# The Templars, Sionists, and the Freemasons

## Book One - Episode 17

# Mediterranean Empire

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



**Previous Episode: To Be a Knight Templar**

The centre of the Order of the Knights Templar had long been in Jerusalem, but their main activity was in the south and west of Europe.

This activity had little to do with military or religion. If the main activity were to be described in a single word, it could perhaps be called **"trade"**, but this would be insufficient to describe what they did. It is necessary to add at least the activity of **"finance"** to this.

In addition, in time, they have become involved in politics and diplomacy in almost every country. They intervened in the administration of almost all states, and had the right to quote their comment in every aspect.

Let us give an example from England on how they do this:

It was customary to summon the master of the headquarters in London to a meeting of the House of Lords. He was given a privileged seat there. In 1215, when King John accepted the charter known as the “Magna Charta” and put his seal under it, Aymeric de Saint Maur, the Master of the Templars in London, was present immediately at the King’s side, and he undersigned the document before the King sealed it.



Some sources even state that King John was forced by the Templars to accept this agreement, which extended the autonomy of the barons, and their unquestionable authority in their own regions of the country.

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The Knights Templar acted as arbitrators in international disputes. However, in non-political matters, they preferred to get on good terms with other countries. The mediation of the Templars in disputes arising during commercial relations was adopted almost everywhere in Europe.

It is also observed that the Knights Templar acted as an “international collecting agents” when they were asked to do so.

If either the Pope or the king of any country had trouble in collecting taxes, he would not bother himself with this task, but would refer it to the Templars. The Templars would solve such a problem in a short time. Of course, there would be a price for this service.

When there is a price, there must be a tax, right? But which tax office of which country would be able to take care of this? Who would go to the headquarters of the Knights Templar and ask them to pay their taxes? Better yet, there was a fundamental solution to the problem: The Order of the Knights Templar was exempt from taxation everywhere.

In this way, you might say, «Apparently, Templars = Mafia.» (Undoubtedly, “Mafia” is a criminal organisation of Italian origin that emerged at a much later date, but of course it is also used in this sense in common language).

Mafia is a mild analogy. The Templars were much more advanced...

**Finance Institution**

In addition to their military, political and diplomatic power, the Templars had an activity that can be characterised as **"banking"**, a wing of the financial sector to which we have just referred... So much so that, this business of theirs may even be referred in terms of importance, had precedence on all their other endeavours.

They would safeguard the money and other valuables of those who requests, by a small fee. In this respect, their headquarters in Paris had become the centre of related operations.

Jewellery and valuable documents of rich nobles, princes and even royalty in many countries were kept in the safes of the Templars in certain places. Just like the "safe deposit box" practice in today's bank branches.

Valuable papers, now known as "cheques" and "promissory notes", were introduced by the Templars in 13th century.

From Scotland to Jerusalem, the Templars provided travellers, especially merchants, with a secure means of transferring money from one place to another. Thus, it seemed that there was no one in the Western World who was not dependent on the Templars.

They had invented a very interesting method of money transfer. This method was the equivalent of the codes and passwords used in today's electronic banking transactions with the facilities available at that time; it was almost a "credit card". Here's how it worked:

Let's say someone is going on a journey. He may be attacked on the way. He may lose everything he has. He will need money in the places he will go. What does he do?...

He applies to the headquarters of the Order anywhere. He hands over his money and receives in return a piece of paper with special marks engraved on it. He goes on his way and stops at the headquarters in any place he visits, gives the paper he has received, and draws as much money as he wants from there. The amount of money the paper in his hand is worth from now on is reduced, and shown by the officials there by engraving some special signs on the same paper, which only the Templars know and understand. If he is believed to be a trustworthy person and is granted a special right, he can even spend more than the money he initially deposited, i.e. he takes out a loan. He pays this back on his return.

«Could he get the money back if he would lose the paper or had it stolen?»

