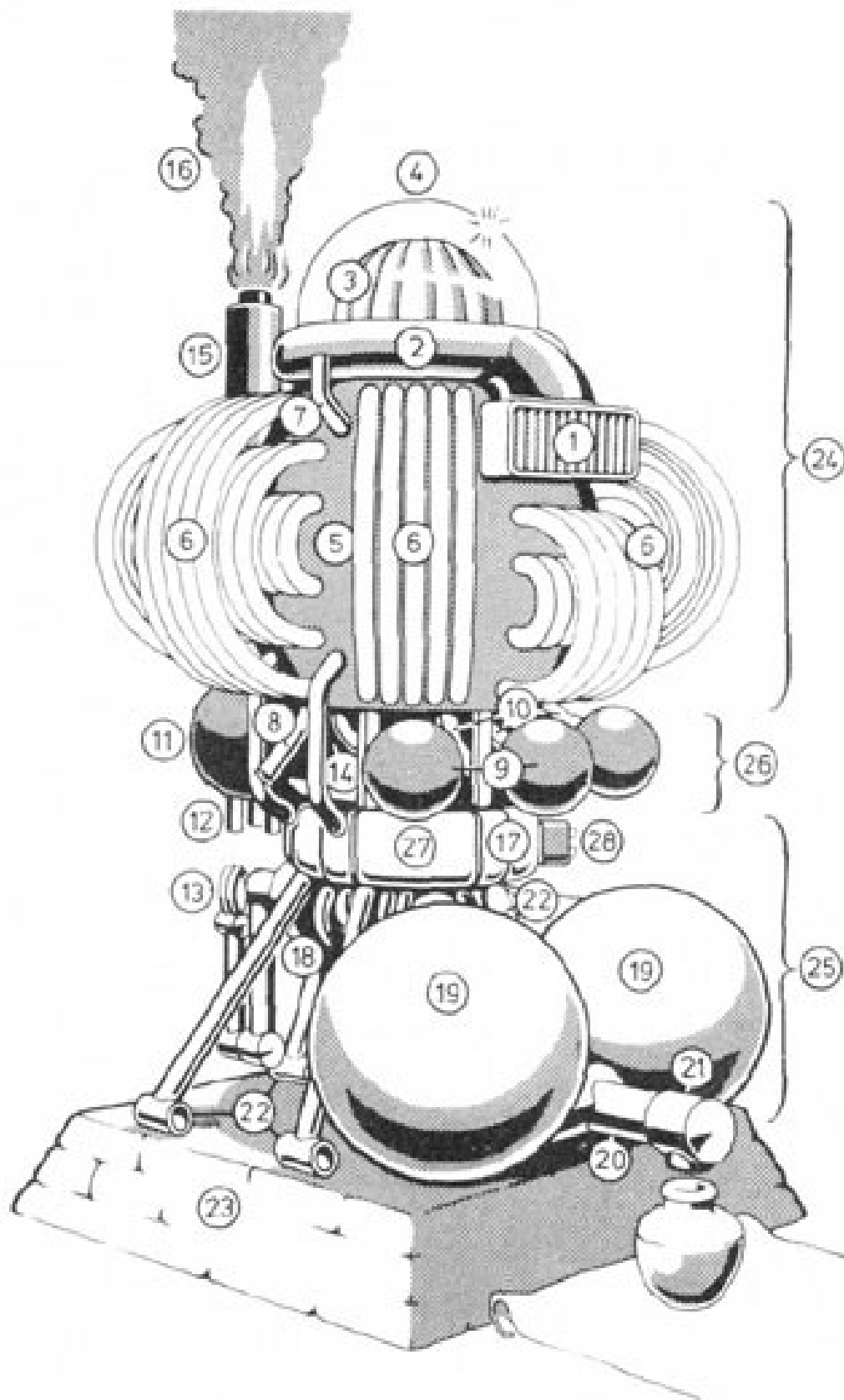
In 1973 a hole was dug^[by whom?] on Oak Island 660 ft (200 m) north-east of so-called Money Pit. It was dug down to 230 ft (70 m) when they^[who?] found a wire measuring 2 in (5.1 cm) and a metal plate, leading to the theory that the Manna Machine is buried there. Drilling stopped and hasn't resumed due to running out of funds. An earlier excavation in 1970, called "[Borehole 10-x](#)", also found metal and wiring.^[citation needed]

[NASA](#) uses chloric algae tanks to provide food during manned space missions.^[citation needed]

References

- [The Evidence. The History Channel website](#)
- George Sassoon and Rodney Dale (1978). *The Manna Machine*. London: Sidgwick & Jackson. [ISBN 028398435X](#).

Below is a picture of the *Manna Machine*,
with a key to the many different parts



Key to picture above...

1. 'Mouth' (air intake) carrying the 'breath of life' (air) via...
2. annular duct to...
3. 'the brain of the Ancient One' (dew still). The dew still is covered by...
4. 'the ether' or 'transparent outer skull of the Ancient One.' The water from the still runs into...
5. 'the great sea' (*Chlorella* culture-tank) where the manna production starts: the culture-solution circulates through...
6. 'the hairs of the beard of the Ancient One' (gas exchange pipes) and is irradiated by 'the upper eye' (the light-source in the centre of the culture-tank – not visible). The culture-tank is furnished with...
7. 'the remnant' (safety valve) and...
8. 'the residues of the brain' (drain cock). Connected to the culture-tank are...
9. 'the three lower eyes' (tanks containing nutrient salts) fed via...
10. 'the channels of the lower eyes' (connecting pipes). The light and power for the machine are derived from...
11. 'the fire-containing vessel' (nuclear reactor) with its...
12. 'keys' (control rod actuators). Remote handling is performed by...
13. 'the arm of the Small-faced One' (mechanical arm and hand). The air drawn over the still passes through...
14. 'the long nose' (ventilation duct) and is ducted past the reactor (11) in order to cool it and then convects up...
15. 'the nose of the Small-faced One' (exhaust) producing...
16. 'the column of smoke by day and the column of fire by night'. A Buchner pump (not visible) in the exhaust produces the vacuum needed to process the *Chlorella* in...
17. 'the cavities of the brain of the Small-faced One' (manna processing plant). The Buchner pump is connected to 'the cavities of the brain' by...

18. 'the beard of the Small-faced One' (vacuum pipe manifold). The processed manna is stored in...
19. 'the hosts' (manna storage vessels) and is drawn off through...
20. 'the penis' (manna discharge pipe) and...
21. 'the cover of the penis' (vacuum lock). The machine stands upon...
22. 'legs as columns six' (six legs with rings for carrying poles) resting on...
23. 'the throne' (platform of local materials) which is 'cast down' when the machine is moved. The whole machine 'the Ancient of Days' may be separated into...
24. 'the Ancient One' (top part) and...
25. 'the Small-faced One' (bottom part). Between these two parts lie...
26. 'the nakedness' (interface unit) below which are...
27. 'the crowns of the Small-faced One' (inspection covers) and
28. 'the ear of the Small-faced One' (communications unit).

The Manna Machine

George Sassoon and Rodney Dale

What exactly was manna? In their search for an answer, George Sassoon and Rodney Dale began to research into Jewish texts, particularly the *Zohar*, a collection of thirteenth-century writings from oral traditions which some believe date back to the time of the Exodus.

From these texts, they have drawn startling conclusions: that manna was a form of alga cultured in a machine, and that the mysterious texts of *Zohar* are an instruction-manual for that machine.

This exciting and provocative theory has at last made some sense of the texts, explains many biblical mysteries and Jewish customs, and throws new light on the possibility of ancient extra-terrestrial visitations.

The full translation of the texts is presented in *The Kabbalah Decoded*. The biological and engineering interpretation is explored in *The Manna Machine*.

In the Zohar, two engineers, George Sassoon and Rodney Dale, "found a detailed physical description of a god named the 'Ancient of Days'. The androgynous god consisted of a male part and a female part, which is quite typical of mystery religions. What struck Sassoon and Dale as truly odd about the god was the fact that it appeared to be a god that could be taken to pieces and reassembled."
- Brad Steiger, *Worlds Before Our Own*

"As described in the texts, the Ancient of Days is a complicated physical structure. Some people think that it may have been an intricately-carved idol, captured from a non-Jewish people, which was kept secret because the Jews did not allow idol worship; others dismiss the whole thing as a fanciful invention."
- George Sassoon and Rodney Dale, *The Manna Machine*

"The minute details of this procedure caused the two scientists to 'look closely at the texts, uncluttered by peripheral verbiage, and to decide that there was a high probability that they describe not a god but a machine in anthropomorphic terms.'"
- Brad Steiger, *Worlds Before Our Own*

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head was like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from him...and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of Days."
- Daniel, 7:9ff

"But what are these wheels? The word used in the Aramaic text of Daniel is GLGLVHI (galgalohi) - his wheels. However, in the Zohar, 'his skulls' is GVLGLVHI (golgalohi), and it sometimes appears without the first 'V', making it identical with the 'wheels' of Daniel. It seems fairly likely, then, that Daniel is talking about skulls not wheels; and in describing his 'vision', he is hinting to those in the know that he possesses the secret knowledge."

