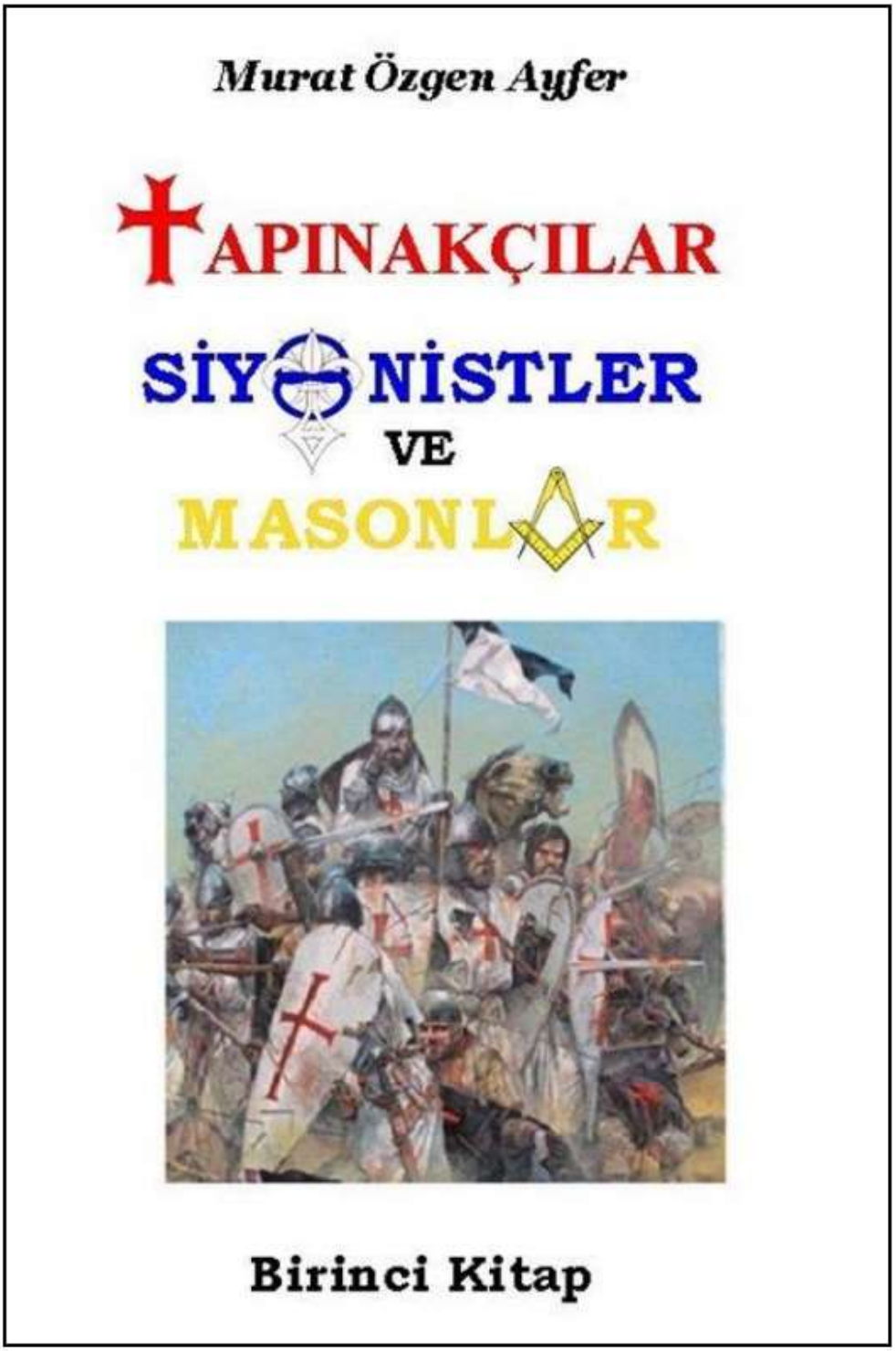
The Templars, Sionists, and the Freemasons
Book One

This work is a translation of a book written and published originally in Turkish.



Book One - Episode 1

Thoughts on History



This section is a preface. Actual topics start in Episode 3.
The book consists of 23 episodes

Prior to starting to explain those in this study, holding the general title as "The Templars, Sionists and the Freemasons", consisting of three books, it is useful to emphasise the concept of "history". Because, unless comprehending the general attributes of history, explanations in this study may partially be misunderstood.

However, if you regard such a subject matter as uninteresting, just skip this episode.

In dictionaries and encyclopaedia, history is defined in various ways. By taking the common aspects in consideration, we can propose a description of history as follows:

"The branch of science designating and analysing events that influence nations and institutions arising from certain movements, correctly with respect to time and place, indicating both relations between them and connection to previous occurrences."

Let us note that, in some languages, the same word is employed corresponding to both "history" as defined above, and "story" which is a narrative, either true or fictitious.

Don't be surprised. It's not wrong.

As a matter of fact, isn't what we define and call "history", in a way, a compilation of stories?

Historians who argue that their profession is a branch of science may be offended by this statement. However, the extent to which history is a science according to the general definition of "science" is debatable.

