The Templars, Sionists, and the Freemasons

Book One - Episode 14

Characteristics of the Knights

This work is a translation of a book written and published originally in Turkish.
The book in whole consists of 23 episodes.



Previous Episode: Saint Bernard

Compared with the previous, there is another scenario that has been put forward in connection with the formation of the Order of the Knights Templar. It is summarised as follows:

"The original founder of this order was not Theocletes and Hugues de Payen, nor was it Saint Bernard."

So!

"Behind all this, there was a person more powerful than all others. That powerful person was always there from the very beginning; his name was often mentioned, but because he preferred to remain behind the scenes, no one realised that he was involved in all."

When it is said like this, it is not necessary to think long and hard in order to guess who the person in question was or might be. This is not a riddle either. It's quite obvious: **Hugues, Count of Champagne.**

The script confirms this and continues:

"Count of Champagne's aim was to create an organisation that would dominate Europe both politically and economically.

In order to achieve this, it was first necessary to gain control of the Catholic Church.

But in order to do this, he could not expose himbelf. He had to stay in the background for his own safety.

The attempt to weaken the Benedictine Order as much as possible, and replace it with the Cistercian Order had the same aim. He hasn't been donated that huge estate con-rresponden to nothing in return.

This was the first link in a chain of c omplicated intrigues that would be followed in Europe for centuries to come."

We can't regard this as the absolute fact. It is just a scenario, okay... Another conspiracy theory, that's fine too... As with all such scenarios, it cannot be proved that this is the truth, but it cannot be referred to as "something that couln't be the case".

If we take a look at the genealogical charts we have already mentioned, Hugues, Count of Champagne, appears among those whose lineage traces back to the Merovingians, just similar to Godfrey de Bouillon. He may have been caught up in the same passion. However, according to the summary of this scenario, he was not satisfied with just wanting to claim Jerusalem like Godfrey did, but expanded this ideal to cover the whole of Europe. It is said so.

Moreover, if the aim was to regain the political rights of the Merovingians after centuries, rather than those of the Benjamins, the initiative of Count of Champagne, but not that of Godfrey de Bouillon, is much more in conformance with this aim.

*** * ***

One of the queries that has puzzled many people in connection with the foundation of the Order of the Knights Templar is the following:

«Since this organisation was officially an order by decision of the Council of the Catholic Church, why were its leaders not given some other title more appropriate to the nature of an order? Was the title of Master chosen to emphasise that the members of this order were different from other soldiers (knights), nobles and clergy?... Or was it intended to emphasise that the Knights Templar leaders possessed a secret "supreme knowledge?"

There is no historical explanation for this. Interpretation is free.

Indeed, according to some, the Knights Templar had acquired very important information in Jerusalem. Moreover, this information was more important than what was written in the book of "Sacred Geometry", which was said to be narrated by King Solomon. If this information were to be disclosed publicly, the Catholic Church would be shaken to its foundations, even toppled and turned upside down.

Therefore, Pope Honorius II was blackmailed to ensure that the information obtained by these knights was kept "secret". This was not a bluff. The evidence was shown. The Pope then consented first to the establishment of the order and then to grant extraordinary privileges to this organisation.

What could this secret be?

It is not known. As is the word: "secret".

*** * ***

Let’s suppose that this mystery consisted of a clear evidence that Jesus did not die after the crucifixion, but lived for many more years, and had some children.

In view of what we have already said, you may not find this very important.

But you do so now, today, on the basis of the evidence of our recent past, on the basis of contemporary information, and the understanding of our time.

If you were in 12th century in the Christian World, you would not have done such a thing; you would not have thought of it, you could not even think of it....

If you lived at that time, you would have been shocked by such information.

If you would be able to recover from the shock, if that vision was still in your head, if you would attempt to explain it publicly, do you know what would happen?

You would be silenced immediately, and forever.

Towards the end of the same century, there were some people who revealed this and similar knowledge or ideas. The life of each ended abruptly, despite their good health. The historical poet Chrétien de Troyes, mentioned in the episode on "King Arthur", is a typical example.

The location is the same: Troyes and its surroundings in the Champagne region of France.