"In Aramaic, the title [Ancient of Days] is attikyomin (OThIQ IVMIN), and in Hebrew attikyomim (OThIQ IMIM). The first word comes from the word attak (OThQ), to remove or transport; it is used several times in the Bible, mostly with that meaning. The form attik would then mean 'transporting' or possibly 'that which is transported'."

"The second word in the title is IVMIN or IMIM, supposed to mean '(of the) days'. Now the word IVM, pronounced 'yom', does mean 'day'...But there is another word in Hebrew, IM, pronounced 'yam'. This means 'sea'. In the plural, both

words are spelt the same, IMIM. If pronounced 'yomim', this means days, and if 'yamim', seas. From this, we discover that OThIQ IMIM can mean Ancient of Days, but it could also mean Transportable One of the Seas..."

"In the Bible, there are various seas, and the word is also used for what we could call lakes such as the Sea of Galilee. There is also the great Sea, yam rav in Hebrew, the name given to the Mediterranean, which was the largest body of water known to the ancient Israelites. Yam rav was also the 'great sea' of bronze which stood in front of Solomon's Temple (2 Chronicles 4:2ff). This was a large vessel filled with water and used for purification rituals. It appears, therefore, that the word 'sea' in Hebrew can also mean 'a large vessel for containing liquids', or in modern terms, a tank."

- George Sassoon and Rodney Dale, The Manna Machine

"The Ancient of Days consisted principally of three 'skulls', an outer one which contained two others inside it, placed one above the other. In the middle of this arrangement was the 'cardinal lamp', which shone with 'a brightness to exceed all brightnesses'. It has a 'beard', the 'hairs' of which grow out of one part of its 'face' and back in again at other places; there is no mention of a body, but there is a 'strong right arm', there are six feet; and in between them there are two testicles, and a penis. A substance known variously as the 'dew', the 'oil of great goodness' and other terms, ran down from the upper parts of this object, to be stored in the 'testicles' and finally discharged from the 'penis'."

- George Sassoon, "The Ancient of Days: Deity or Manna-Machine"

"According to the traditions, the Ancient One had but a single eye, right in the middle of his head, which shone with a blinding brightness, while the Small-faced One had three eyes, of different colors, which did not shine with their own light. There was no easy way in which the rabbis could reconcile these descriptions with a god-being of reasonably human appearance, and so the texts are full of extraordinary arguments."

- George Sassoon and Rodney Dale, The Manna Machine

"This brain is hollowed out, and (the eye) lights up three whitenesses above the eye."

- Lesser Holy Assembly 116

"The upper eye is also known as the Eye of Providence, and under this name it is frequently mentioned in Masonic rituals."

- George Sassoon and Rodney Dale, The Manna Machine

(2) The Dew Still

"The head which is incomprehensible is secret in secret. But it hath been formed and prepared in the likeness of a cranium, and is filled with the crystalline dew."

- The Book of Concealed Mystery

"Its [the manna's] color was like the color of crystal."

- Numbers 11:7

"When Sassoon and Dale read in one of the texts such passages as the following, they believed the words to be describing a machine for making manna: 'Into the skull...distills the dew from the white head...and from this dew they grind the manna...and the manna did not appear to be derived from this dew except at one time: the time when Israel was wandering in the desert.' Sassoon and Dale assumed that the Ark of the Covenant included the manna machine..."

- Brad Steiger, Worlds Before Our Own

"...The top skull is white. In it there is no beginning or end. The hollow thing of its juices is extended and is made to flow....From this follow thing for juice of the white skull the dew falls every day into the small-faced one....And his head is filled, and from the small-faced one it falls....The Ancient Holy One is secret and hidden. And the upper wisdom is concealed in the skull which is found [i.e. can be seen] and from this into that the Ancient One is not opened [i.e. there is no passage visible]. And the head is not single because it is the top of the whole head. The upper wisdom is inside the head: it is concealed and is called the upper brain, the concealed brain, the brain that appeases and is quiet. And there is no [man] that knows it....

"Three heads are hollowed out: this inside that and this above the other. One head is wisdom; it is concealed from that which is covered. This wisdom is concealed; it is the top of all...[heads of the other wisdoms]. The upper head is the Ancient and Holy One, the most concealed of all concealed ones. It is the top of the whole head, the head which is not a head [not an ordinary one], and is not known. And because of this, the Ancient Holy One is called 'nothing'. And all those hairs and all those cords from the brain are concealed, are all smooth in the carrier. And all of the neck is not seen....There is one path that flows in the division of the hairs from the brain..."

- HADRA ZVTA QDISHA (Lesser Holy Assembly) Verses 51-73
from Kabbalah Denudata (1644)

"Sassoon and Dale feel certain that other parts of the exoteric texts indicate that the 'hairs' and 'cords' are wires and pipes. 'Wisdom,' they conclude, is a liquid utilized in the process of manufacturing manna."

- Brad Steiger, Worlds Before Our Own

"From the top of the skull it starts and is extended into the whole of the body, from its breast and from its arms, and from the whole. To his buttocks is attached the spark of the cardinal lamp, and it lights up. And a skull goes out which is concealed from all sides. And the shiner descends from the two brains hollowed out in it [the skull]. And it [the shiner] is attached in the direction of the male part..."

- HADRA ZVTA QDISHA (Lesser Holy Assembly) 709

"At the top is a dew-still: a refrigerated, corrugated surface over which air is drawn, from which water condenses. This is fed to a container in the center of

which is a powerful light-source for irradiating a culture, possibly of Chlorella-type algae. There are dozens of strains of Chlorella, and the balance of protein, carbohydrate, and fat in a chosen strain can be varied by choosing the appropriate conditions of growth for the culture.

"This algal culture circulates through pipes which permit an exchange of oxygen and carbon dioxide with the atmosphere, and also dissipate heat. The Chlorella sludge is drawn off into another vessel where it is treated so that the starch is partially hydrolyzed to maltose, which is then burnt slightly to give the honey-and-wafers flavor....The dried material is then fed to two vessels. One is emptied daily to provide the day's supply, and the other fills slowly during the week so that two days' supply is available on the eve of the Sabbath...."

- George Sassoon and Rodney Dale, New Scientist, April 1, '76

"And all of the stream (of blessing) that flows from all of the body is gathered there, into those that are called the hosts...and that flow, after it is collected there, it stays there, and then goes to the holy foundation. It is all white, and therefore it is called mercy. And this mercy enters the Holy of Holies..."

- HADRA ZVTA QDIShA (Lesser Holy Assembly) 761

"And furthermore, the body is extended into two legs [or irrigations]. And between them they contain two kidneys, two masculine testicles [literally eggs]. All the oil and the greatness and the masculine force from the whole body are gathered into them...and therefore they are called the 'hosts'; and they are called 'Victory' and 'Glory'....Victory and Glory are the hosts, and therefore (we get the name) 'Lord of Hosts'. The masculine penis is the end of the whole body, and it is called the 'foundation'."

- HADRA ZVTA QDIShA (Lesser Holy Assembly) 740

"The two hosts, then Victory and Glory, the manna storage tanks, were thought of as testicles; and the manna discharge nozzle, the penis, was the foundation."
"The names of the testicles were Victory and Gory, in Hebrew, NTzCh (Netzach) and HVD (Hod)...The dictionary tells us that NTzCh also means 'juice' or 'essence' in Hebrew, and it is used in the Bible (Isaiah 63:3), with the meaning of grape-juice."

- George Sassoon and Rodney Dale, The Manna Machine

(3) Operation and Maintenance

"The name of our source-book is the Zohar from ZHR, to illuminate. Properly, the book should be called The Book of the Illumination. This may refer to the illumination of the soul of the reader, in a religious sense - but it might equally well mean the lighting-up of the Ancient of Days, and its restoration to working order."

- George Sassoon and Rodney Dale, The Manna Machine

"Tradition: at the time when Israel is crying out in distress, then the hairs are uncovering from over the ears, so that the voice can go into the ears, into that

tube that drips from the brain, and it collects in the brain. And it goes out into the tubes of the nose. And the nose is shortened and becomes hot, and fire and smoke go out from those tubes, and all the strengths are excited, and it makes revenges. But before the fire and smoke go out from those tubes, that voice goes upwards, and influences the top of the brain, and the two tears flow down for the eyes. And the smoke and the fire go out from the perforations (of the nose), by (the action of) that voice..."