What may be the reason?

For this, let us look at how the word "science" is generally defined:

"Objective accumulation that methodically identifies and categorises the information (data) obtained by evaluating observations and impressions about the facts of nature and the universe, investigates their relationships, connections and causes, and tries to determine their laws."

This definition has been adopted more or less everywhere, but it can also be expressed in other ways. Although the arrangement of the words may change, the meaning remains as it is.

History deals not with continuous information about nature and the universe, but with facts related to human beings and society, not with natural phenomena that have remained in the past and will never happen again. It organises and transfers the known information about facts in a methodical manner; it evaluates the causes of past events, and the relationships between them, even by interpretations. However, it does not propose a law based on this accumulation. It does not generalise; nor does it have designs for the future.

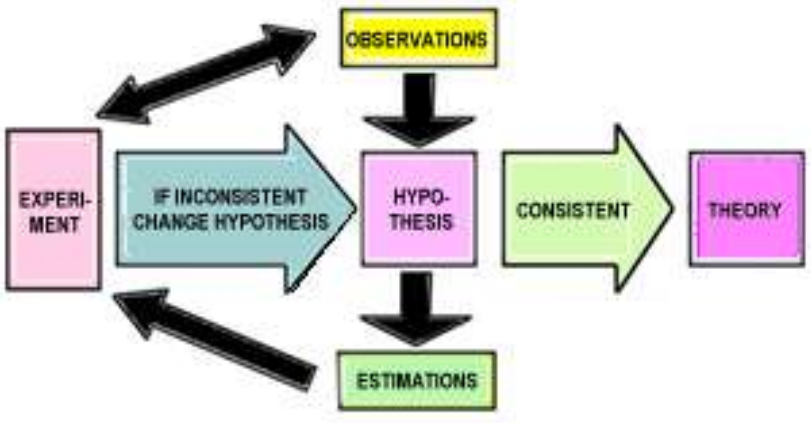
The method employed in natural sciences follows a sequence of stages: First, a sufficient number of observations are made. Then an assumption (hypothesis) is established. Based on this assumption, experiments or tests are carried out; in other words, the correctness of the hypothesis is examined.

If the results of the tests confirm the design, a theory emerges.

The theory is applied in nature. It is examined once to see if it is correct in this form. If it is confirmed, it becomes **law**. If not, it means that there is a mistake, deficiency, deviation or inadequacy in one of the previous stages. Thus, the relevant scientific law cannot be determined.

In case of non-validation, it is necessary to return to the wrong, erroneous or inadequate stage, to start the work from that stage once again, to try different options. It is taken into account that validation in this context may not be one hundred per cent, it may provide a sufficient level of validity (or degree of satisfaction), and in different times, environments and conditions may cause the law to be dissimilar.

This is referred to as **"scientific method"**.



Social sciences follow the same methodology as natural sciences. However, there is a difference between the types of science in terms of "sufficiency".

Since social sciences involve "human being" factor, it is necessary to accept a much lower level of satisfaction or reliability (in mathematical terms, to agree in a considerably higher standard deviation) than in the natural sciences.

For example, in the natural sciences, 95% of the experiments on a given subject should yield exactly the same results. In some branches of science, this rate can be as low as 90%, but not lower than that... Whereas in natural sciences, if the results of experiments are 75% similar, this can be considered a success. Even lower percentages can be tolerated.

Although it is regarded as a science, none of these are present in history, The accuracy of a historical narration cannot be measured numerically. It is either true or false, if not simply deficient. You can either trust and accept it as true, or you can regard it inadequate, even false. In any case, you cannot indicate the correctness this evaluation mathematically.

Moreover, even after a scientific law has been verified and explained, it may later be discovered as wrong or incomplete. Because science does not have "definite and unchangeable" type of judgements like dogmas in religions. If it is claimed that the judgements of a science are certain and unchangeable, it is not "science".

In science, there's only a single "one hundred per cent". Some people call it "absolute", but scientifically it may be stated as **"nothing is one hundred per cent"**.

Whereas, history can be regarded as a science only on the basis of its comparable methodology. The observation phase in natural sciences is replaced by some concrete data such as documents or findings. An assumption or a design can be formed on these, an interpretation can be made, but this cannot be tested again.

Since verification of historical information cannot be tested, the stage of hypothesis in the method is skipped and the next stage is considered.

Some claim being able to verify historical information by travelling back in time to the past.

Such a claim has no scientific basis yet. Therefore, in history, which is claimed to be a science, such a claim is invalid.

In history, the stage of experimentation or testing in the method of natural sciences can be replaced by the comparison of data obtained from different and independent sources, if there is any... Their status of well-matching, facilitates verification. However, if there are significant contradictions between them, scepticism develops as to which of them is correct. Indeed, there is often a contradiction because historical knowledge can be different, whereas the historical fact is actually one-and-only-one.

Even if the interpretation that is considered as correct based on the similarity of a few data from different sources is favoured, the reality may be very dislike, and even completely otherwise.

In a way, historical knowledge put forward is the equivalent of the theory in social sciences. However, there is no such thing as putting it into practice. Only certain data discovered later may require a change in what was previously accepted, i.e. considered similar to theory.