Crux Pattée

It was considered necessary for the Knights Templar to have a different appearance from ordinary people and even the other knights. By this means, everyone would easily recognise them and pay respect.

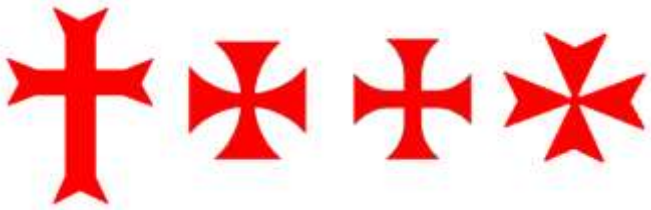
At that time, men often shaved their beards and did not cut their hair. The Knights Templar were required to do the opposite, cut their hair short and grow a beard like the Cistercian monks. In this way, their hair would not stick out of their helmets like some of the other knights.

They were not to wear a white robe like the Cistercian monks, but a white tunic, and if necessary, a white mantle over it.

In 1147, with the approval of Pope Eugenius III, they placed on the breast of their tunics a red cross, known as the "Crux Pattée" (Clawed Cross). They participated in the Second Crusade in 1148 after the Seljuk conquest of Urfa, Mosul and Syria.

In Christianity, there are many crosses in different shapes. The Crux Pattée is one of them.

It is said that long before Christianity, this cross was used by the Benjamins as an ornament on their clothing. Even so, there is no consensus on the exact shape of the cross known as the "Crux Patteé". There are several different options, all attributed to the Knights Templar.



Today, Ian Fleming's "007 James Bond" series of novels and their screenplays adapted to cinema have become classics. For this reason, there may be some people who do not know the privilege of British agents whose code number starts with "00" in those novels and films. The privilege granted only to these agents was the right to kill somebody when necessary, and without any responsibility to anyone. This right was also officially granted to the Knights Templar. The justification given for this was as follows:

"A monk spends his days in a monastery praying for the glory of God. A knight of the Order fights for it. So a knight's warfare is identical with his worship."

* * *

The Knights Templar were, in principle, soldiers before they were members of a religious order. Therefore, when they took part in any battle, they were required to carry a distinctive banner, so that everyone could easily recognise them.

This was a very simple flag. The top half was black and the bottom half white. There were no other symbols or emblems on it. It was not hung from a vertical pole, but was held horizontally by a knight on horseback, so that a black square appeared on top and a white on the bottom.



What this banner symbolises has never been officially explained. One interpretation is that the black half of the banner symbolises darkness, the sins of the material world, while the white half signifies that the knights benefit from the purified light offered by the Order.

Whatever its symbolic meaning, this banner was very important for the Knights Templar. So much so that in battle, all knights had to be able to see it at all times. If it fell to the ground or was lost, it was considered identical with defeat. For this reason, ten knights would guard the banner during the battle.

These knights also had an emblem. It showed two knights sharing a single horse.



It is not known where and how this emblem originated. The assumption or interpretation of some on this subject can be summarised as follows:

This emblem reflects a phenomenon from the time of the "Poor Soldiers of Christ". At that time, the knights had no chance to replace their horses that were geüüing old. If they would submit an application to the King of Jerusalem, they would each be given a young and strong horse. But the knights had foreseen to live on their own means in every respect. They could not bring themselves to ask the king for a horse and preferred to share what they had.

This emblem is also used by contemporary Templars. [Today’s Templars are to be mentioned in Book Three of this relatively long study.]

*** * ***

The Order of Knights Templar developed rapidly with the approval of the Church Council in Troyes, France, and the establishment and enforcement of its rules.

Grand Master Hugues de Payen, who travelled through all the countries of Europe one by one, was respected by everyone wherever he went.

The following year, donations began pouring in from all over the Christian World to the Order of Knights Templar.

This means that the respect that these knights received was not just a "seeming respect" that came from material wealth or from appearing to be rich. There must have been another reason. It would not make sense to donate so much to an organisation that was very rich. In that case, there was no such thing as a treasure.

However, let's not forget this: Pope Honorius II urged Christians to support this order. This meant that anyone who fulfilled the Pope's request would be absolved of his sins.