- Greater Holy Assembly 716

"Every seven days [on the Sabbath] , the machine was carefully taken apart and cleaned, with all the parts lovingly protected from dust and dirt. The, even more carefully, it was reassembled, culminating in the final plugging together of the two major components, a sexual act in itself. It was then switched on, and the various processes would start in order. First, the dew would run down from the brain, then the 'great sea' would fill, with the 'oil of great goodness' running through the 'beard'. Then the 'tears' would run down from the 'eyes', adding seed and fertilizer, and finally the 'eye of providence' would light up with a blinding brightness. There would then follow a long period of waiting, during which the plants multiplied and were drawn off and processed, before the testicles started to fill. At long last, after many hours of anxious preparation, the manna would flow. Small wonder that the whole process was seen as some kind of cosmic copulation."

- George Sassoon and Rodney Dale, The Manna Machine

"And Moses speaks these words [IHVH, IHVH] in the place of judgment, that he may make measure of mercies go down from the Ancient Holy One to the Small-faced One. For they teach that so great was the power of Moses, that he made the measure of mercies to go down to the lower part."

- Greater Holy Assembly 696

"..Moses entered the Holy of Holies, said the Name twice, and down came the measures of manna....The failure of the manna coincided with the death of Moses."

- George Sassoon and Rodney Dale, The Manna Machine

"And the manna did not appear to be derived from this dew except at one time; the time when Israel was wandering in the desert. And then the Ancient One of All fed them from this place. But afterwards, it was not found."

- HADRA ZVTA QDISHA (Lesser Holy Assembly) 440

"Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: and there is noting at all beside this mana before our eyes...and the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and make cakes of it: and the taste thereof was as the taste of fresh oil."

- Numbers 11:4ff

"And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

- Joshua 5:12

"How good and pleasant it is when brothers live together in unity!

It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes.

It is as if the dew of Hermon were falling on Mount Zion. For there the LORD bestows his blessing, even life forevermore."

- Psalm 133 A song of ascents. Of David.

"This psalm is...quoted in the manna-machine texts of the Zohar (GHA 321, LHA 677). The latter passage is in connection with the nine parts of the beard of the Small-faced One: ' ... the beard is seen as strong power (GIBR ThQIP), as strong Masters of the Juices of the inside parts (GIBR MARI NTzCh QRBIN). Into this beard there flows the oil of goodness from the Ancient Concealed One, as it is said (Ps. 133:2) 'Like the precious ointment upon the head, that ran down the beard, even Aaron's beard'.

"Clearly the reference is to the annual Yom Kippur ritual of the fruitless attempts to reboot the manna-machine, with the High Priest pouring oil all over himself."

- George Sassoon (private correspondence)

Psalm 133 was read 'Ecce quam bonum et quam jucundum' during the ritual of admission into the Knights Templar, an order which supposedly sought the lost Ark of the Covenant.

"And Moses said unto Aaron, take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for our generations...So Aaron laid it up before the [Ark of] Testimony, to be kept."

- Exodus 16:33

"After its final failure, the manna-machine was taken to a shrine at Shiloh, where it no longer occupied a central position in the life of Israel. However, a dedicated band of priests continued to tend it....They could devote their time to the study of the machine; they probably still received enough sacrificial offerings to live in reasonable style. They were the founders of the society known as the Reapers of the Holy Field, and the original Lords of Measurements of the Zohar."

- George Sassoon and Rodney Dale, The Manna Machine

"[The nose] and also all the parts of the Ancient of Days are seen, and they are not seen; they are seen by the Lords of Measurements, but they are not seen by anyone else."

- Greater Holy Assembly 208

(4) The Short Face (Microprosopus)

"The ear [of the Small-faced One] is formed inside with 'curved incisions', so that the 'voice (kola) may be traced as it goes up into the brain'. In the ear, there are the Lords of Wings, whose function is to convert the 'voice (kola)', into 'speech (melah)'."

- George Sassoon and Rodney Dale, The Manna Machine

"And that speech that goes out is made to break through into the ether [or space], and it is poured out and goes up and flies into the universe [or world]. And the 'voice' is made from it...and it goes into [the king's] ears."

- - HADRA ZVTA QDIShA (Lesser Holy Assembly) 592

"Ordinary 'speech' can be heard by human ears, but it does not travel very far. But with the help of 'Lords of Wings', the speech can be converted into the 'voice'. the voice - a radio signal - cannot be heard by the unaided ear, but it can travel vast distances. However, in order to hear it, another set of Lords of wings is necessary, a radio receiver to convert it back to speech again."

- George Sassoon and Rodney Dale, The Manna Machine

"For a bird of the air shall carry the voice, and the Lord of the Wings shall tell the speech."

- Ecclesiastes 10:20

In the discussion of the black eye of the Small-faced One:

"The second color is black, like the stone which goes out from the depth once in a thousand years into the great sea. When this stone goes out, there comes a disturbance and a power on the sea. And it is the 'voice' of the sea, and its rotations [galgalohi] are made to flow. And the great fish that is called Leviathan is made to listen to them."

- Greater Holy Assembly 632

To the manna born?

One possible purpose of an index is to arouse interest in the text of the book itself. Certainly, some of the entries in the index to The manna machine by George Sassoon and Rodney Dale (Sidgwick& Jackson, 1978) are as intriguing (not to say 'mouth-watering') as the title itself and arouse curiosity as to what unusual information they may be directing us to.

There is, for example, the frequent use of the 'equals' sign, apparently drawing attention to a number of synonymous terms. (This, presumably, is what the

introductory note means by the rather cryptic statement that 'many of the identities given in the text are collated in this index'.) 'Heaven = sky' seems straightforward enough; but the significance of many of the others lies well beyond my powers of surmise. What can be the significance of 'Ancient = transportable' or 'Anger = nose'—or, still more intriguing, 'Beauty = sewertogether' [an unfortunate ambiguity here, at the very least], or 'Days of old = 13th part of beard'?

There is even an occasional triple equation, such as: 'High priest, breastplate of = radio = The Oracle". And with 'Leviathan = Lord's spacecraft' we seem to be getting into the realms of SF (with more of the F than the S, perhaps). 'Angels... explain radio' could belong to a similar realm of fantasy; whereas 'Electrolux principle' seems to introduce a more sordidly commercial touch and arouses a suspicion that this index may have been sponsored. (Now that's a thought. Shouldn't we be exploring the possibility of commercially sponsored book indexes? Will the Editor offer a prize for the best suggestion of an appropriate sponsor for this year's winner of the Wheatley Medal? Or would that turn indexing into more of a sport than an art-form? But I digress.)

It is clear enough from the index that the book has a bizarre theme and is concerned with the Kabbalah and Freemasonry and suchlike matters. To that extent the indexer fails completely in my case to make me want to read the book; but then, I'm the kind of person who is quite impervious to even a modicum of the esoteric. It is arguable that the authors seem to be quite out of touch with the real world as most of us encounter it. But there is one entry at least which suggests otherwise. Indeed, having bridged the yawning gap between the Exodus and the world of telecommunications, the indexer seems to issue a solemn warning, applicable especially to the computer enthusiasts among us:

Moses...

communicates by radio 220
punishes machine worshippers 200

**Back to your shoeboxes, slaves of the midnight oil,
before divine retribution befalls you in the form of a
plague of viruses.**

John A. Vickers

The Indexer Vol. 17 No. 3 April 1991 177

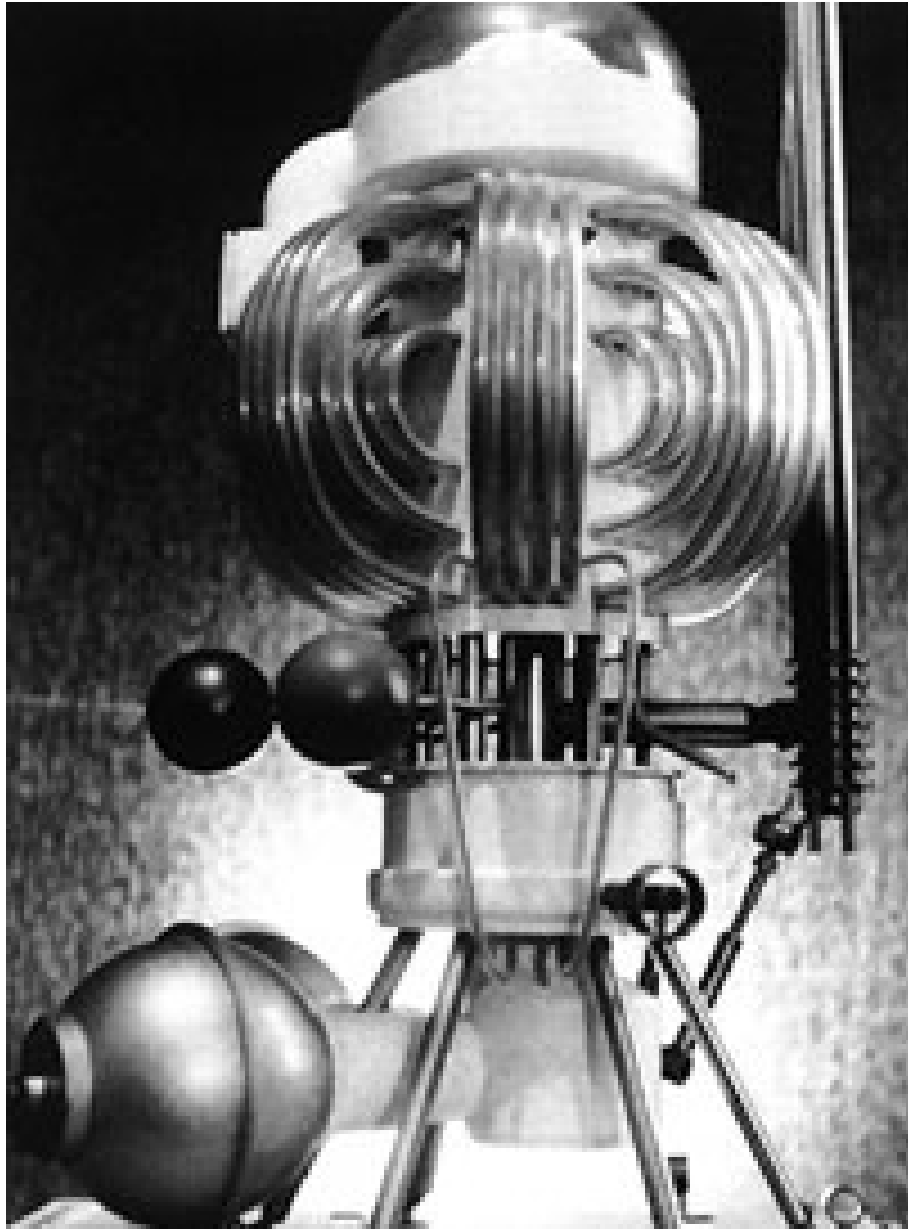
Martin Riches' reconstruction of the manna machine.