The greatest danger and the cause for distrust in historical studies is discovering that the documents on which so much has been based on are later found to be false. In such a case, historical knowledge that has been assumed to be so, and has been trusted for centuries may be turned upside down.

As a matter of fact, that has happened a lot of times. Some information and documents uncovered at a much later date have exposed an unknown fact or have revealed the fallacy of an assumption together with the interpretations based on it.

Therefore, it is an inevitable fact that all information related to history is approximate rather than precise. Although no law is established in historical narrative as in other sciences, it is possible to encounter views that "similar social developments and relations will yield to similar results".

That is why it is said in previous times, that ***"History consists of repetitions."***

Actually, there is no event in history that repeats itself exactly. Some similarities can be seen in historical occurrences from time to time. These are due to the cause-and-result relationships explained in social sciences like sociology. Unlike the situation in the natural sciences, there are no events that are identical to each other. Even similarity is very limited. Events that appear similar from an outside view are quite different in details.

The saying as "History consists of repetitions" is in a metaphorical meaning. It reflects that lessons are not learnt from the events of the past and similar mistakes are made. As a matter of fact, a wise man said «If history consists of repetitions, then don't let it repeat itself!»

On the other hand, history has also been considered as a "branch of science" because the accumulated information by good historians who have made working on history as their profession is not haphazard, but put it forward methodically and as grounded.

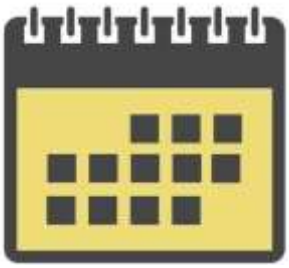
Nevertheless, it is a unique science, unlike the natural and even social sciences…



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One of the terms associated with history is **"chronology"**.

Chronology should not be confused with history. It is only making an order of historical events with respect to time, from the past to the present; that is all... In this arrangement, straight unbiased narrations are made; causes and relationships are not analysed or examined; evaluation and interpretation on results are not included.



In this respect, chronology is more objective than history. It can only be inaccurate, either intentionally or accidentally. Indeed, after a long time, it becomes clear that some events did not take place on the date specified, but at another time. (A very important chronological error will be described in one of the later episodes of this book).

History as a branch of science provides information about the past by making use of chronology. Among historians, there are some who prefer to follow a chronological method, i.e. a narrative sequence from the past to the present. In such a case, history and chronology may seem to be identical.

In the meantime, another person, the historical scribe, sometimes referred to as a "chronicler" become involved at places.

The chronicler is a person who directly experienced or was very close to the events, narrating somewhat in daily order. He is only an observer and transmitter of historical accumulation. He is not a historian or a "scientist" as described by the relevant professionals.



Any scientific historian for centuries has often not seen or lived through the events he narrates. The events he describes may have occurred hundreds or even thousands of years before his lifetime. He collects, analyses, compares and evaluates what has been written and recited; he compiles and organises this accumulation of knowledge in his own style and transfers it on to his followers.

In the meantime, there are some among those historians who have done and are doing things that a historian should not do. Thus, they have distrusted history and continue to do so. What they do is to narrate and convey what they have made up personally or what is convenient for them as real historical information... This is why history loses trust. Therefore, in order to be able to trust history, the historian must first be an **honourable, truthful and honest person**.

History as a Science

Let's accept that history is a science...

Then we have to point out that there is an important difference between the concepts of "scientific truth" and "historical truth".

In order to make this difference easier to understand, let us give an example.

In physics, being one of the natural sciences, there is a law: *"Metals expand when heated."* This is a scientific fact. It is considered valid indiscriminately for every metal. However, it cannot be said to be absolute, immutable and unchangeable. If one day someone discovers another hitherto unknown metal, and shows that it does not expand when heated, this law of science will inevitably have to be changed as *"Most metals expand when heated."*

Furthermore, this law is valid in certain environments and under predetermined conditions. In a completely different environment and under extremely varying conditions, heated metals may behave unlikely.

This indicates that **"Scientific facts are relative."**

Such a law cannot exist in history… **History doesn't have any relativity.**

For example, if there are economic conflicts of interest between two neighbouring countries, it has been observed throughout history that wars broke out between them. However, on the basis of this, it cannot be conclusively stated that *"If there is a conflict of economic interests between two neighbouring countries, war will break out."* Nevertheless, it can be stated that this can be anticipated because it has happened many times in the past.

History as a branch of science doesn't analyse a continuous phenomenon, but only the past.

Weather forecasts made by meteorologists by monitoring the movements in the atmosphere are much more accurate than historical interpretations, because these are not fortune-telling or prophecy; they are based on the data of a natural science.

Moreover, the historian has no obligation to make evaluations and develop interpretations in his profession. Therefore, if he makes a judgement, he must state that it is a subjective evaluation or interpretation. Otherwise, this is not being a scientific historian, but clairvoyancy.

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It is worth repeating, because it is important:

When we make a comparison between natural sciences and history, we see an interesting phenomenon: While the judgements of science can change at any moment with new findings, there is a certainty and immutability in history.