Is this not a clear abuse of religion?

Yes, it is... It has been seen throughout history and it is still seen today. The more uninformed people are, the more they fall for it. We are talking about the medieval Christian World, a period in which darkness and ignorance was probably at its peak in Europe.

* * *

From then on, the Knights Templar would also accept new members into the order.

As soon as this became known, young nobles from all over Europe began to vie with each other to join the Knights Templar.

Why nobles?

Because only nobles were accepted... In any case, only nobles could give the donations required to join the order.

Within a few years, the Order of Knights Templar acquired a large number of immovable properties in many parts of Europe. It spread throughout Europe, especially in England, Scotland, Belgium, France, Portugal and other kingdoms in the Iberian Peninsula.

The acquisition of property was in two forms. One was the donation in the sense that we know and understand, and the second was another type of donation, which we do not know much and may have difficulty in understanding... We will mention the second of these later, but the summary is as follows: A person who wished to become a Knight Templar had to donate all his property and possessions to the order.

Some argue that the Order of Knights Templar began acquiring immovable property at a much earlier date.

According to this claim, in 1124, Fulk, Count of Anjou, donated an estate in Provence (on the Mediterranean coast of present-day France) to the Knights. Hugues de Payen was already then known as the "Grand Master". The Knights Templar did not forget the count's favour and made him King of Jerusalem after the death of King Baudouin II. [Anjou is a valley in western France, south of Normandy].

This assertion, if true, shows that the organisation of the Knights Templar was planned at a much earlier date than the one described, and that they were not at all as isolated in Jerusalem as it is said, but that they were present there and voted in the election of the king, and that they had an extraordinary influence on the other knights and nobles.

It is not known which is true.

It is only known that after 1128, a large number of new knights were admitted to the order. Although its centre was located in Jerusalem, the Order's main further development took place in Europe.

When Grand Master Hugues de Payen left Europe for Jerusalem in 1130, having finished his travels, he is said to have left behind at least 300 Knights Templar.

If this is true, it would have been a great achievement under the circumstances of the time to have reached this number in such a short period of two years.

* * *

In most of the English sources related to this issue, Hugues de Payen's visit to England and his reception by King Henry III are described at length.

As is the case with most subjects, in these accounts, the tendency to put England at the forefront and to try to make the events as British as possible is evident.

However, two points are essentially (especially) ignored.

1 - Elenaore, the wife of King Henry III of England, was from the province of Provence in the south of France. The Knights Templar have always held that region in Europe in particular, together with Languedoc, to be very important. (At that time it was not a part of the Kingdom of France).

2 - Hugues de Payen actually stayed in Scotland rather than England. Because of his wife, he was related to the Sinclair family, corresponding and related to the Saint-Clair in France. As a matter of fact, the first land donation received by the Order in Britain was from them. The first headquarters in Britain was also established in Ballontrodoch in Scotland.

The following episodes of this book will emphasise the importance of Hugues de Payen's visit to Scotland.

Indeed, by 14th century, we will see that the Knights Templar had disappeared from most of Europe, while their presence in Scotland sustained.

* * *

Among the first nine knights who had set out originally under the name of "Poor Soldiers of Christ", some returned to Jerusalem together with Hugues de Payen, while others took charge of the headquarters established in Europe.

It was said that these knights were not to acquire property and possessions.... They were supposed to live a poor life.... Why did they become so corrupt?

Actually they didn't corrupt. They kept their initial promise. They did not acquire personal property and possessions. They became very rich, but it was not themselves who became rich on an individual basis. Everything, even the tunic they wore like a uniform, was the property of the Order.

Everything was common.

It was as if a brand new empire was being formed in medieval Europe with a completely different understanding that had not been customary until then.

Privileges

In the first half of 12th century, four successive popes all owed a debt of gratitude to Saint Bernard. Each of them therefore helped the Knights Templar to gain greater opportunities and more power.

In 1139, Pope Innocent II issued a declaration entitled **"Omne Datum Optimum"** (The Best of Everything). Accordingly, the Knights Templar were to be directly subordinate to the pope wherever they were. The members of the Order were to be responsible only to the Grand Master, and the Grand Master only to the Pope.