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Reconstruction

Website ><http://tribes.tribe.net/25a1f4a7-b777-4adf-8c62-1f418aaf0d64/photos/af08422e-02f8-4f43-8783-ef17badadade>

Martin Riches' reconstruction of the manna machine
Click on the image for a full-size picture

Illustrations from the book: Die Ewigkeits-Maschine
by Johannes and Peter Fiebag, Langen Mueller, Munich, 1998.
(The title means: The Eternity Machine)

The Holy Grail - Chalice or Manna Machine?
by Dr. Johannes Fiebag and Peter Fiebag
Translated from the German by George T. Sassoon

The Kabbalah, a body of Jewish traditional knowledge, was kept secret until the 13th Century AD, its content was regarded from the magical-mystical point of view particularly so with respect to the Ancient of Days. This was considered to be a Jewish demi-god until in 1978 two English engineers, George Sassoon and Rodney Dale, concluded that the description of the Ancient of Days in the Zohar, one of the books of the Kabbalah, was not of an ominous god-figure, but rather a machine. A close investigation of the text convinced them that the machine produced the biblical manna which fed the Israelites during their forty-year wandering in the desert and was probably of extraterrestrial origin [1].

OthiqYomin

The machine, called the OthiqYomin in the Zohar, worked on the basis of the cultivation and processing of an algae-culture, probably one of the chlorella species, which was maintained by a supply of dew, or water, and of radiation from a nuclear-powered light-source.

The Zohar description is so exact that Sassoon and Dale were able to reconstruct the machine in all its details. At the top was a dew-distilling apparatus, which consisted of a curved, cooled surface. Air flowed over this, and from it water condensed. This water was the basic material for the vessel at the center, which contained the light source and the algae itself, which circulated in various pipes, permitting an exchange of oxygen and carbon dioxide with the atmosphere and also dissipated heat. The chlorella sludge was then taken to another vessel, where the starch content was partially hydrolyzed to malt-like substances (hence the "honey and wafer" taste of the manna), and the dried matter was then finally stored in two collection containers from which it was later drawn off.

To reconstruct such a complex machine from the text of the Zohar necessitated a fresh translation of the original text, which was accomplished by Sassoon, a linguist and computer expert, as well as an electronics engineer [2]]. While the textual description of the machine is extremely detailed, it is not immediately apparent that it is a technical service manual because the parts of the OthiqYomin (originally translated as Ancient of Days, when the "Transportable One of the Tanks" would be more accurate) are designated with the terminology in use about 1000 BC. For example, in the Zohar we read passages such as the following:

"There are three upper heads; two, and one which contains them."

At the time the Zohar was written, there were no words for "perspex dome", or "algae-cultivation-vessel", so they used "head", "skull" and very often "face", such as in the following extract:

"The dew of the white head drops into the skull of the Small-faces One and there it is stored."

To enable regeneration of the algae-culture, it was made to flow through a transparent circulation system, which is known in the Zohar as the "venerable beard", through which went the "oil of the great goodness", that is, the algal sludge. These "pipes" are discussed thusly:

"And those parts which are found in the beard, they are shaped and lead downwards in many directions."

The machine was equipped with a considerable number of control lamps, which are called

"shining eyes" in the Zohar text, and which light up in various colors:

"In his lower eyes there are a left and a right eye, and these two have two colors, except when they are seen in the white light of the upper eye."

Ark of the Covenant

The complete machine was regarded as a deity or demi-deity consisting of male and female parts. It was given to the Israelites at the beginning of their wandering in the wilderness, possibly by extraterrestrials and produced the manna which enabled them to survive. By all accounts, the machine was kept in the so-called Ark of the Covenant, which served as a transport container for the nuclear-powered machine, which was easily damaged under desert conditions. In the time of David and Solomon it found its place in the Holy of Holies in Solomon's Temple in Jerusalem, while before that it was kept in the Holy Tent, or Tabernacle.

The last mention of the Ark in the Old Testament is in the book of Maccabees, where the prophet Jeremiah hides the Ark and the Machine on Mount Nebo. After that the Bible says no more, and nowhere in it do we find any further trace. Such was the state of knowledge about the Ancient of Days and the Ark of the Covenant after the publication of Rodney Dale and George Sassoon's book *The Manna Machine*.

In 1980, we began to investigate the history of the machine. We asked ourselves how it was possible for such an important and unusual object to disappear without a trace, and whether it was possible for it to have re-appeared as some "Holy Device" at some time during the course of the following 2500 years. Now, at the end of our preliminary studies on this subject, we have come to the conclusion that the Manna Machine was brought from Israel to Europe.

Our statement that the machine was re-discovered and transported is based on two pieces of evidence: first the Parsifal (Parzival) epic of the upper middle ages, and second the history of the Order of the Brotherhood of the Templars.

Parsifal

The Parsifal epic was first set down in written form around 1200 AD almost simultaneously in French and German, by the French poets Chrétien de Troyes and Robert de Boron, and by the German story-teller Wolfram von Eschenbach. In essence, it is a traditional story of a young hero who was brought up far from any contact with the knightly and courtly culture of the middle ages, and who escapes into the wide world where he has many adventures and meets King Arthur. He is dubbed a knight by the King, resumes his adventurous existence and is finally led to the castle of Munsalvatsch by the "hand of God". In this magical fortress there is a clan of nobles called the Guardians of the Grail. Their king has committed many sins which have condemned him to eternal sickness, from which he can be freed only if a God-fearing man asks him a question as to the reason for his illness. Parsifal is invited to a meal, but fails to ask the question. For many years he wanders hither and thither until he finally has another opportunity to visit Munsalvatsch. This time he asks the crucial question, the King's illness and suffering disappear, and Parsifal himself is crowned "Grail-King".

Several medievalists have already noted that the Parsifal epic consists of a conglomerate of very different texts. In fact, there existed a long time previously the so-called Peredur tradition, a Celtic myth which already contained many elements of the later legends. In it there are parts of the Arthur material, various heathen myths, Christian influences and the actual grail-tradition itself, which must be considered completely separate.

But what actually was the Grail? Authors of the middle ages carefully avoid any exact description. It is obvious that they had never seen the "holy object" themselves. The two French writers describe it simply as a "handsome vessel" or as a "metal bowl", and Robert de Boron states that it is the very chalice used at the Last Supper. It is here that the Christian influence on the Parsifal saga is most apparent. Wolfram von Eschenbach, on the other hand, is even more reticent. He writes simply:

"It was a thing, called the Grail, that gave all earthly desires in abundance."

And:

"The stone was also called the grail."

Etymologically speaking, several derivations are to be found of the Grail concept. From the middle Latin *gradalis* and the French *gradale*, meaning "bowl"; from the Provençal *grazaal* which corresponds to the old Catalanian *gresal*, which can also be translated as "bowl", "basin", or "dish", but also with the connotations of "milk-jug", "pleasure", "charity", and "bread"; and from a Nordic version of the Parsifal tradition - and this strikes us as most significant - the grail is spoken of as an object known as the *gangandigreidi* which can be translated as "transformer of consumable material".