The events in history have come and gone. We cannot bring them back; we cannot live in them once again; we cannot change them. This can only happen in products of science fiction.

But this certainty and unalterableness of history is not due to what has been told is necessarily true, but because it is too late.

Historical knowledge cannot be regarded as "pure truth". Anyone who asserts that what has been revealed is absolutely true and that it cannot be otherwise, is not to be referred to as a scientist. Such an approach is bigotry. In natural sciences, there is no absolute and unalterable truth; there is incompleteness and relativity.

The extent of this in social sciences is much wider.

Whereas history is more exposed to inaccuracy and errors than all others. The main reason for this is that the data in question can be wrong.

Does this mean that history is unreliable?

No!... Reliable historical information is probably more that the unreliable. But unfortunately, there are also those unreliable ones as well. As a matter of fact, within the scope of this book, we will come across with new information and documents obtained in the course of time that refute the old historical accounts.

However, this is not always the case... If it were so, history -let alone whether it is a branch of science or not- wouldn't even be considered as a proper accumulation of knowledge.

Date

We can define date briefly as **"a word indicating the place of an event in dimension of time"**. This is a relative definition that states how much later an event is compared to a predetermined one in the past. It usually includes a certain year, but if that is not certain, then approximate expressions such as "century" or "early in that century" are used.

It is just wonderful if the month and day of the event in question are known. However, if it is mentioned as "at the beginning", "before", "at the end", "after", "during", "around", "about", "near" etc., it is understood that the date of the relevant event is not exactly known.

The exact date is not always a problem. Even an approximate date is sufficient if the main concern is actually not "when" but "how" that event happened. Sometimes, however, a precise date down to the month and day can be very important, especially for the accuracy of the event.

We were in mid-2014 when a start to writing these lines were given. There was even a previous book in a single volume published in 2002. (The study was revised in mid-2022. Now, the translation work commenced in April 2023).

This is so with respect to which date of start, which type of calendar?

According to the year of Jesus' birth... More precisely, according to the year of his birth as determined on the basis of ancient historical information... **The Gregorian calendar year**... (This has recently been shown to be incorrect; we will see that briefly.)

Let's keep aside whether the date is correct or not and ask: Why is a calendar based on the year of Jesus' birth?

It was necessary to choose a starting point. Could there be a better beginning for Christians?



Do those that are not Christian obliged adhering to the Christian preference of the calendar?

Of course not... There are other calendars based on a religious connection. In Islamic countries, the Hijri calendar year is sometimes used as well. However, the Gregorian calendar is generally favourite worldwide. The reasons for this are beyond the scope of this book. However, in a Christian country today, first ask the man on the street if he is a Christian; if he is so, ask him why the calendar year he uses starts on that date. Do not be surprised if he cannot answer or gives a wrong answer. This is because most of them don't know the reason.

On the other hand, historians have now scientifically determined that Jesus Christ was actually born seven years earlier than the so-called "zero" in the calendar used.

When determining the year of Jesus' birth and the calendar based on it, history had not yet been regarded as a "science". Therefore, if the calendar year is to start in the year of Jesus' birth, and if all arrangements are to be made accordingly, doubtlessly the difference of seven years, which has been proven to be correct in the recent past, will lead to an unresolvable level of complexity.

For this reason, no one has ever attempted to change this most common calendar, which is known as "Gregorian", and which is also called **"Anno Domini"** in Latin and abbreviated in writing as **"A.D."**. Some people, the Catholic Church in particular, would have liked to do so, but everything would then have been terribly confused. It was just better and practical to say that *"The Gregorian calendar begins seven years after the year of the birth of Jesus Christ."*

If we consider the details by taking into account the month and day of Jesus' birth, we come across with a much more complicated situation. We will have to deal with this matter later at some point in the main chapters of this book, because it reflects the nature of another very important event in history.

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There are other beginnings of date by different approaches, hence diverse calendars.

For example, the Islamic calendar that we just mentioned, also known as the "Hijri", refers to a date of start as the year of Mohammed's migrate from Mecca to Medina. Although this initially necessitated the subtraction of 622 years from the Gregorian calendar, since the Islamic year is based not on the earth's rotation but on the 28-day lunar revolution, each year that follows in sequence is 13 days shorter than the Gregorian.

Another one is the Jewish calendar, also known as the **"Hebrew"**. This was determined according to a calculation based on the hypothetical life spans of the people referred to as prophets in the first book of the Torah, namely Genesis. It requires adding 3780 before and 3781 after September respectively to the Gregorian calendar year. This also depends on the lunar revolution, but regular monthly additions eliminate the difference with the Gregorian.

These frequently used calendars are -as mentioned before- base on religious fulfilments. However, calendars are not limited to those basing on religious faith; there are others as well.

We can mention calendars used by some organisations that are unique to themselves and not linked to religion. For example, the contemporary organisation of the Templars, one of the main topics of this book, has its own calendar. With respect to the Gregorian calendar, this one begins in 1118, the year in which Knights Templar organisation is considered to have been founded. Others start it in 1312, the year in which the organisation was abolished. However, the start of the calendar on the latter date is based on the assumption that this knightly organisation did not disappear on that date, but rather a new beginning was created. 1118 is referred to in Latin as **"Anno Ordinis"** (Year of Order), while 1312 is called **"Anno Caedo"** (Year of Death) or **"Anno Restorationis"** (Year of Renewal).