That is not clear. However, he was also given a verbal "password" that could only be used at the headquarters of the Templars, so that a thief or impostor who got hold of the paper could not use it for himself. Moreover, even if an attacker had learnt the password by force, as soon as he attempted to use it, the officer at the headquarters would know that he was not the correct person in question, by a method known to him.

In the event of the death of the person concerned, the money would go to the Order. This condition was explained to him when he deposited his money. If he would refuse, he could not benefit from this opportunity. Undoubtedly, there was a fee charged in advance for this service.

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In 12th Century, which European would go on long journeys?... After all, wasn't it forbidden in feudal society for an ordinary person to leave his place of residence and go to another?

Yes!... Apart from the soldiers, there was only one distinct class that could do this: Merchants.

Another long journey was pilgrimage. Those who could do this were allowed. As a matter of fact, wasn't the main purpose of the establishment of the Order to ensure safety of those going on pilgrimage to Jerusalem along the way?.... Some of those who needed money transfers were the pilgrim candidates.

Hence, these knights had fulfilled the promise made to King Baudouin I in Jerusalem many years before. They were going to protect the pilgrims and the pilgrimage routes, and they were going to set up a system for this.... Could there be any better protection than this?

This fact opened another door of profit for the Templars. They prepared "all-inclusive package programmes" for pilgrim candidates, covering their entire journey to and from Jerusalem, just like today's touristic packages... There were many buyers of this opportunity. Thus, even if for a limited purpose, a sort of **"tourism organisation"** was added to the scope main fields of activity of the Templars,

That wasn't all... The Templars, like the regional lords and princes, ensured that the agricultural land owned by the Order was cultivated by the peasants. They received a large part of the income from farm and livestock products.

It is said that for the first time in history, agriculture and animal farming for purely commercial purposes was the invention of the Templars. Previously, only surplus products were offered for sale in the nearest market. Now, since production was carried out for the sole purpose of sale, various goods were sent to many places. This led to a kind of "marketing" activity, i.e. research and programming in terms of where to find buyers for what kind and quality of goods.

But let us also be clear about this so that there is no misunderstanding: The Templars did not carry out the trade directly themselves. They only organised the business and used intermediary merchants for both ordering and selling.

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Merchants... Even in those days, they did not trade by their own money, but the money of other people as far as possible. The easiest method was, of course, to collect the money from the purchasers in advance. Another method was to borrow money, that is, to use credit.

Thanks to their monetary accumulation, the Templars were in a position to lend money to merchants, nobles and even kings, who were both in need and in distress. Moreover, not only Christians but also Muslims benefited from these credit facilities.

In this context, the Jews were not favoured. There were two reasons for this:

Firstly, the Order of the Knights Templar was actually an anti-Semitic organisation.

According to the Templars, lending money to anyone was not a means of gain, but a favour to help them get their affairs in order, and then to help them overcome their troubles.

Of course, this favour had to have something in return.

They did not deal with Jews for evil, but they did not want provide favours to them.

Secondly, in Christianity, lending money at interest was forbidden and considered a sin; in Islam, it was termed as “haram”. The Jews took advantage of this to a great extent, practised usury, put the people they lent money to under an increasingly heavy burden of interest, and put them in a difficult situation. In this way, they were creating a trouble while making a favour. Sometimes it was even seen that it was more difficult to pay the interest on the debt than to pay the main debt.

The Templars, on the other hand, treated the debtor much more mercifully.

«If it was forbidden in Christianity to charge interest on a loan, how did the Templars manage to do this? Were they granted a privilege, a special right for this too?»

No!... There was no such privilege or special right in this matter. They had discovered a very interesting method, a deception that was not objectionable from a religious point of view...

When they lent money to someone, they would rent out a building or a piece of land that they don’t use for a certain period of time. It didn’t matter whether that property was useful to the borrower or not. The borrower supposedly paid the Templars a rent, not interest. The rent was added to the initial loan, and when the debt was paid off, the lease was terminated.

