The Templars, Sionists, and the Freemasons

Book One - Episode 16

To Be a Knight Templar

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



Previous Episode: The Templars

In this short episode, we will present a summary of the available information in connection with the ritualistic ceremony of initiation of a candidate in the Order of the Knights Templar.

When obtaining information concerning esoteric institutions, it has always been a matter of curiosity regarding performance of such ceremonies, and the constituentes. One of the reasons for this is that it has been rumoured, or thought to be so, that there are some things being done in this respect that are unusual, strange, or even contrary to custom. Therefore, certain accusations are made against the relevant institution or organisation. The members of that institution or organisation are viewed by a negative approach.

Especially if the source of these accusations is religious beliefs or someone who is considered an authority in terms of religion, it appears that there is no doubt about the truth of the rumours.

This has been the case throughout history and is still in force today.

Some people are sceptical; they wish to question whether what is said in one place is true or not by examining it from another source. That is quite natural, and this is what must be done if the truth is really to be investigated.

Whereas others, want to see the verification of what they have been told by someone previously, and perhaps for some reason, labelled as “reliable”. In a way, this attitude tends to reinforce prejudice. What if it is not confirmed?... Does that “reliable” person lose its credibility?

Not until it is conclusively proven otherwise. It is science that will prove the contrary, but if trust is based on “faith”, on blind devotion, science is of little use.

As regards the Templars, the situation is not much different. A person, who is supposed to know a lot, made up something somewhere and then masses followed him. This is also the case when someone in history is said to be initiated into the Order of the Knights Templar.

Unfortunately, there is too little information in this issue. Therefore, what is presented here can neither lead to prejudgement nor provide a complete body of accurate information. The reader is advised, if possible, to examine this information from other sources as well, and to form personal opinion as to whether it is correct or not.

*** * ***

Let us begin by describing what a person who wants to become a Knight Templar would experience.

From now on we will call him a “candidate”.

The candidate had to be at least 21 years of age, a free person by birth, not connected with any other order, and not under any obligation or indebted to anyone.

Here we come across an interesting term: “born free”, not simply “free”. This is an important Point, and should be emphasised for those who are not familiar with it.

In medieval European societies, there were privileged classes such as nobles, soldiers, priests and merchants. These were free people. Their children were also free. The masses who lived dependent on the land were actually “slaves”, even if they were not labelled as such; they were not free at all. Their children would be like their elders; they too had no right to freedom. However, these people could be granted freedom in the future. Nevertheless, those who acquired freedom later on were not free by birth. Freedom from birth could only be obtained by being the child of free parents.

As the organisation began to expand, this prerequisite also applied to an assistant who was to be recruited into the Order not as a knight, but as a “sergeant”. For those who would become Knights Templar, the conditions were increased and made more difficult. The candidate was required to be the son of a knight and not to be married. (This means that he should have been born before the father had joined the Order.)

Being free from birth was considered so important in European societies that even centuries later, in some institutions, being free born was still a condition for membership.

What is interesting and strange is that one of the organisations in which this condition is observed is Freemasonry. In the first laws of Freemasonry, where freedom was adopted as a fundamental principle, this term was explicitly included under British influence, and then this restrictive condition of the law remained unchanged, but its interpretation could be made as “being a free man”.

*** * ***

A Knight Templar candidate had to be proposed by at least two knights, or proposed by one and seconded by another.

The recommendation was to be submitted to the master of the headquarters to whom he was attached, through the commander concerned. If a recommendation by a Knight Templar was to be trusted as suitable, the qualifications of the candidate were examined to determine if they were favourable indeed.

Athletically built men with no health problems were admitted to the Order. Even if a candidate had previously been an ordinary knight, he was subjected to a rigorous medical examination. (There was a "probationary period" lasting several months at first, but this was later relaxed.)

Although one had to be a good Christian, even excommunicated persons could be admitted if found useful. In order to do this, the excommunication in question had to be investigated and examined by one of the priests of the order at the level of "bishop", and if it was deemed unjust, it had to be lifted.

Can you imagine the power?... Any bishop, maybe even an archbishop, maybe even a cardinal, excommunicates a person for what he has done... Then, within the Order, this excommunication can be lifted and that person can be given the title of "Knight Templar". In this way, that person acquires the right of rising to a very high level in society and no longer recognise any authority above him outside the Order. [This statement is actually premature. We will see in the following episode what superior qualities and privileges a Knight Templar is endowed with].

When this preliminary examination had been completed, and no other objections were raised, and it appeared that the candidate could be accepted as a knight, he was summoned to an initiation ceremony in a church or chapel of the Order, under the direction of the master of the region concerned, and attended only by the knights of that region. Only one candidate at a time.

*** * ***

The ceremony would always be held late at night and under strict protection.