Similar to the Knights Templar, Freemasonry also has a unique calendar, i.e. a year that is presented as the historical beginning of this organisation. This is exactly 4000 B.C. in spite of the fact that contemporary Freemasonry was founded in 1717. Thus, Freemasonry starts its history somewhat sentimentally even before the date adopted as the "foundation of the world" according to the Hebrew calendar. The beginning of this calendar is also called in Latin as **"Anno Lucis"** (Year of Light).

Actually, this is also a religious type of approach: The date when, according to the Torah, Genesis, God created light.

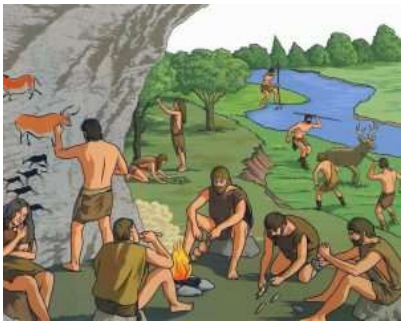
When the year 4000 B.C. is taken as the date of the creation of light, it is not referring to about six thousand years before the present; that is a symbolic assessment.

Some consider this date of start in Freemasonry as identical to Hebrew calendar, but others claim that a miscalculation has been made in the former by stating that this is the correct one.



Some assert a somewhat different view as follows:

The calendar of Freemasonry has nothing to do with religious beliefs. The known history of civilisation can only be traced back to around 4000 B.C. The times before that it is referred to as "prehistory".



Freemasonry, even if it does not have an organisational structure, is as old as the known history of civilisation in terms of its ideals and thoughts. It may be appropriate to equate this with the date of the invention of writing. Therefore, this date also needs to be considered as not definite but "approximate".

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Like the Templars and Freemasons, the Sionists also have a calendar of their own.

However beware: The Sionists to whom we will refer to here are not adherents of a doctrine that can simply be described as "the political aspect of the Jewish ideal".

Sionism that we will mention here is the doctrine of an organisation named **Prieuré de Sion** in French (Priory of Sion in English), of which its existence was once kept extremely secret.

Hence, Sionism and Zionism are not synonymous.

Therefore, this book refers to Sionists rather than the Zionists. The latter, however will also be referred to briefly in due time.

According to the calendar of this organisation (Prieuré de Sion) that will be mentioned quite frequently in this book, the date of this intervention effectively begins in **1188**.

This date, however, is not the date of the founding of the organisation in question; it is the date on which the previously united Order of the Knights Templar and the Organisation of Sion became distinctly separated. We will see why this was so in the relevant narratives.

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In Christianity, history is traditionally divided into periods, each lasting exactly a thousand years in pre-Christian times. The date of Jesus' birth, "zero", i.e. his false date of birth, is regarded as the one that brought these periods to an end and brought in a new era for humanity.

1000 B.C. is shown as the year in which the construction of Solomon's Temple in Jerusalem began. According to historians, this is also incorrect, because if one compares the accounts in Torah with other events, the correct date should be 966 BC. Whether such a temple was actually built in Jerusalem at that time or not is another matter…

Some do not doubt that such a temple was built. They say: *«How could it not have been built!... It is described in the Torah!... What better proof than this can be?»*

When it is said like that, nothing else remain. Because this is a dogma. It is useless and meaningless to start a discussion conflicting a dogma on the basis of scientific data.

On the other hand, those who insist that the temple in question was built in 1000 B.C. state the following to strengthen their argument: *«That date (966 B.C.) is the year in which the construction of the superstructure of the temple has begun. However, this temple in Jerusalem had already been designed by David, the necessary materials were provided as clearly written in the Torah, and the infrastructure of the temple had already been completed. This was 34 years before starting the superstructure.»*

Backpedal!... Which one is true?... First, the other way round is tried; when a scientific counter-argument is put forward, this time an attempt is made to find a cover for it. Isn't it much better just to state that these thousand-year long periods are "approximate"?

However this is not all.

The date of the exodus of the people of Israel from Egypt under the leadership of Moses is given as 2000 B.C., and before that the year of the Flood in the time of Noah is as 3000 B.C.

The beginning of the first era of history is considered to be the expulsion of Adam, the "first man", from paradise and his descent to the earth: 4000 B.C.



When scientific historians on one hand and archaeologists together with ethnographers on the other put forward findings that prove their falsity, the Christian clergy found an escape and said: *«These dates are not "world history" as you understand it. The concept of time is different in the divine realm. They are symbolic reflections of the "universal history" on the earth that God created according to his will and decree. But this knowledge cannot be understood with the limited knowledge of unbelievers.»*

What can be said upon such an insist?... When an adoption based on faith, i.e. dogma is put forward against a justification based on scientific information, it is impossible to weigh them on the same scale and to find the right one by making a comparison.