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When the issue is lending money or opening credit, an example that is not just a rumour but a documented one can be given from England:

In the 1260’s, Prince Edward, the candidate for the throne of England, owed a lot of money to the Templars; according to the records, this was exactly 28 thousand 189 pounds sterling. Considering the purchasing power of money at that time, this was not an insignificant amount at all. Because, in those days, a knight with his armourer could be hired for £55 a year. A medium-sized castle could have been built by spending £500.

Prince Edward needed this money in order to ascend to the throne. However, just because this was the case, it should not be assumed that the Templars were at that time extending loans to Edward to support him against another candidate. The Templars avoided such connections.

Simon de Montfort of Leicester had rebelled against King Henry III of England in 1264, defeated his army, and seized the control of the country. He had even established a kind of parliament by securing the support of some barons, but he was a man like a dictator not listening to any reason. He had Prince Edward arrested. Although the King was not dethroned, he was as if his hands were tied, and he was unable to do anything.

The situatin was upside down. Many of the English barons, even some of those who had previously supported Simon de Montfort, were very uncomfortable with this result.

England was in turmoil; it was just like as if it had reached a political deadlock.

History had shown that such a troubled political stalemate was usually followed by an economic depression.

Prince Edward managed to escape from prison and started to gather strength to seize the throne.

The financial support of the barons in favour of Edward was inufficient. Additional money was required for this.

Finally Edward became the King of England. He had to wait until 1272, the year of his father's death, but he succeeded in removing Simon de Montfort.

This example shows us the following:

The Templars were also involved in the internal politics of countries. Especially when an economic crisis arose in a country, they immediately sought to capitalise on it. But they did not like collapse and turmoil. They were in favour of a coherent order everywhere, both politically and economically. They would do everything in their power to achieve this in their own interests, even applying brute force if necessary.

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Before the 13th century, trade in Europe was mostly localised in the immediate neighbourhood. Since marine was the only safe means of transport, harbours developed, but cities without a connection to the seaside could hardly develop.

The money transfer facilities provided by the Templars had also stimulated commercial activities on land. As a result, the phenomenon of urbanisation also started in those places.

This mobility on land increased communication and improved the exchange of information between people. Consequently, the eyes of the people, who had been accustomed to living only in their own environment, and who had thought that there was no other world, began to open.

As a natural result of this development, the first urban bourgeoisie in history started.

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It is said that the Templars played a part in the birth of the Renaissance movement in Europe in 13th century. However, this is not a praise for the Templars, but rather an accusation. This is because Renaissance did not favour either the religious circles or the ruling powers in Europe.

In some of the following episodes of this book, we will also mention the connection of Freemasons with the Templars. However, while we are on the subject of the Renaissance, it is worth mentioning an interesting point here.

Throughout history, some have accused Freemasons of being revolutionaries, of supporting or even directly participating in such endeavours. Let us leave aside commenting on whether such accusations are true or false such, and to what extent if true, and further whether revolution is good and justified when necessary. The Great French Revolution of 1789, the Soviet Revolution of 1917, and many others have always been alleged to have "originated from under the heads of Freemasons".

Freemasons are responsible for these...

When said like this, there is, of course, a presupposition here: Attempting a revolution against the monarchy is evil, whatever its justification and whatever its consequences are.

Renaissance, on the other hand, can be considered as one of the greatest unarmed revolutions in the history of mankind in the West.

Freemasonry, according to some, is a continuation of the Order of the Knights Templar. Therefore, it is concluded that the revolutionary actions in Freemasonry started as early as 13th Century.

When such a connection is established, and when Freemasonry is prejudicially considered to be evil, Knights Templar are inevitably evil as well. However, since the Knights Templar existed before Freemasonry, it follows that this order is one of the factors of the wickedness of Freemasonry.

It does not matter whether such assumptions are in accordance with reality or reason and logic. What is important in this context is to make the uninformed masses believe it.