Wolfram von Eschenbach speaks occasionally of a stone which he calls *lapsitexillis*. Philologically speaking, it has not yet been determined with certainty what is meant by this, however there is general agreement that *lapsit* is in fact a corruption of the word *lapis*, or "stone". One author emphasizes that "a contributor to the formation of *lapsit* is the Latin *lapsus*, as a word designating any sliding downward movements, fall or dive". In addition, *lapsitexillis* is also interpreted as *lapis elixir*, that is, "stone of the wise", which agrees well with the miracle-working nature of the grail. Other derive it from *lapis exilii* ("stone of the exile"), or *lapis exulis* ("the stone that is found far from home"). Finally, there is another very interesting translation: *lapis lapsus ex illisstellis*, that is "the stone that came down from the stars".

We now approach the point where we can make a hypothesis that the "Holy Grail" of the middle ages must have been the same as the Manna Machine of the Israelites described in the Kabbalah. This line of thinking is supported by two important factors: the principal function of the Grail and its origin. In the Zohar we find the following information about the foodstuff produced by the Manna Machine:

"And from that dew they grind the manna of the just ones for the world to come. At that time the Ancient of Days fed them from that place."

Also:

"See, I will make bread from Heaven to rain upon ye."

And further:

"God gave thee of the dew of heaven."

Thus the Israelites had at their disposal a machine, called by their priests *OthiqYomin* ("The Transportable One of the Tanks") which fed them with manna - food. Wolfram von Eschenbach says exactly the same thing about the Grail:

"Now know ye this also: a hundred squires were summoned, who respectfully took bread on white linen from the Grail... They said to me, and I say it to you, that it came forth from the Grail, when ever one of them put out his hand to it... for the Grail was the fruit of the blessed ones, such a fullness of earthly sweetness, that it was like almost everything that might come from the Kingdom of Heaven."

Chrétien de Troyes describes it similarly, though with the Christian influences manifesting itself; he speaks of the bread taken from the Grail as a "host".

The correspondences between Manna Machine and Grail are astonishing: both the OthiqYomin and the Grail were able to make "food". Just as the Zohar speaks of the manna as the food of "the just ones of the world to come", so also is the Grail, in relation to the nourishment it dispenses, referred to as the "fruit of the blessed ones."

These resembles and parallels would have little weight if it was stated in the Parsifal literature that the Grail was an earthly "object", that is, that it had come from the workshop of a goldsmith or a stonemason. In fact, the opposite is the case. As already shown the derivation of the words lapsitexillis can be interpreted as the "stone that came down from the stars". This translation would be a very appropriate description for the Manna Machine, which was probably the product of an extraterrestrial technology.

Wolfram von Eschenbach gives us an even more impressive piece of evidence which is absolutely astonishing. This is what he wrote at the beginning of the 13th Century about the origin of the Grail:

"Once upon a time it brought a troop, which flew back to the high stars, because their innocence drew them homewards."

With this, Wolfram von Eschenbach excluded any other possible interpretation: there were beings - a whole troop of them - who once brought the Grail to Earth, before they returned to their home stars.

We can now form these preliminary observations:

1. Manna Machine and Grail produced the same food.
2. Manna Machine and Grail had similar or identical properties attributed to them quite independently from each other.
3. Manna Machine and Grail are of artificial, extraterrestrial origin.

Thus we can justify the conclusion that the Manna Machine and the Grail were clearly identical; these are simply different names for the same object.

There now arises the question as to how the tradition of the Manna Machine came to be incorporated into the saga-epics of the middle ages. We would like to make it clear once again that all trace of the machine was lost in the year 587 BC, when Jeremiah hid it at Mount Nebo. But, in the Jewish world memories of it persisted.

"A mural painting on the wall of the ancient synagogue at DurasEuropos, on the middle Euphrates river in Iraq. This was discovered in 1912. The town was founded in about 312 BC and abandoned in 272 AD. This mural is said to show the Ark of the Covenant being carried on a cart. The Ark is described in the Bible as a rectangular wooden box, but here it is shown

as a tall cylindrical object with a rounded top, like the manna machine, and covered in drapes"

- George T. Sassoon

Mural

Shekhina

In the course of our research, we came across the remarkable Jewish concept of the Shekhina, which appears particularly often in the Talmud, a work which was compiled in early post-biblical times, about 200 AD. It comprises a body of teaching in the realm of legends, parables, sayings and prayers.

The concept of the Shekhina, as it occurs in the Talmud, means literally "that which descends", a "dwelling" or a "resting place". It is a difficult concept, and its significance changed in the course of time, but originally it meant nothing other than "God's presence among men", that is, his bodily presence. On this subject the theologian, A. Hauck, wrote: "Thus we have in the Shekhina a cover-name or nickname for God, which stands for God himself, but brings him nearer to human consciousness through his actual presence in the world."

Also according to Hauck: "The Shekhina accompanied the people of Israel everywhere that the Tabernacle was erected, until it finally after a long time found its resting-place in the Temple erected by David and Solomon."

As already noted, Shekhina denotes also God's "dwelling" among his people. Again, this dwelling relates to the interior of the Ark of the Covenant, as we can assume from Exodus 25:

"And you shall make for me a holy place, that I may dwell among you."

It could hardly be the intention of the compilers of the Pentateuch to give the impression that almighty God could be imprisoned within the Ark of the Covenant. So, whatever was inside the Ark was certainly not the creator of the universe, but some material object. On this point Hauck writes: "When Aaron performed the Temple service, the Shekhina rested on its hands. According to a legend, Simon the Righteous saw the Shekhina with his own eyes on his annual entry into the Holy of Holies."

It is most interesting that the term most used is "the face of the Shekhina". This tends to confirm the suggestion that the Shekhina and the Manna Machine were identical. Further confirmation comes from Hauck when he writes: "Sometimes the Shekhina itself is called the image."

Finally, these forms of speech are used to denote the Shekhina in a material sense: to receive the face of the Shekhina; to refresh oneself in the brilliance of the Shekhina; anyone who receives the face of the Shekhina experiences here on Earth a foretaste of eternal bliss.

We can summarize the Shekhina as follows:

1. It is not identical with God, though like the OthiqYomin it is venerated in the same way as God, though not to be identified with Him.
2. The Shekhina is located in the Ark of the Covenant.
3. The Shekhina is a physical object which can be seen and handled.
4. It accompanies the people of Israel through the wilderness and is to be found with the other equipment in Solomon's Temple.
5. One can "receive" the Shekhina and "refresh oneself"

with it.

In our opinion, all these characteristics belong to but one single object in Jewish history: to the Manna Machine! Only the machine possesses all these properties, and only the machine can be meant by the term "Shekhina".

Is there a connection with the Holy Grail? The Jewish theologian Scholem writes about the Hebrew book of Bahir: "The Shekhina is not only the handsome vessel, it is also referred to in several places in the book Bahir itself as the precious stone or the pearl. Note that the phrase "handsome vessel" is identical to that used earlier to describe the Grail.

With this we can now make a connection. The Manna Machine, known in the Jewish secret tradition as Othiq Yomin (the Ancient of Days, or the "Transportable One of the Tanks"), becomes the Shekhina in the official Hebrew literature, and then the Holy Grail in the high middle ages. H. Kolb, writing in 1963, states: "The name grail appears to be a secret name for the Hebrew Shekhina".

Mural 2

"Another painting from Dura-Europos: shows the Tabernacle, the tent in which the Ark was supposedly kept, with an object inside it. Here again, instead of a rectangular wooden box we see a quite different object, the vague outline of which is similar to the manna machine reconstruction. However, two spherical objects are prominent on the lower part of this object, astonishingly similar to the two manna storage tanks manna machine, its 'testicles'..

"According to the archaeologists, these round objects are ritual vessels standing on their edges; we say: bollocks! The artist seems to be hinting that he knows the secrets."
- George T. Sassoon

There is yet another trail which could lead us to the clearing up of the mystery of the grail tradition, which we shall now follow.

Flegetanis

Let us examine the origin of the Parsifal tradition. Robert de Boron and Chrétien de Troyes, the French authors, state that they obtained their information from a "great book", in which "the sublime mysteries which are named after the grail are described". Wolfram von Eschenbach is the most explicit about this book. He says:

"Kyot, the well-known master, found at Toledo discarded (buried) in heathen script the original edition of the adventure. The meaning of the alphabet used in the work he had first to learn, also the black art (secret teaching). It helped that he was baptized, otherwise this tale would still be unknown today. No heathen cunning would help us to tell of the like of the grail, how one penetrates its mysteries."

Toledo, then, is to be the key-point for our further investigations. If we look at medieval Spain, we see that the Iberian peninsula had been occupied for a long time by the Moslems, and Toledo was in fact the scientific center of the Islamic world. It was there that the authenticator of Wolfram von Eschenbach's tale found a manuscript, possibly in Arabic, which contained the grail tradition. Writing of the original author of the text, Wolfram von Eschenbach states:

"A heathen, Flegetanis, once famous for his arts, with great knowledge of nature (a

physicist?) born on his mother's side of Solomon (the tribe of Solomon), of Israelitic race. He wrote of the adventure of the grail. On his father's side he was a heathen, Flegetanis, who worshipped a calf, as if it was his God. He said, it was a thing called the grail."