Some others say: *«The hypothetical division of history preceding the beginning of the year of the Christian calendar into periods of one thousand years, has no real significance. Just let Christians accept it according to their faith.»*

All right; of course everyone can believe in whatever they want, but here, there is another situation: It is observed that such a principal assumption had significant effects on the next two thousand years of human history. When the turning points of important events in history of mankind are separated from each other by periods of one thousand years, then the years that follow as 1000 and 2000 A.D. must also be as important as that hypothetical points before "zero", i.e. B.C. However, whatever the reason is, no obvious change in the period around those years can be observed.

Who knows? Perhaps there is, but we're not aware.

Nevertheless, such hypotheses or assumptions lead us nowhere. At least they have no scientific meaning or value.

Still, this doesn't eliminate the historical importance of such assumptions. Because these have been considered very important by some people, and the consequent effects have led to some outstanding events. Thus, changes and influences have occurred in the natural course of history. These, in turn, have created very important occurrences in the history of mankind, which are not so simple or ordinary that can easily be put aside or ignored.

History as Information

Just a glance at the narrated history of societies and nations in particular, and of humanity in general, reveals that information on recent periods is available in detail, whereas increasing gaps and uncertainties exist in the past.

Take in hand a book that summarises the entire history of mankind. You may find it in several volumes. Look at the total number of pages. You will see that about one-third of it covers thousands of years of human history up to the beginning of the 17th century, and two-thirds covers the last four centuries.

That's because information on recent history is both more abundant and much more reliable than in the past. However, we cannot state that even the *"more reliable"* information is "absolutely true".

As previously mentioned, there is always an "imprecision" in historical knowledge. This is because the true facts and the underlying causes of each event have often been distorted. So much so that **many information put forward as "truth" are in fact what certain individuals, groups or organisations, sovereign powers especially want to be shown and known as such.**

By this means, an accumulation of information that is referred to as **"official history"** is created. This includes many deliberate errors, not to mention the narratives that historians add and change by themselves due to regarding as inconvenient... Thus, the so-called "official" history and the "historical truth" do not actually coincide, but as long as the falsity of errors cannot be proved, the official history inevitably continues to be valid and accepted as the truth.

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There are many sources that contemporary historians can utilise in their work. These have been made possible by natural sciences and technology on one hand, and by the increase in communication facilities on the other. Historians of the past wanted to work with the scientific method, however, they could not do so entirely and always complained about the insufficiency of their sources. In this context, they had to be contented with the records kept day by day by people known as chroniclers.

Herein is the real problem. The chroniclers were always near to ruling powers of the society they lived in at the time, and their writings were limited to information related to their lives and in line with the demands of the dominant persons.

For this reason, it is observed that history books, primarily, even exclusively, mention the deeds of certain rulers, wars, partly the life in palaces, and provide information about these. What has been learnt about the lives of the masses of people who constitute the vast majority of that nation or community is very limited compared to what actually needs to be known. Societies are only mentioned in much more recent narratives.

That's not all. There are a number of questions concerning chroniclers:

- How reliable are their records?
- Can what they wrote be regarded as "absolutely true"?
- Can it be said that they wrote down what they saw, watched and heard, without any influence, in a completely unbiased manner, just as it was, that they didn't distort anything, they didn't get indulged in rumours, they were not afraid of anyone or any power, they were not influenced by their own beliefs, tendencies or value judgements, and that they never deviated from truth?
- Is it not the case that they wrote and conveyed certain information that they had heard from elsewhere, and accepted those as "true" as if they had personally seen and experienced themselves?
- Is there nothing they have invented from their own mind?
- How could they be sure that they have not been under any pressure or direction?
- Upon what someone has written is read or told to them by influential or powerful persons «No! Not like that. You should write like this.», and the original information that was to become a historical document was not changed in this way?
- Didn't those in a later period of time who got their hands on what had been previously written remove them away, and replaced them with what they saw fit, as if they had been written in the past, because they didn't like those written not suiting themselves?

In this case, you might say: «*Then we shouldn't believe in history at all.*»

Maybe, but it is also not right to comment like that immediately.

Because, we know that some of the errors in old narratives have been corrected by making use of documents and information that were discovered in later dates. We owe these to historians having a truly scientific and objective attitude. Nevertheless, there are reliable accounts in historical accumulations as well.

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Historians divided the last six thousand years of the history of humanity and civilisation into periods, each of which they referred to as "age", and started this by the one they call "First Age" or "Antiquity", commencing with the date of the invention of writing. (According to some, First Age starts with "zero"; prior to that is the Antiquity.)

In fact, the beginning date of Antiquity corresponds to around 3500 B.C.

If it is forced, it can be extended to the symbolic beginning date considered in Freemasonry, i.e. 4000 B.C.

To assert that humanity or civilisation began on that date is incompatible with scientific data. This was believed in the past in celestial religions; the year 4000 B.C. was considered identical with "Anno Lucis" in the real sense.



Whereas, nowadays, as we have just mentioned, it is said to be symbolic or representational even in those religions.

If not said, whom will they deceive? Archaeological findings are clearly in front of our eyes... In many parts of the world, the remains of human constructions dating back to much earlier millennia are witnessed.