**Knowledge and Culture**

The Templars were also closely involved in intellectual and intellectual matters,in addition to their economic and political activities.

As we have already mentioned, they were associated not only with Christian, but also with Hebrew and Islamic cultures. Especially the Muslims, and also with the effect of their close relations with the Druzes who were settled in the vicinity of Lebanon, they had acquired a way of thinking that was very strange in the Christian World. [The Druzes: An introverted ethnic community with a distinctive belief system... The name is said to be derived from Darusi, the original name of Zoroaster].

Many of the Templars who stayed in the east for a long time had learnt Arabic or Turkish and had benefited from the Islamic culture that reached its peak in the Middle Ages. [If this is true, Persian must have been among these languages, but for some reason it is hardly mentioned].

In the second half of the 13th Century, the Catholic Church, which had initially provided extraordinary support to the Templars, watched this situation with concern. The intellectual activities of this order and the tendencies of the knights, the connections they supported, even if their direct initiatives could not be seen, seemed to be based on an attitude that could be called gnostic against the strict attitude of the Church. It was especially frightening that some of them, who had learnt Hebrew, attempted to question the Bible and interpret it in a different way with a mystical attitude that was also linked to the Kabbalah.

The Catholic Church had created a monster and made it its own problem.

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The Templars closely followed the new ideas of their time, the new dimensions of knowledge and scientific developments.

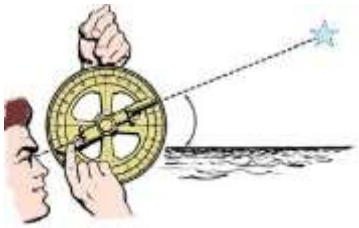
They tried every innovation and every possibility of technology. Whatever they found useful, they immediately put it into practical use.

For this reason, they were together with those who knew the intricacies of many professions and crafts; they also provided them with free financial support.

In particular, they supported the development of land surveying, cartography, navigation, road and bridge building techniques as much as they could. They were also interested in building construction, but prioritised "transport" because of its importance in trade. [Some sources have suggested that the Templars had close relationships with the medieval builders. The justification for this assertion is to show that there is a connection between the Templars and modern Freemasonry, and also to trace this connection back centuries, based on the assumption that modern Freemasonry is rooted in the medieval profession and craft of building construction. However, when the Templars are analysed on their own, without reference to Freemasonry, it is seen that they were closely involved in the construction of roads and bridges in terms of construction, and there is no evidence that they had any connection with builders other than those that built their own churches].

As a result of all this, they established many harbours in various places, which were directly operated by them. They had both military and commercial fleets.

They were so advanced in maritime navigation that the instrument called "astrolabe", which is used to determine how far one has travelled by looking at the stars together with the compass, was used by the Templars before anyone else on earth.



They used a telescope to further improve their knowledge of astronomy, which was very useful in navigation as well. They had received this instrument from Muslim scholars.

In 13th century, their most important base in the Mediterranean, which turned almost into a lake specific to the Templars, was established on the island of Majorca in the east of the Iberian Peninsula. In order to sail to the Atlantic Ocean, they had put a similar one into operation in the harbour of La Rochelle on the west coast of France.

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The Order of Knights Templar had churches of their own in almost every part of Europe, let's not exaggerate, in many parts.

It is said that the Gothic Architectural Style was first born based on the knowledge brought by the Knights Templar from Jerusalem. This architectural style was very popular in Europe in the 13th century, especially in religious buildings.

However, there seems to be a mistake in this assertion.. The reason is the information that the Gothic Architectural Style was actually born in a monastery of the Benedictine Order... Whereas, we know that the Templars were supported by the Cistercian Order, which did not get along with the Benedictines at all.

On the other hand, it is noteworthy that churches of the Order of the Knights Templar were built in a form more similar to the Byzantine style. It is remarkable that the main hall of these churches, unlike others, was not built in the form of a standard Christian Cross, but in an octagon in plan, i.e. almost round, just like the Mosque of Omar in Jerusalem...

