The Templars, Sionists, and the Freemasons

Book One - Episode 22

The Secret of the Templars



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

Previous Episode: Scottish Templars

According to a rumour, while Jacques de Molay, the last great master of the Templars, was getting roasted on a small island on the Seine in Paris on 18 March 1314, he called out to King Philippe IV of France and Pope Clementhus V, who were watching him, and invited them to come and burn to death together.

A month after the execution of Jacques de Molay Pope Clementhus V died of dysentery.

A few months later, King Philippe IV of France also fell ill with a fever and could not be saved. His three sons and one grandson, who were successive kings, each died at a very young age. In 1328, the kingdom in France passed to the Valois dynasty.

Some attributed these successive deaths to the mysterious and supernatural powers of the Knights Templar and to the cursed Capetian dynasty from which Philippe came. According to them, the spell had worked, justice had been done, and the Knights Templar had been avenged.

Whereas, some others disagreed, saying, «The Knights Templar have not been avenged. This mission is not over yet. Unless the Kingdom of France and the Papacy are abolished, the blood of the Knights Templar will remain on the ground.», and took various actions. They influenced the course of history; they wanted to change it in the direction of their own aims. They caused unexpected and extraordinary events to occur.

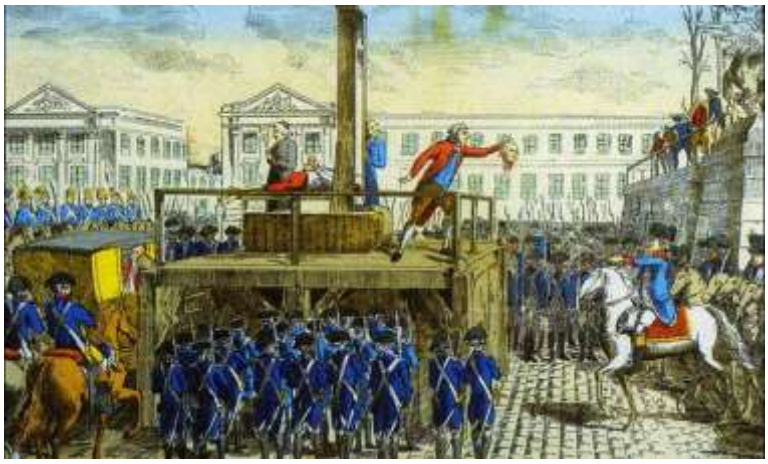
The subsequent kings of France defended themselves against these rumours that they had nothing to do with the Templars and that they were not responsible at all for the actions of Philippe IV. In fact, doesn't this defence show that they were afraid...? Nevertheless, the remnants of the Knights Templar did not take any action against the kings of France. If some did, they were not Knights Templar.

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Nearly five centuries had passed since the Order of the Knights Templar had been dissolved.

In 1789, when the Great French Revolution led to the abolition of the kingdom in France, some immediately attributed this to the hypothetical revenge of the Templars. Then, they argued, it was the Papacy's turn.

As a matter of fact, when King Louis XVI of France was executed, an unknown person jumped on the guillotine stand, took the King's severed head in his hand, raised it and shouted, «Now you have been avenged, Jacques de Molay!».



This event was regarded as an indication that the Great French Revolution was linked to the Templars. Even today, there are those who believe that this revolution was orchestrated by them who had existed secretly for centuries.

On the other hand, when the Templars were identified with the Freemasons, the Great French Revolution was also attributed to Freemasonry. Even if there was no such thing as "the avenge of the Templars" in this revolution, it was claimed to have been performed by Freemasons.

Considering all these arguments, can it be said that the Templars had a share in the formation of the so-called "Age of Enlightenment" in Western Europe, especially in France, in the second half of 18th Century?

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Were the Knights Templar in history really guilty or innocent?

Even if some of the accusations levelled against them seem illogical, are some of them -for example, that they were heretics, at least in the Catholic faith, that they had homosexual relations- true or fabricated?

For centuries this subject has been kept as a "taboo".

Those who wished to carry out detailed research in this context found it very difficult to obtain reliable information. Because "reliable information" is based on documents. Since there were not enough documents, the information available on this subject remained very limited. Until Vatican opened its archives to reputable researchers in recent past.

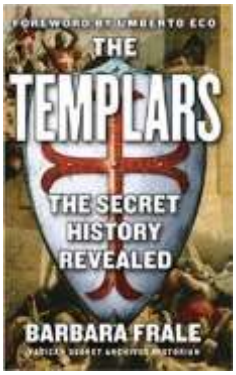
In the meantime, much has been said and written about the Templars. However, all of those are generally based on allegations and transfers upon hearsay. Interpretations motivated by bigotry and a certain prejudiced attitude have also been inserted into the sayings, and these have been presented as historical facts.

Those who are not familiar with such matters are led to believe that they are true.

Questions about the Templars have been revitalised by the findings of serious and hard-working researchers, especially in the second half of 20th Century. Among the few such investigative writers, the books of three British researchers, Michael Baigent, Richard Leigh and Henry Lincoln in particular, have attracted worldwide attention and acclamation.