Before the ceremony could begin, the candidate had to declare his intention in front of everyone gathered there. He clearly hat to state that he wishes to become a "Knight Templar" supported by a reason, and the knights present must believe that he is acting sincerely.

For this purpose, after the candidate's declaration, the master of the headquarters would ask the knights several times in succession if anyone had any objection to his admission to the Order. If anyone would raise an objection, he would be asked for his reasons. This question was put to the knights especially in the presence of the candidate, so that if the candidate was not accepted, he would also know the reason.

If there would be no objection, at least two experienced knights, who did not know the candidate beforehand, would take him with them into a small auxiliary room, and put him through a strict interrogation. Then they would leave the candidate alone, return and tell the master what they had concluded about him.

The master would then give the knights present the floor. Those who wished would express their opinions, and finally a vote would be taken.

Unanimity was required for the candidate to be accepted. If even a single knight would object, the process of admission to the Order would be stopped.

This meant that the candidate's previously unknown or unrecognised shortcomings or an objectionable situation was discovered at the last moment. If these could be remedied in time, then he could be recalled.

* * *

Upon approval of the candidate to be accepted into the Order, he was again brought in front of everyone that are present, and this time, the initiation ceremony, in which a certain ritual was performed, would be started.

Firstly, the principles, rules and methods of the order, and the obligations of the Knights Templar would be read to the candidate, and from time to time he was asked whether he accepts what had been read up to that point, and whether he has any objectionable conditions in connection with these. The candidate had to comply with all. If he would hesitate on any point, he was then considered to be unsure or trying to lie, and his admission to the Order would be rejected. In this case, the ceremony would be terminated before proceeding to the next stage.

Once he had passed through this stage, the identity of the candidate who was not accepted into the Order was announced to the entire organisation. He could no longer be a Knight Templar in any way, and in any place for the rest of his life.

* * *

It is not known what was done when the actual initiation ceremony began. They were not written down anywhere, but kept with absolute discretion.

At the beginning of 14th century, when an attempt was made to exterminate the Order of the Knights Templar, it was claimed that information had been obtained from some knights and confessors who had previously been expelled from the Order for any reason. This information was considered as sufficient proof regarding the guilt of the knights. However, it is doubtful how accurate they are. [We will discuss the alleged crimes committed by the Knights Templar in a later episode].

The part of the initiation ritual whose details are known is the final stage. This is because a written text of it has been obtained. We can only describe that here. In fact, even this is enough to give us information about the whole ritual.

The candidate would kneel on the ground in front of the master with folded hands, and would answers one question after another asked by the master. These questions were related to the behaviour, actions and duties he should undertake when he becomes a Knight Templar, in accordance with the Order's previously stated rules. In this context, the three principles of the Order, namely "poverty", "virginity" and "loyalty", were emphasised separately and at length.

The candidate had to answer all these questions by saying "Yes, with the help of the God!".

At the end of this ritualistic dialogue in the form of questions and answers, it was time for the candidate to take the oath.

The priest of the church would open the Bible together with the prayer book, and place them in front of the candidate, allowing him to place one hand on the Bible and the other on the prayer book. At this last stage, the candidate had to make the following promises in the presence of God and Mary, respectively:

«I will strictly observe the principles and rules of the Order throughout my life.»

«I will be loyal to my Master and my superiors in the Order and will strictly obey their commands.»

«I will protect and defend Jerusalem and Christian values with all my might.»

«I will not leave the Order without the approval of my Master.»

«I will not design or do anything that would deprive a Christian of what is rightfully his.»

When the vows were over, the Master would say to him:

«Therefore, brother, in the name of God, in the name of our beloved Mary, in the name of St Peter of Rome, in the name of our Pope Father, and in the name of all our brethren of Knights Templar, we receive you and your father, your mother, and your whole family, to all the good works which have been done since the beginning of this Order and which will be done until the end. In the same way you shall accept us all for all the good works you have done and will do. We assure you of bread and water, the garments of our Order, and the sufficiency of labour and strength. » **(*)**

Below is a picture of a candidate being initiated into the Knight Templar Order, presumably reflecting the moment when he was given the title of Knight Templar. [This picture, however, may be somewhat inaccurate. You can see these inaccuracies if you look at the narrative].



Source: http://www.figurines-12-pouces.com/fr/9086-templiers-l-adoubement.html

---

(*) Source: Translation of the Original Requirements and Investiture Ceremony of a Knight of the Temple by H.E. the Baron of Richecourt KGCTJ"; www.ordotempli.org, June 2004
[Please note that this is a translation into English from a previous translation into Turkish. The exact English version may recently be read in https://www.rgle.org.uk/Original.htm]

By this means, the candidate would be initiated into the Order as a "Knight Templar".