Below is a typical example of such churches.



**Source:** http://prezi.com/4vjejeycrleu/the-knights-templar/

In every Christian church there is a statue or a painting of Jesus Christ as crucified. The churches of the Order of the Knights Templar do not. The almost round shape of the church indicates that those attending a ceremony or prayer are seated facing the centre.

Since Alaouits, which are the members of a Muslim sect, also gather in a circle during their rituals, could it be that the Templars were influenced and inspired not only by Muslims in general, but also by the Alaouit community in particular?

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In many places, the Templars also set up their own hospitals and nursing homes. They supported the development of new treatment methods in hospitals as much as they could.

In this respect, they formed a very close relationships and co-operation with the Knights of St John, known as the **"Hospitallers".** Although this positive relationship deteriorated later on, and even a rivalry between the two orders emerged, it is also known that many knights who managed to escape after the abolition of the Order of the Knights Templar in early 14th Century, took refuge with the Hospitallers.

According to some, it was considered shameful for a Knight Templar to be dependent on the Hospitallers, but they had no choice. [We will contemplate this issue later in Episode 20.]

In 1128, when the Order of the Knights Templar was officially established, the qualification of the members of this organisation was determined as "warrior monk". By the end of the 12th Century, however, the nature of this organisation had become much more comprehensive: **"military, religious, economic, financial, diplomatic, technical and scientific".**

**Insolenta Templorarium**

Although the Knights Templar were held in high esteem in earlier times, later, those who were tired of their power and those who tried to oppose them began to emerge. If these people, regardless of their qualifications, were to reveal themselves, they were coming across with harsh reactions, and were forced to cower immediately.

As the Catholic Church increased the authority and privileges of the Knights Templar, secret enmities increased. In many places, nobles, kings and clergymen both needed them and wished to get rid of them, as in the saying "I can neither be with you nor without you". The increasingly spoilt behaviour of the Knights Templar also played a role in this.

For example, in 1207, Pope Innocent III could not stand it and issued a declaration under the title "De Insolenta Templariorum" (On the Disrespectful Behaviour of the Templars). In this declaration, he asked the knights to behave, and forbade them from travelling on horseback in the side streets of cities.

The Templars did not pay much attention to this.

Subsequent popes also attempted to regulate the knights' behaviour in public, whose privileges had once been granted by the Church. Pope Clementhus IV told Thomas Berard, the grand master of the order at his time, that he would have to excommunicate one if he doesn't correct his behaviour.

Despite this was meant to be a personal excommunication, it appeared to be was the first attempt by the Catholic Church to take action against the Order of the Knights Templar. Because this was conveyed to the Grand Master, and the Grand Master would mean the whole Order.

In 1291, after the fall of Acre, one of the most important harbours in the eastern Mediterranean, by the Muslims, the Templars and the Hospitallers moved to Cyprus.

Pope Nicholas IV then attempted to unite these two orders under his authority. However, since the Templars objected to this proposal with a very strong attitude, this could not be realised. In fact, the Hospitallers did not favour it either, because they did not wish to be together with the Templars anyhow.

To summarise, when Jerusalem was lost by the Christian World, and the Kingdom of Jerusalem was abolished, the Knights Templar started to experience difficulties.

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Among the actions against the Templars, the following incident is told:

In 1252, King Henry III of England, son of King John, who had legislated the Magna Charta, took an attitude of disregarding the importance and value given to the Knights Templar. He proposed to restrict the rights of the Order in England, which were recognised as valid in almost every country. Whatever others might do, this was England, his country…

As a matter of fact, in a meeting in the presence of many of the leading barons of the country, he made this proposal extremely clear.

However, there was one thing he had overlooked. The London Master of the Order was also there. Upon the words of Henry III, he jumped up and shouted:

«O king! Know well that if you fail to hold your tongue, you may lose your kingdom.»