This meant that no king or other sovereign power had any authority over any Knight Templar.

Moreover, these knights did not have to obey the laws of any country or the decree of the supreme sovereign power there. They were completely free and independent. They were only obliged to do what their own masters told them to do, and that was all.

Thus, the Knights Templar not only acquired an autonomous structure, making their own laws and governing themselves, but also became equal to kings as regards the Catholic Church.

In the Masonic literature, it is described with great pride how the people who were carrying out the profession and craft of building construction in those periods of the Middle Ages, who were later called "operative masons", were categorised as free men like the nobles, priests and soldiers of the period. It is stated that today's term "freemason" has also been also derived from there. [French: "franc-maçon"; German: "freimaurer"]

However, at the level the Knights Templar had reached, their freedom and privileges would have been the envy of even the common nobility.

The Order's sphere of activity was not limited in terms of the geography of the countries. As such, they were even in a position to challenge the Holy Roman Empire.

In 1144, Pope Celestine II progressed even further in terms of the privileges granted to the Order. With his proclamation entitled **"Milites Templi"** (Temple Soldier), he immunised the Knights Templar from their religious obligations. Henceforth, no clergyman, whatever his position is, could condemn a Knight Templar or ask him why he did not come to church. Moreover, no one could ask a Knight Templar to swear an oath on any matter.

In 1145, Pope Lucius II issued a proclamation entitled **"Militia Dei"** (Soldiers of God), which, as a complement to the previous one, granted the Knights Templar the right to build churches of their own wherever they wished, and to bury their deceased in their own cemeteries, without having to obtain permission from anyone.

Furthermore, the Knights Templar could appoint their own priests and bishops to their own churches. No cleric, not even a cardinal, could attempt to excommunicate a Knight Templar.

*** * ***

Such privileges and superior powers granted to the Knights Templar had at first seemed to favour the Order, but in the following years this began to backfire.

Because the Christian clergy, who had authority not only over the common people but also over the free, nobles and even kings, were powerless with respect to these knights. They were humiliated. They could not say anything to the Pope, and they could not demand the withdrawal of these rights granted to the knights. For this reason, especially the clergy, while biting their lips on the one hand, began to sharpen their teeth against the Knights Templar on the other.

In a later episode of this book, entitled **"Philippe le Bel"**, we will see that the Knights Templar were accused of being religious heretics.

Whether or not the Knights Templars were actually heretical later on, especially with regard to the Catholic faith, is another matter. But an unbiased view of their privileges, which we have summarised, suggests that the popes opened the door for them.

*** * ***

The rise of the Knights Templar to such a high level was not only due to Saint Bernard's influence on four successive popes. It was the result of a sequence of factors that followed one after the other, like a sock in a rag. The first pope had given his hand, and his successors could not take back their arms.

Let us give an example of how not only kings and ordinary clergymen, but even the Pope was helpless against the Knights Templar.

In 1144, the Muslims had first captured Mosul and Syria and then Edessa, which is renamed today as “Urfa” as a city in Turkish Republic. Christianity had lost an important stronghold. A crusade had to be organised to take it back. Pope Eugenius III wanted this crusade to be organised under his direct control. There was only one way to do this: The crusading army to be gathered would be led by the Knights Templar, who were considered as "the pope's army".

King Louis VII of France agreed to support the crusade with all his might, but he refused to put his army under the command of the Knights Templar. On the other hand, Robert de Craon, the Grand Master of the Knights Templar at the time, told the Pope that they would never be placed under anyone else's command, otherwise they would not participate in the expedition.

The Pope, who was caught between a rock and a hard place, inevitably turned to the King of France for help. Finally, at a meeting held at the headquarters of the Order of the Knights Templar in Paris in 1147, the King of France, who did not want to spoil his relations with the Pope, gave in to the impositions of the Grand Master.

*** * ***

How degree of power of the Knights Templar individually one-by-one is debatable. Could these knights have led an entire crusading army? Did they even have enough strength, skill and superiority as warriors?

These are not clear.

What is clear is that they were now able to make everyone do whatever they wanted, and this applied everywhere.



Next Episode: The Templars