Contemporary investigative writers who have shed light on the facts are, of course, not limited to these three. However, if someone were to write something on this subject without thoroughly analysing the books published by these three nemed writers, he would either be prejudiced or would be doing a very incomplete job.

The fact that a large number of sources have been utilised does not mean that all the information on this subject has been collected and compiled into a complete whole. This is because the Vatican archives were opened at a later date.



A researcher, Barbara Frale, has been studying this issue in the Vatican archives since 2002. She told journalists who interviewed her in previous years that her work was not yet finished. She has written many articles, but for a long time she did not assemble them in a book. In an interview she said: «The accusations levelled against the Knights Templar by King Philippe IV of France are a complete fabrication. It seems that the Catholic Church was also implicated in this.» A related book was published in 2011: **"The Templars: The Secret History Revealed"**

The early 14th Century accusations against the Templars are not the only ones that have targeted this organisation throughout history. When it comes to "heresy" according to Christians, the Templars are a minority among many other societies. When it comes to homosexual relations, which some consider to be "contrary to public decency", this too has long been a problem in institutions and environments where only men or only women are present.

However, all these never mean that the Knights Templar were absolutely blameless and innocent in every respect.

The Hospitallers

Some of the Knights Templar, who had survived the raid in France, sailed to the Mediterranean and became pirates. Most of those who remained on land had difficulty finding another organisation that they could freely join while retaining their knightly character. The most fortunate were those in the Iberian Peninsula and Scotland.

Some abandoned knighthood. They changed their name, hid their sword and other equipment, now that there was no longer an order, and assumed a purely civilian appearance. He either mingled with the people somewhere or joined a religious instruction and made his trace lost. Those who could not bear it themselves took refuge either with the Teutonic Knights or the Hospitallers, depending on their location, and preferred to continue living in these bodies.

As already mentioned, the Order of the Hospitallers was founded before the Knights Templar and in a slightly different style. Their mission was focused primarily on establishing and running hospitals for the sick and those in need of care. It was based in Jerusalem until late 12th Century. When the Muslims recaptured Jerusalem, they moved first to Tripoli, then to Acre in the neighbourhood, and then, together with the Knights Templar, to Cyprus. When they could not find comfort neither there nor further in Rhodes, they moved to Malta and settled there.



The activity of the Hospitallers, who fused and merged with the Knights of Malta, lasted until Napoléon Bonaparte annexed the island to his empire.

In the meantime, Pope Clementhus V and the other popes who followed him were aware of the that some Knights Templar had joined the Hospitallers, thus had become intertwined with the Knights of Malta. But they did not make much noise about it. For them, it was safer that way.

Pope Clementhus V had left his successors with a fear that could not be dispelled for centuries; a paranoia: What if the Templars reorganise and revive! That is why the popes continued to support the Hospitallers in 14th Century and beyond.

What was the concern of the popes?... Were they afraid that the Templars would eventually take revenge on the Church?

No!... It was not only that Pope Clementhus V was instrumental in the destruction of this Order and that the Catholic Church was held responsible for it. What really worried the Catholic clergy was the faith aspect of the matter. According to the records of the Inquisition, many of the Templars believed that:

"Jesus is not the son of God, but an ordinary man with good intentions. He can only be considered a prophet."

In their beliefs, if true, this was similar to that of the Cathars of 12th Century. Indeed, during their trials, some of them were found to have held such a belief. The Catholic Church, in its honour and strategy, of course claimed that there were no more Knights Templar in the world, but it was not unaware that there were remnants. If there were heretics among them, it would have been far better for them to stay within the reach of its own eyes and ears, like the Hospitallers.

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Even though the Hospitallers had organisationally disappeared by the end of 18th Century, the Order of the Knights of Malta continued to exist. During 19th century, the Order passed from hand to hand, becoming an organisation of a different nature, closely involved in international economic and political events in Europe and rumoured to have had a hand in many of them. [We will deal with this matter later in the Third Book of this stidy.]

The Teutonic Knights

The Order of Teutonic Knights, founded just before the Third Crusade, is sometimes referred to as the **"Germanic Knights"** because only knights of German origin were admitted. In 1199 Pope Innocent II recognised this institution of knights as a military order, and in 1221 Pope Honorius III granted them the same rights and privileges as the Templars and Hospitallers.



After the fall of Acre Castle, the Teutonic Knights migrated to Venice. They stayed there for about hundred years. When the Templars were dissolved, they moved to Prussia, their homeland, and assumed Marienburg as their centre.

The Teutonic Knights, who established a theocratic state in Prussia, had two enemies: The Polish and the Lithuanians. At the end of 14th Century, these two countries, which were growing stronger, posed a great danger to Prussia. The Teutonic Knights, supported by the remnants of the Knights Templar, thought they could easily deal with and subdue their enemies.

Out of the blue, they declared war on both countries.

In 1410 they were defeated in the battle of Tannenberg.

In addition to the military collapse, this war also resulted in the economic bankruptcy of the Teutonic Knights. They had neither military nor political power anymore.