There are other hypotheses as well: Civilisations dating back to much older times are mentioned, such as **Atlantis** and **Mu**... Some evidence has been found regarding them, but no reliable information could have been obtained until the present. There is no end to what is told as historical fact, romantic hypotheses in books that hold this subject in agenda. But none of them can be said to have sufficient scientific basis. None of them can be trusted.



However, none of them can be turned into trash by a visionless prejudice.

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As mentioned previously, historians have generally labelled the period before 3500 B.C., let us say 4000 B.C., as the **"prehistoric ages"**. Thus, they reveal that historical information about those times is insufficient.

Perhaps there was historical information, but it was destroyed.

Alternatively, maybe it was not destroyed, and is waiting to be discovered in an unknown place.

Maybe they are under strict protection so that no one can reach them.

Who knows, maybe there is a special reason, a solid justification for not uncovering them, as humanity is not yet ready to learn those...

Now, that seems to be a plausible rationale.

Conspiracy theorists love that.

OK then, but when will humanity be ready?

For this, probably the extraordinary influence of celestial religions on history must be removed. Science and scientific knowledge must take precedence over religious beliefs.

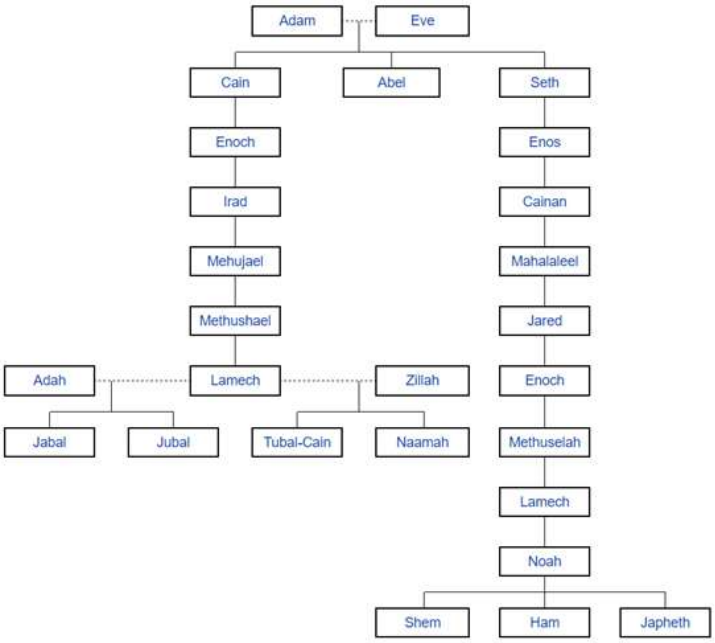
This doesn't mean that religions and beliefs should be despised. It only means that historical information should be viewed in a scientific manner and that beliefs and other religious elements should not be simultaneously considered.

Moreover, the influence of religions on human history is not denied at all.

But look: The remains of Göbeklitepe in Turkey, unearthed in the 1990's, date back to around 11,000 B.C.

By this means, all previous assumptions about prehistoric periods have been turned upside down. Some religious scholars insist as much as they like that Adam was the first man on earth in 4000 B.C.

The first chapter of the Torah, Genesis, describes the beginning of the Semitic family tree. Accordingly, the date of Adam's birth can be dated to around 4000 B.C. This may be accepted as long as it is recognised that **Adam was not the "first man" but the known to be the ancestor of a family tree.**



The Historical Treatises in this Study

Despite so many negative words and evaluations in relation to history, this work is in fact full of historical narratives. What a contrast!

In connection with the topics covered in this book, it will be necessary to go back to antiquity, but this will be limited to the Middle East excluding East in geographical terms. However, when mentioning world history in general, it would actually be impossible to exclude East in antiquity.

In the narratives, the Torah, the **"Old Testament"** of the Christian holy book, will inevitably be one of the sources of reference.

Can the Torah be regarded as a source of history?... If so, how much can one trust what is told there?

In fact, it cannot be regarded so, and cannot be trusted, but when there is nothing else available as a source, it may be necessary to use quotations from it; however by placing a question mark at the end as well...

Furthermore, this should be kept in mind: Large masses of people have believed or have been made to believe that historical information contained in Torah is "absolutely true". Under the effect of this belief or conviction, humanity followed Torah without questioning it concerning historical information.

Hence, Torah guided the events in history, in other words, it was not a book that merely narrated history, but a foundation that guided historical occurrences that follow.

It is scientifically impossible to accept as true what is narrated in the first book of Torah entitled "Genesis", the beginning in particular. (Even if the accuracy of the Semitic genealogy may be partially accepted, the numerical figures given do not conform to scientific information or pure logic.)

There is a very simple reason why this is so:

Torah was not written at the time of the narratives it contains, but much later. Moreover, most of the contents are not based on the notes of chroniclers, but on memories, stories, epics and legends that have been circulated for centuries in Egypt, Palestine, Mesopotamia and the neighbourhood.

As a matter of fact, the original authors of Torah most probably were not able to trust what they had written, thus its narration continued for centuries. In the end, they had to stop and refuse to accept any additions or new discoveries that would require correction or modification of what had already been written and accepted as completed.