This was a terrible insult. No one would ever say such a thing to a king in any circumstances.

There was a long silence.

Henry III paused for a moment. He made a movement as if he was going to say something. He swallowed, but said nothing.

It was as if he had swallowed, let alone held his tongue.

The Master of the Templars stood for a while; he waited. The king made no response; so he then sat down.

This subject was never brought to the agenda again.

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One of the reasons for the increase in opposition to the Knights Templar, especially in 13th Century, was the issue of religion.

What was the primary mission of the Knights Templar?... To protect the holy lands, Jerusalem in particular, and the interests of Christians against others, especially the Muslims, was it not?

However, the Templars began to live with the Muslims in the Middle East as much as fighting them. Each one's understanding, mentality and preference for a way of life was changing. Since the Muslims were more tolerant than themselves, they learnt to respect the Islamic religion and to tolerate the non-Christians.

There is even an incident in this respect:

*"When Jerusalem was under the rule of Christians, one of the Arab emirs with whom the Knights Templar had established good diplomatic relations, came to Jerusalem as a guest. At noon, he stopped for prayer at Masjid al-Aqsa. When he turned towards the Qiblah, one of the Christians there jumped on the Emir and made him turn his face towards the east. He started to argue with the Emir and tried to compel him in doing so.*

*Coincidentally, a Knight Templar who was present prevented the incident from escalating and immediately removed the attacker, allowing the Emir to perform his prayers properly. Then the Master of the Templar headquarters in Jerusalem paid an apology to the Emir for the incident."*

Let us assume that this incident happened there as a matter of diplomacy. Indeed, the Knights Templar had discovered the Muslims' weakest point. There was constant discord and even strife between the Sunni and Shiite sultans. The Templars knew how to use this friction between the Muslims, which sometimes amounted to enmity, in favour of Christianity.

Nevertheless, they were unable to prevent Saladin Ayyubi from finally attacking and capturing Jerusalem and were even held responsible for it.

According to some, the actual problem was not who the Knights Templar got along with and who they did not. The real reason why they had to surrender Jerusalem to the Muslims was quite different. However, the leaders of the Christian World wished to find some offence against the Templars. In this respect, the loss of Jerusalem was not the real concern, but a pretext. The primary problem was the behaviour of the Templars in their own country. The fact that they had their own way of doing things, without asking or even consulting them, had reached an intolerable level. Moreover, some kings began to resent the Knights Templar, not only for their economic power, but also for their function in international politics and trade.

Many of the Templars began to read the written works of Islam and acquired a number of customs from the Muslims. Moreover, these customs did not only remain in the Middle East, but also spread to Europe. This had disturbed both the Christian clergy and the monarchs.

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In contrast to the development of the Order of the Knights Templar in Europe, their centre in Jerusalem was already degenerating before the end of 12th Century.

When King Baudouin IV of Jerusalem died in 1185, a dispute arose over the election of a new king. The Grand Master of the Templars, Gérard de Ridefort, almost started a civil war there just for this reason.

The Muslims took advantage of this strife among the Christians. In 1187 they recaptured Jerusalem.

The Christian World then organised the Third Crusade.

However, this time they could not capture Jerusalem. They were only able to hold on for a while in Palestine, Lebanon and Syria, at the east of the Mediterranean Sea.

Despite all their economic, military and political power, the Templars were unable to regain Jerusalem for Christendom.

It was clear that an extraordinary situation had arisen. Something was happening to the Order of the Knights Templar.

Whatever it was, as the saying goes, “the arm is broken, but the bones remain intact”, it was being concealed within the organisation. At that time, no one was aware of what was going on behind the scenes.

This problem remained an “unknown” for centuries. No one paid much attention to it. It was only very recently, in the middle of 20th century, that it was clearly revealed.

We will describe it in the following episodes of this book. From one point of view it seems like a small detail, but surprisingly, how important it was!

**Next Episode: The Cathars**