Whole generations of scholars have puzzled over the question of who can have been meant here, because Moslems do not worship idols. But in fact there was at the time of Solomon a man to whom the above description applies exactly. The first book of Kings contains much information about him. On his mother's side he stemmed from the Jewish tribe of Naphtali, but his father was a Phoenician who worshipped the god, Baal, in the form of a calf. He was, the Bible says, "full of wisdom, understanding and knowledge". His name: Hiram-Abiff. His position: adviser, architect and astrologer of the King of Tyre. His life's work: the building of King Solomon's Temple!

Sometimes there are remarkable chance coincidences, but we can no longer believe that this is one. Hiram-Abiff, as the builder in particular of the Holy of Holies of the House of God, was the one and only outsider who must have known what it was all about. As a member of a sea-going race, which traveled all over the known world, a wise man, a scholar, and an astronomer, he would hardly have been satisfied to build a gigantic Temple simply to house an "empty box". Jewish tradition also confirms the assumption that he knew what was going on, for according to them he was murdered after the building work was completed. However, it seems that he was nevertheless able to send a report about the OthiqYomin to his lord, the Phoenician King, and in this way it passed into the later Moslem world, and after the conquest of Spain it came to Toledo.

Mural

"Ancient Jewish representations of the Ark of the Covenant from DuraEuropos. It is noteworthy that the Ark is not shown as a box or chest, but as a rounded object covered in cloths and decoration."

- George T. Sassoon

Reference for the Dura Europos material:

KRAELING C. H., The excavations at DuraEuropos. Final report VIII, The Synagogue, Part I. Yale University Press, 1956.

Knights Templar

So what happened next? Unfortunately Wolfram von Eschenbach gives us no dates for his authenticator, Kyot, so we must try a different route. In the legend the Grail is guarded by a so-called "grail knighthood", which Wolfram von Eschenbach refers to as Templeisen. This name is reminiscent of the monastic knightly Order of the Templars, and in fact, because of many diverse correspondences, a connection between the two is generally taken for granted by the community of literary scholars. The Templars were officially founded in 1128 and dissolved in 1312 by command of the then-reigning French King, Philip the Fair. The question which now arises is: were the Templars in possession of the Manna Machine, were they the "guardians of the grail"?

The two principal personalities involved were Hugues, Count of Campagne, and Hugues de Payens. In 1104 these men set off for their second journey to the Holy Land, but after only a few months they returned to France, where they formed a connection with the Cistercian Order, whose monks thereupon set about a long-term study of the Old Hebrew texts. Jewish rabbis were brought in to help with the translation work - something very unusual for the

time. Then in 1114 Hugues de Champagne made another short visit to Palestine. As soon as he returned, he presented the Order with the forest of Bar-sur-Aube, and instigated the foundation there of the Abbey of Clairvaux. This project was taken in hand by Bernard of Clairvaux, later Saint Bernard, and the translation work was continued under his direction.

Then in 1119, Hugues de Payens set off for Palestine yet again, with seven trusted friends. Later Hughues de Campagne joined the group. They called themselves The Poor Knights of Solomon's Temple, and rightly so, for they took up their quarters right over the ruins of the House of God built by Hiram-Abiff!

During their eight-year stay, they took part in not one single battle, but instead carried out excavations in the Temple area and ranged the length of breadth of Palestine. Then, obviously something decisive happened: two of the Templars returned to France and reported to Bernard of Clairvaux, who thereupon wrote to the Pope, to the King of France and then to the other Templars in Jerusalem, who at once left the Holy Land. On their arrival in France, the Order of the Templars was officially founded, on which occasion, Bernard wrote in the preamble of the Rules of the Order: "With God's help, the great work has been accomplished."

What actually happened in those years between 1105 and 1128? When we review the whole body of evidence, there is only one possible explanation: the Templars did not go to Palestine to fight, but to search for something particularly important, something extraordinary, something holy, something which was located in Israel and was found after years of painstaking search - the Holy Grail, the Manna Machine!

In 1312 at the proceedings brought against the Order of the Templars for its dissolution, the list of charges against it included:

"That they possessed idols in every province, which were called heads, which had sometimes three faces, and sometimes a single face.

That in their assemblies, especially in the grand chapters, they venerated the image as a God, as their savior, and stated that this head could save them.

That the idol had in its eye-sockets carbuncle-eyes, which shone with the brightness of Heaven, and they believed it was their supreme God. Its skin had half a beard in its face and the other half in its behind, which was a repugnant thing."

During the inquisition carried out against the members of the Order, not a single example of the idols was found, although the senior members of the Order did not deny its existence. In fact, most of them stressed the "beard" of the "image", many mentioned that the idol (whose name was Baphomet) was "bald-headed", and one stated that it "glittered like gilded silver".

There is little doubt that the Templars did find the Holy Grail in Jerusalem and brought it to France where it was venerated as a holy object. During the 200 year history of the Templars only the leading members of the Order had access to it; they were the real "Guardians of the Grail". Among the lower ranks, only rumors of an idol were circulated. Therefore, we can state categorically and without the slightest doubt that the "Holy Grail" was in fact the "Manna-Machine".

What, then, happened to the Manna Machine? According to a statement from Jean de Chalon, a Templar, during the night before the country-wide arrests, a convoy of wagons, loaded with heavy wooden chests, left the Temple in Paris and headed towards the coast. The question is, where to? It is known that many Templars fled to Scotland and became the founder of the

later freemasons. One of them, Sir Henry Sinclair, started an expedition to America in 1398, about hundred years before Columbus reached the New World. There exists impressive proof that Sinclair and his 200 adherents constructed the mysterious labyrinth of shafts and tunnels under the surface of Oak Island, a tiny island near Nova Scotia's south shore (New Scotland, Canada) and that they hid the Idol Baphomet or the Holy Grail or the Manna Machine there. However, our investigations are continuing.

Tomorrow's grail-seekers will be equipped with metal detectors and Geiger counters. The work must go on.

"This shows an altar-type stone in a chapel at Lockenhaus Castle in the Burgenland, a province of Austria along the Hungarian border. The stone was only recently discovered when parts of the castle were cleared of junk and rubble. It is known that the Knights Templars used this chapel for a 'Cult-room', and in it there is also a cross with forked ends to the arms, a symbol used by the later Templars. There is no other Christian symbolism in the chapel.

"The front of the stone bears what is clearly a simplified image of the manna machine. We have the hemispherical top, with another hemisphere inside it, and beneath that there are several other vessels one inside the other, just as described in the Zohar. In the lower part we have the two manna storage vessels. the 'testicles', also corresponding to the Zohar description.

"This stone is a very strong indication that the Templars recovered the manna machine aka Ark of the Covenant from Palestine and brought it to Europe. "

- George T. Sassoon
Alterstone

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DIE EWIGKEITS-MASCHINE

The Eternity Machine

"Astonishing! This is a book of tremendous explosive forces!"

- Erich von Däniken

The paper above is a short summary of our book

DIE EWIGKEITS-MASCHINE Das Manna-Wunder, der HeiligeGral, die Templer und das Geheimnis von Oak Island

by: Johannes Fiebag and Peter Fiebag

Langen-Müller-Verlag, München 1998

400 pages, 35 photos, 48 black-and-white illustrations

ISBN 3-7844-2708-1, DM 44

Currently DIE EWIGKEITS-MASCHINE is only available in German but George Sassoon is translating the book into English.

The thrust of this book is as follows:

When the Israelites were wandering in the desert after their exodus from Egypt, they were fed with the mysterious manna. Much evidence has been found that this food did not fall from the sky, as the Bible states, but came from a machine, which was kept in a tent under conditions of great secrecy (The Manna Machine by George Sassoon and Rodney Dale, London 1979).

When the Israelites entered the promised land, the manna supply ceased. The now unproductive machine was kept at Shiloh by a clan of priests.

Later, Kings David and Solomon brought the device to Jerusalem and built the Temple to house it. It remained there until the destruction of the city by the Babylonians in 587 BC, at which time the priests hid it somewhere and the location was forgotten. Solomon is said to have given the Ark to his son by the Queen of Sheba, but it is probable that this was only a wooden box, not the machine which it had been built to contain.

Memories of the machine, however, survived: in the secret Jewish traditions of the book Zohar, and also in a manuscript attributed to Hiram Abiff, architect of Solomon's Temple.

A copy of the latter manuscript was found in Spain about 1100, and its content was mingled with Christian material to form the basis of the legend of the Holy Grail. Meanwhile, St. Bernard of Clairvaux was working on the Zohar material with scholars from the school of Rashi, the famous rabbi of Troyes.

Authors

The authors of the book, brothers Peter and Johannes Fiebag, standing by the stone at Lockenhaus.