The new knight was made to stand up, dressed in the white tunic characteristic of the Order, given a double-edged knight's sword in one hand and a mace in the other, a shield was slung over one shoulder, a belt was tied around his waist and a dagger was attached. After the mantle was thrown over his back, the priest of the church would recite Psalm 132 from the book of Psalms in the Torah, followed by a hymn sung by all the knights that are present.

Finally, the Master would come to the new knight, put the Order's medallion with the red cross around his neck and kiss him on the lips.

After the new knight was seated next to the Master, the priest of the church would give a sermon on the duties of a Knight Templar.

*** * ***

The oath-taking method of those admitted to Freemasonry is very similar to the above method of the Templars.

Hence, it is not in vain that those who point out similarities between the Knights Templar and Freemasonry, of course provided that if a mere ritualistic ceremony and the method of taking an oath at the end of it are sufficient to establish such a similarity.

We should know that Freemasonry is not the only organisation showing similarities with the Order of the Knights Templar. Many other esoteric organisations or institutions also exhibit similarities. In many of them the similarities are even more prominent.

Moreover, there are organisations today that clearly display this similarity, bearing the name of the Order of the Knights Templar, and even claiming to be the contemporary continuation of the Knights Templar in history.

When these are taken into account, Freemasonry may be regarded as in a much later row.

In general, most of the similarities are not due to the fact that the later follows the earlier, but because they are all are esoteric in one way or another. [Esotericism can today be defined differently from one organisation to another].

Many authors, both in history and today, have drawn a resemblance between the Knights Templar and Freemasonry, and have even associated Freemasonry with this order, and have even tried to make it look identical.

One reason for this is that the subject of "Freemasonry" has been very popular and curious in the society for a long time. A the title of this book is "The Templars, Sionists and Freemasons", of course we are talking about the similarities of the Order of the Knights Templar with Freemasonry (as far as possible). However, the truth of the matter is that such a comparison should be much more comprehensive, and many factors should be taken into consideration.

As a matter of fact, another known reason for making similarities only with Freemasonryis the lack of sufficient knowledge on this subject, unless there is an ulterior motive to create sensation by attracting attention. It is also because some events in the history of Freemasonry have not been analysed well, perhaps even misunderstood. We will comprehend this issue in the third book when it is time to analyse Freemasonry.

*** * ***

In connection with the Knights Templar, the above-mentioned “kissing on the lips” process has been directly and openly characterised by some, as an indication of homosexuality.

It is undeniable that the principle of “virginity” in this order, i.e. the prohibition of sleeping around with women, led to homosexual relations from time to time. However, in the Middle Ages, a man kissing another man on the lips was not an indication of this. Because, at that time this was a very common and ordinary practice even among the common people.

As a matter of fact, homosexuality was also raised as an accusation during the abolition of the Order, but the practice of “kissing on the lips” was not presented as clear evidence of this.

When it comes to the issue of “homosexuality” or “homosexual intercourse”, it is evident that the Order of the Knights Templar had a very sensitive attitude towards this issue, as such a relationship among the members of the Order was considered an offence requiring expulsion.

It is also known that a number of other measures were taken in this context. One of them was to keep the dormitories illuminated all night long. In addition, the knights took off their tunics while sleeping, but kept their trousers, belts and shoes on. Of course, these were not measures that would definitely prevent homosexual relations. But they could at least ensure that they did not take place as exposed and publicly.

So, did the Knights Templar live without sexual intercourse even when they went out of the headquarters? If so, isn’t that against human nature?

Doubtless, it is against nature, but there is no information about what they did in this context, except for the allegation of homosexual intercourse during their trial much later.

*** * ***

The fact that the Knights Templar, as “warrior monks”, took part in the second and some of the later crusades, or even in other conflicts, small or large, is of little importance.

Because, they fought neither alone nor as an organisation; they were joined by other soldiers.

Moreover, there is not much mention of any “extraordinary” success in the battles in which they participated.

Even without them, those battles would have taken place and would have ended as they did.

Therefore, it actually is necessary to examine primarily both the economic and political characteristics of the Templars and what they have done throughout history other than fighting.

After all, it is not their knighthood that has made them famous in history, and has sealed their fate, but what they have done in other matters.

«What could a knight who belongs to an organisation with such strict rules have done other than knighthood?»

Therein lies the real problem!

Do you know what the Knights Templars have done the least, what they have rarely, if ever, engaged in during the nearly two centuries that this order has existed in history?

There are undoubtedly those who know.

But for those who don’t know, let us tell you what it is:

Chivalry

So what was the main function of the Knights Templar...?

What did they do?

What was their main occupation?

That is what needs to be known!... As a matter of fact, we will describe this in detail in the next episode of this book.

That narrative, if you believe it to be true - you don’t have to believe it - may lead you to a very different judgement about the Knights Templar.

What can we do about that?... There is no cure!

Next Episode: Mediterranean Empire