Upon contradictions between historical findings and the accounts in Torah, it may be possible to trust the historians from a scientific point of view. However, there are such narratives that no other information or findings could have been obtained, neither confirming nor refuting them.

One of such examples is **Solomon's Temple**. As regards scientific findings or purely historical information, there is no evidence that such a temple was ever built in Jerusalem in the mid-10th century B.C. However, two separate books of Torah (Kings I and Chronicles II) describe the construction of this temple in a manner that is quite similar in terms of its basic characteristics, although just slightly differ from each other.



A similar situation applies to the New Testament in the Bible, but there is a difference: Whereas Torah, even if it was a compilation was a "collective work of authorship", the Gospels were written by many people separately, on their own. This is why there are four different Gospels: the Gospel of Matthew, the Gospel of John, the Gospel of Mark and the Gospel of Luke. Bible contains them all together.

It is said that in fact, the number of gospels was much more. In 325 A.D. The leaders of Christianity at that time held a meeting in Nicaea, known as the "council", under the supervision of the Roman Emperor Constantine the Great, and as a result of long discussions, it was decided to accept the validity of four of them, and to destroy all copies of others. This decision was put into practice; other biblical writings and copies were collected and burnt.

Regarding historical information, what if those described in these four books are also false, but in fact one of the others that was destroyed is true?...

Indeed, it appears that not all copies Gospels other than the accepted four have been successfully destroyed. A recent event in this aspect can be summarised as follows:

In 1945, some documents were discovered by chance at Nag Hammadi near Luxor in Egypt. This discovery caused quite a stir in the Christian world. Another Gospel, referred to as the **"Gospel of Barnabas"** was found. This includes some narratives in contradiction with the other four Gospels that were regarded as valid.



At the Council of Nicaea, when the Bible was given the final form it was supposed to take, the basic principle adopted was, of course, not science, not the actual religion or belief, but the **"appropriate belief"** or even the decree of the ruling power at the time, namely the Emperor.

Therefore, it can be said that the historical information given in context of the Bible was compiled not to reflect the truth in an objective manner, but to indicate what should have been, i.e. what was preferred.

What can be done in such a situation, even if historians doubt that what is written in the documents they have reflects the truth?

Maybe a comment: *«This is so according to the documents; however it doesn't seem plausible.»*

Maybe even a step beyond that: *«Although this is what is said in the documents we have, it is more plausible that it may be the other way round.»*

Is it OK?

No it isn't.

* * *

A historian can be expected to comment on the historical information he has written. However, this interpretation should be in the form of a comparison or explanation. Some historians have done more than this, and have presented their interpretations as "facts" rather than as opinions or judgements.

Some historians, upon coming across with gaps in their sources, have filled them in their own way by saying *"This is probably how it happened"* and have reflected them as a part of the historical truth, without mentioning that those are actually interpretations.

Many historians have disregarded what they did not consider as appropriate according to their own reasoning. This line of reasoning is, of course, not objective, but rather subjective; it is subject to religious, social, political and economic influences.

If historians that follow in time don't have any evidence to refute such accounts by showing their falsity, what else could they do rather than verifying them as they are?

Historical events that may in contradiction with religious dogmas are absolutely taboo from the very beginning. The authenticity of any other historical reference that contradicts such information cannot be defended. Woe to the historian who attempts to do so!

Still, there were a few such historians in the past and was woe to them. In this study, we will particularly mention one of those.

* * *

Due to all these, the studies in this work that is divided into three books and narrated under the general title of "The Templars, Sionists and the Freemasons" by establishing relations or connections between the institutions in question, may sometimes be regarded as doubtful.

This work is not a novel, a fiction, telling things never happened as if they were, hence totally a fabrication. It is written like a novel in places, but this style of narration is preferred in order not to bore the reader by constantly drowning him/her in historical information.

Too many sources have been utilised. Comparisons have been made between them and an attempt has been made to find out and reflect the correct one as much as possible. However, that was done as much as it could be!

Therefore, this study should not be pretentious. Perhaps some other books or studies cannot approve such an outspoken attitude, they do not feel comfortable with it, and they carry a claim. This study is not like that...

This study doesn't claim that the only truth, the one-and-only-one is what is narrated here, and that somewhat different or even contradictory accounts in other sources should completely be refuted. In such a case, the well-known fallacy that historians sometimes fell into, would not be avoided within the scope of this book as well.

Therefore, instead of presenting the only preference determined as a result of an interpretation of expressions, which may or may not be true, as if it were the *"complete and actual truth"*, it would be a much more correct and honest attitude to include different approaches when deemed necessary, and to make it clear that this is just an interpretation.

From any point of view whatsoever, this work contains a great deal of historical information and narration. In this respect, it may be quite difficult for some readers to follow and understand, even be exasperating for some others.

No cure!

This study can also be considered as a compilation made as a result of a long, even exhausting, investigation and research made by making use of various written and virtual sources on the internet, and comparing a large amount of data. Its aim is not to entertain the reader; it is to provide information to those who wish to be informed on the issues it contains, and even more, to encourage those who may consider carrying out a research on such matters by their own.

Recommendation: **Don't just simply believe in what's written. Investigate yourself!**

Next Episode: Concepts