As a result of their findings, the Knights Templars were formed and sent out to look for the grail, or manna-machine. It is probable that they found it, or some part of it, which was brought back to Europe. The Templars venerated the machine as their idol Baphomet. On the dissolution of the Order in 1307, it disappeared again; there are many possible locations where it could have been hidden by the Templars (for example Rennes-le-Chateau, the valley of Bezú, some other secret places in Europe or even the mysterious Oak Island, Canada). Various groups have tried to find it, notably Himmler's SS, an organization formed in imitation of the Templars.

This book traces the evolution of the legends surrounding the mysterious device. Its properties are attributed to the Ark of the Covenant, then later also to the 'shekhina', the Jewish mystical concept of the physical presence of God, and then to the holy grail. There are astonishing similarities in the descriptions of these.

The authors conclude that the machine was of extraterrestrial origin, and that it had been given to the Israelites by the Lord, an extraterrestrial intelligent being, who was later conflated with the mystical concept of God.

The book also describes the behavior of less-developed peoples of the present day when they encounter a superior technology. This gives rise to the so-called cargo-cults. The behavior of the ancient Israelites when confronted with the space people was very similar to these modern examples. Many contemporary religious practices, both Jewish and Christian, are attributable to the manna-machine traditions.

The authors of this book have amassed a wealth of historical material, which is of great value whether or not one agrees with their conclusions.

George Sassoon

Information about the Authors

Dr. Johannes Fiebag and the German-philologist Peter Fiebag are among the most successful and also the most serious representatives of the PaleoSETI-Hypothesis about ancient contacts with extraterrestrial intelligences. Their books were bestsellers in Germany/Austria/Switzerland and were translated into various languages - unfortunately not into English until today. The titles include:

- Johannes Fiebag: Rätsel der Menschheit (Mysteries of Mankind) 1982
- Johannes and Peter Fiebag (Ed.): Aus den Tiefen des Alls (From the Depths of the Universe) 1985
- Johannes and Peter Fiebag: Die Entdeckung des Grals (The Discovery of the Grail) 1989
- Johannes and Peter Fiebag: Himmelszeichen (Signals in the Sky) 1992
- Johannes Fiebag: Die Anderen (The Others) 1993
- Johannes Fiebag: Kontakt (Contact) 1994
- Peter Fiebag: Der Götterplan (The Project of the Gods) 1995
- Johannes Fiebag: Sternentore (Stargates) 1996
- Johannes Fiebag and TorstenSasse: Mars - Planet des Lebens (Mars - Planet of Life) 1996
- Johannes Fiebag (Ed.): Das UFO-Syndrom (The UFO Syndrome) 1996
- Johannes Fiebag: Mission Pathfinder (The Pathfinder Mission) 1997
- Johannes Fiebag: Von Aliens entführt (Abducted by Aliens) 1998
- Johannes Fiebag: (Ed.): BesucherausdemNichts (Visitors from Nowhere) 1998

Dr. Johannes Fiebag is editor of *SagenhafteZeiten*, the magazine of the Forschungsgesellschaft für Archäologie, Astronautik und SETI (A.A.S.).

To find out more about the work of the Fiebag brothers and the A.A.S., please, visit:

- Stargate (includes articles in English)
- Forschungsgesellschaft für Archäologie, Astronautik und SETI (A.A.S.)
- Dr. Johannes Fiebag Homepage (Mirror site)
- Johannes Fiebag Unofficial Link Page (Mirror site)

List of Dates

The following is the list of dates given at the end of the book, which gives a good idea of its scope and the breadth of material covered. The book is a work of painstaking German scholarship, at the same time readable and not without humor. It ties together several of this world's great puzzles: the Ark of the Covenant and the Jewish mystical tradition; the Holy Grail and the legends attached thereto; the mysterious and sinister Order of the Knights Templars and their lost treasure; the cult upon which Himmler's SS was founded; and many others.

The Fiebag brothers put together all the known facts about these mysteries, and arrive at an astonishing conclusion.

The list of dates and events here does not pretend to be comprehensive. It is merely intended to give a rough idea of the chequered history of the Grail, or the Manna-machine.

ca. 1250 BC: Exodus of the people of Israel from Egypt. The manna-machine delivered, then kept in the Ark of the Covenant or the Tabernacle. After the forty years' wandering in the desert, cessation of production of nourishment and the machine kept in obscurity at Shiloh.

ca. 1040 BC: Reign of King Samuel and war against the Philistines. Ark and manna-machine taken to battle, lost to the Philistines, but quickly returned to Israel. Thereafter kept in Baala.

1000-961 BC: Reign of David; end of Philistine wars. Building of Temple started. Removal of Ark and manna-machine to Jerusalem.

961-926 BC: Reign of Solomon. Temple-building continued and completed with Phoenician help. Compilation of a report by Hiram Abiff on the manna-machine. Theft of the Ark by Solomon's son Baisa-Lekhem. Manna-machine remains in the Temple.

926 BC: Israel split into northern and southern kingdoms.

597 BC: First attack on Israel by Babylonians.

587 BC: Second attack by Babylonian armies. The Temple destroyed and Jerusalem razed to the ground. The prophet Jeremiah succeeds in hiding the manna-machine in the Abaraimmountains.

200-100 BC: Compilation of the Talmud. Identification of the shekhina with the manna-machine. The mysterious sect of the Essenes seems to have a secret knowledge about the machine.

711 AD: Muslim invasion of Spain. Cordoba and Toledo become centers of Islamic culture in Spain.

896-901 AD: Thabit ben Qorrah. He probably compiles the grail traditions in his book FelekThani. The manuscript reaches Spain.

1058 AD: Toledo re-taken by the Christian armies in the course of the Reconquista.

1080 AD: Birth of Hugues de Payens.

1099 AD: Capture of Jerusalem by Godefroi de Bouillon. Hugues de Payens takes part in the conquest as a 19-year-old. In the same year he returns to France and enters the service of Count Hugues of Champagne.

Probably 1099-1104 AD: Kyot - Hugues de Payens or Hugues de Champagne - discovers the book FelekThani in Toledo, and with it the original grail tradition of Hiram Abiff, architect of the Temple.

1104 AD: Hugues de Payens and Hugues de Champagne return to Palestine together, but stay only for a short time.

1105 AD: At the instigation of Hugues de Champagne, monks of the Cistercian order begin intensive study of ancient Hebrew texts. They are assisted by Jewish scholars from the famous Kabbalah-school of Rabbi Simon bar Jochai - Rashi - of Troyes.

1114 AD: Hugues de Champagne makes his second journey to the Holy Land. On his return, he renews contact with the Cistercians. The Abbey of Clairvaux is founded under Bernard de Fontaine (later St. Bernard). Continuation of the studies by the Benedictines.

1119 AD: Hugues de Payens sets off for Jerusalem with seven friends, including Bernard (his

uncle) and two Cistercians. On arrival they form themselves into the Poor Knights of Solomon's Temple take up their quarters in the Temple ruins, and begin excavations.

1125 AD: Hugues de Champagne joins up with the first group of Templars in Jerusalem.

1127 AD: The grail (or manna-machine) is found. On Bernard's orders the Templars bring it back to France.

1128 AD: Official foundation of the Order of the Temple. The machine is kept in the custody of the brotherhood. Later, it is venerated as the idol Baphomet.

1174-1190 AD: Chrétien de Troyes writes his grail epic. About the same time, Robert de Boron writes his also.

1200-1210 AD: Wolfram von Eschenbach is working on his Parsifal grail-epic.

ca. 1290 AD: Rabbi Moses de Leon compiles the Zohar, which to date has only been preserved in oral form. This book includes the detailed description of the manna-machine.

12-13 Oct. 1307 AD: Arrest of all Templars in France. Shortly before this, a wagon convoy sets out from the Temple in Paris. The manna-machine is brought to safety (either to Rennes-le-Chateau, the valley of Bezú, an other secret place in Europe or - later - by John Sinclair to the mysterious Oak Island, Canada).

11 Mar. 1314 AD: Death of the last Grand Master of the Temple by burning at the stake. Final dissolution of the order of the grail guardians.

1978-1979 AD: George Sassoon and Rodney Dale set out the technical reconstruction of the manna-machine in their book, paving the way for further studies in this direction.

1981 AD: The Fiebag brothers first write the equation grail = manna-machine, and start work on the research which led to this book.

Hyperlinks

·The Ancient of Days: Deity or Manna Machine?

posted by Unknown on Wednesday, July 11, 2007 - [link to this photo](#)

George Thornycroft Sassoon (30 October 1936 – 8 March 2006) was an [Englishscientist](#), [electronic engineer](#), [linguist](#), [translator](#) and [author](#).

Sassoon was the only child of the poet [Siegfried Sassoon](#) and Hester Sassoon née Gatty, and was born in [London](#) in 1936. He was born at a time when his parents' marriage was already in difficulties. His father wrote playfully to [Max Beerbohm](#) in November 1936: "Will he, I wonder, become [Prime Minister](#), [Poet Laureate](#), [Archbishop of Canterbury](#), or merely Editor of [The Times Literary Supplement](#)? Or Master of [The Quorn](#)? Or merely [Squire](#) of [Heytesbury](#)?"^[1]

In 1947, Sassoon's parents separated, and he thereafter spent much of his childhood with his mother on the Scottish island of [Mull](#).

He was educated at [Greenways Preparatory School](#) at Ashton Gifford (near [Heytesbury](#)), [Oundle School](#) and [King's College, Cambridge](#). He was noted for his prodigious linguistic ability, learning languages which included [Serbo-Croat](#), [Hebrew](#), [Aramaic](#) and [Klingon](#). He investigated [extra-terrestrial](#) phenomena and helped his mother to run a sheep farm on Mull.

After his father died in 1967, Sassoon inherited and occupied his father's large country house, Heytesbury House at [Heytesbury](#) in Wiltshire. He found it much neglected and worked to restore it, and also battled unsuccessfully to stop a planned new A36 bypass from going through the park of the house. In these efforts, he sold many of his father's papers. After a serious fire at Heytesbury House in the 1990s he moved to a smaller property in the nearby village of [Sutton Veny](#); but spent part of the year on Mull, where he had inherited his mother's property Ben Buie on her death in 1973.

Between 1978 and 1980, he published three books, two of which were about his theories on [extraterrestrial](#) visitations, and also spoke at conferences on alien phenomena.

Sassoon married four times - firstly Stephanie Munro, at Inverness in 1955 (dissolved 1961); secondly Marguerite Dicks in 1961 (dissolved 1974); thirdly Susan Christian-Howard in 1975 (dissolved 1982); and lastly Alison Pulvertaft. He has a daughter by his first marriage and had a daughter and son by his third marriage: Isobel Hannah (1976-1996) and Thomas Thornycroft (1978-1996), both of whom were killed in a road accident in [Mendip, Somerset](#).

Sassoon was something of a *bon-viveur*, well-known among other things for his playing of the [piano-accordion](#). Among his other interests were [cricket](#), the [Antipodes](#), and [amateur radio](#) - his call-sign was GM3JZK.

He died aged 69 of [cancer](#) in [Wiltshire](#)^[2] in 2006; He is buried on Mull.

Books by George Sassoon

- *The Manna-Machine* (1978)
- *The Kabbalah Decoded* (1978)
- *The Radio Hacker's Codebook* (1980)

References

1. [^] Ian Sansom, *The Truth About Babies: From A-Z* (2003) [p. 6](#) at books.google.com
2. [^][Deaths England and Wales 1984-2006](#)

3. Legendary Times Magazine Global Community Network
Welcome to the Legendary Times Magazine / A.A.S. R.A. Forum! Discuss controversial and provocative topics with fellow Legendary Times Magazine readers and like-minded truth-seekers! Have fun, and please always be courteous to each other. Crack the Code!

[Manna Machine or just Man?](#)



[Legendary Times Magazine Global Community Network Forum Index](#) ->[ANCIENT ALIENS on the History Channel](#)

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Author

Message

sfcraB

Legendary Times
Fan

Joined: 24 May
2010

Posts: 13



Posted: Tue May 25, 2010 2:37 pm Post subject: Manna Machine or just Man?



I know the Manna Machine is supposed to be an interpretation of the "person" described in ancient texts, but it sure looks like testicles and a penis at the bottom of the structure that was created. Does anyone know where a copy of the translated text can be found that was used to create the Manna Machine?



[Back to top](#)



Sagittarii

Dogu Sculptor



Joined: 07 Apr
2009

Posts: 239

Location: Sol 3



Posted: Tue May 25, 2010 3:32 pm Post subject:



the part on AA "the series" about the manna machine is awfully far fetched. to me i do not believe that recreation whatsoever...just like the crystal skulls segment. I think those ideas make the AA theorists look like whack jobs. Sorry but that's how i feel.

All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident. -Arthur Schopenhauer



[Back to top](#)



Gemini
Mahabharata
Scribe



Joined: 10 May
2010
Posts: 80
Location: Chicago
Suburbs

Posted: Tue May 25, 2010 3:41 pm Post subject:



The LT bookstore has a book on the manna machine and it may have some of the ancient text in there as well.

Ancient Aliens had one of the authors of their book "The Manna Machine", writing by George Sassoon and Rodney dale, on the show.

A back issue of LT magazine, volume 9 #3 &4 has articles on the machine.

In EvD's book The Gods were Astronauts, he discusses the manna machine.

Last edited by Gemini on Wed Jul 07, 2010 1:18 pm; edited 1 time in total



[Back to top](#)



fotoguy
Stupa Decorator



Joined: 19 May
2010
Posts: 192

Posted: Tue May 25, 2010 5:04 pm Post subject:



Yeah, I thought it was pretty far-fetched, too. But who knows? There is no such description whatsoever of anything like a machine in the Bible.

[Back to top](#)

mahalla2
Stupa Decorator



Joined: 30 Nov
2009
Posts: 166

Posted: Sun May 30, 2010 1:40 pm Post subject:



hmmmm - was there a manna machine? To me, it seems unlikely (especially the part about ground up/liquified algae) unless this was some type of gruel fed to slaves which then, I wouldn't rule out. However, the manna mentioned in the OT would seem to have originated more from an angiosperm (seed with food inside/flys in the wind) type of a plant to me.

Location: Eastern Washington

[Back to top](#)



fotoguy
Stupa Decorator



Posted: Mon May 31, 2010 1:11 am Post subject:



I totally agree!

Joined: 19 May 2010
Posts: 192

[Back to top](#)



Path of Least Resistance
Garuna's Passenger



Posted: Sun Jun 13, 2010 1:48 am Post subject:



it fits with the idea that we were given technology by AA.

I saw on a site trying to debunk the MM that the machine itself would have been huge and near impossibel to transport around the desert, much less not break and have to clean it weekly. all that work for some algea wafers?

Joined: 30 May 2010
Posts: 125
Location: between Point A and Point B

however, what they built looks awesome!

according to Sitchin the gods had been around for quite a while by the time the MM would have come in. and their interpretation of the Zorah fits in Sitchin way.

the night stretches on in my head
like clockwork, Time falls apart
thoughts stretch on for Eons
and i just walked into oblivion

[Back to top](#)



Slapfish
Mahabharata
Scribe

Joined: 11 May
2010
Posts: 87

Posted: Fri Jun 18, 2010 8:44 am Post subject:



Path of Least Resistance wrote:

it fits with the idea that we were given technology by AA.

I saw on a site trying to debunk the MM that the machine itself would have been huge and near impossibel to transport around the desert, much less not break and have to clean it weekly. all that work for some algae wafers?

however, what they built looks awesome!

according to Sitchin the gods had been around for quite a while by the time the MM would have come in. and their interpretation of the Zorah fits in Sitchin way.

The whole story of Moses in the desert and the people wandering for 40 years is pretty strange. There are some details about the beginning of their wanderings, but not a lot of what happened next. We don't really know if they walked every day or camped for a few weeks, or even months or years in one place, and then up and moved to a new locations. It's all very vague.

I'm keeping an open mind about the manna machine idea. It's a bit far fetched, but then a lot of what we are told happened to Moses and his people is pretty outlandish. IT seems plausible, although I can't imagine eating algae for 40 years -yuck!



[Back to top](#)



Path of Least Resistance
Garuna'sPassenge
r



Joined: 30 May
2010
Posts: 125
Location: between
Point A and Point
B

Posted: Fri Jun 18, 2010 11:22 am Post subject:



Sitchin says that Arbraham stayed in Haraan for years on the way to the Promised Land before moving on. maybe they just stayed put in the desert for a while until they were forced to move.

on the site debunking the Manna Machine they also talk about the actual number of people that would be in the desert. something about the number given in the bible does not account for women and children so there would have been a ridiculous amount of people to feed.

the night stretches on in my head
like clockwork, Time falls apart
thoughts stretch on for Eons
and i just walked into oblivion

[Back to top](#)



DianeFisc
Legendary Times
Fan



Posted: Thu Aug 19, 2010 9:52 pm Post subject:



Joined: 16 Jun
2010
Posts: 2

Quote:

saw on a site trying to debunk the MM that the machine itself would have been huge and near impossibel to transport around the desert, much less not break and have to clean it weekly. all that work for some algea wafers?

These folks are not understanding that AA's were (are) more advanced, so why not have a MM more advanced that what we can imagine today? The whole Moses in the desert thing puzzles me...don't get it!



[Back to top](#)



cesarnc
Mahabharata
Scribe



Posted: Fri Aug 20, 2010 4:17 pm Post subject:



Joined: 05 Aug
2010
Posts: 87
Location: São
Paulo - Brazil

The strange story about the manna machine is that, right after God turned His back on Mo', comes along an alien, with all the technology available to travel through space (and maybe time) and instead of giving Mo's pack a ride, or at least a GPS, he gives him a machine to produce green algae.

Mo must have been really p.....

LOL.