After 1467, the increasingly weakened Teutonic Knights found the solution to withdraw into their own shells. They also lost their trust in the Catholic Church, from which they had not received any significant support.

As a matter of fact, before the Protestant movement in Germany had even emerged openly, all the Teutonic Knights, led by Albrecht von Brandenburg, the grand master of the Order at the time, sided with Martin Luther.

This attitude indicated that the religious character of the Order was also changing. With this change, the Order of Teutonic Knights - especially at the beginning of the 17th Century- became an organisation that, though was not considered as "secret", was completely got closed in itself, however tried to influence the political activities in Europe, especially in German countries, as much as it could from behind the scenes.

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In 1739, the Austrian-Hungarian Emperor Ferdinand I reorganised the Order.

After the French Revolution, the branches of the Teutonic Knights in various parts of Europe were closed one after the other. Nevertheless, the organisation certainly did not cease to exist. In mid-19th Century, they became transformed into an order similar to the Hospitallers, just as they had been when they were initially established.

Allegoric Accounts

Many esoteric organisations have mythologised the execution of Jacques de Molay, the last grand master of the Knights Templar, by burning, in a manner similar to the myths of antiquity, and have incorporated it into their teachings.

Freemasonry is among them.

Moreover, one of the aims of the emergence of some of the rituals in Freemasonry is to keep alive a tradition connected with the Templars, and to revive this institution, which actually had disappeared centuries ago, with a modern character.

However, it must be made clear that the real orientation of Freemasonry in this matter has been kept behind the scenes. One of them is to restore the sovereignty of the Merovingian dynasty in Europe, and the other is to wear down, weaken and even eliminate the Catholic Church.

The words in that last paragraph above sound a little pretentious, even antimasonic. However, we must state that there is no opposition to Freemasonry here. The facts in the history of this organisation must now be revealed.

Today, the aim of restoring the dominance of the Merovingian dynasty of the early Middle Ages can be characterised as the pursuit of an absurd dream. Attempting to undermine the Catholic Church is also contrary to the present principles of Freemasonry. It should also be recognised that there is a great difference between the properties of Freemasonry today and the previous situation in 18th Century.

In one of the rituals practised in Freemasonry, the chief architect of the Temple of Solomon, said to have been built in Jerusalem in 10th Century BC, is mentioned. The death of this chief architect, Hiram Abiff, during the construction of the Temple is described.

In the Torah, this person is also mentioned in the narratives about the construction of the Temple of Solomon, but he is said not the chief architect and there is no account concerning his murder. The Freemasons, while organising their rituals, have taken this story inspired by other sources, and adapted it to their own teachings. Moreover, in these rituals, there is not only the story of this murder, but also the story concerning his resurrection. In Freemasonry, each of these events is considered as an allegory.

In the advanced degrees of some rituals in Freemasonry, it is also seen that the execution of Jacques de Molay is included. However, he is not brought back to life as well; only his memory is kept alive.

What is the necessity of this?... What's the point in our age?

From outside, it may seem unnecessary and meaningless. It may even seem absurd to deal with such things. Moreover, look at the person whose memory is being kept alive... Perhaps some of those who read this book had never even heard of such a person before... Ordinary history books do not mention such people and events!

Then it is necessary to leave the people who are dealing with such things alone and not to pay any attention to them.

Yet, as in many books, press and other publications, we are always talking about them here too. Especially in recent years, the number of people who talk about both the Templars and the Freemasons increased...

This means that people in our age are curious about both the Templars and the Freemasons, especially about a possible connection between these two, and the facts in this context. Perhaps this curiosity is aroused on purpose. Certain groups bring this subject to the agenda, and direct people to analyse these issues. Perhaps they hope to benefit from this, and perhaps they even achieve their goal.

Isn't there actually such a connection?

Of course there is!... As a matter of fact, this phenomenon is clearly demonstrated in many of today's masonic rituals.

Moreover, despite the fact that Freemasonry is an esoteric institution, there is nothing hidden about this phenomenon. In fact, in the United States of America, there is an organisation for young people who are expected to be prepared to become masons in the future, which is called **"Order of De Molay"**. [This organisation, until recently, existed only in the United States of America. Nowadays, it seems to have sranches in Australia, Canada and Europe].

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Hypothetical or not, are not the aims and world views of the builders of the Temple of Solomon in Jerusalem, and the Templars some two thousand years later, and then the Templars and the Freemasons of today very different? If so, why are the names of these people, long buried in the depths of history, still mentioned?

There may be many answers to this question, but let us choose two.

The first is as follows: These stories are not considered as historical facts, but only as allegories. There is another message or even a lesson to be conveyed by telling them. It is recommended that the member of the esoteric organisation concerned should be inspired by this and direct his life accordingly. This is a part of the practice called "initiation".

In all of them, the opposition and struggle between a "good" and an "evil" is described. They all have in common that the "bad" first kills or destroys the "good". But it is foreseen that goodness cannot be destroyed. For this reason, the "good" killed by the "bad" is brought back to life. In other words, the good eventually triumphs over the evil.

As regards their original source, all of these are extracted from the myths of antiquity. Even if the legendary stories within the scope of those myths differ, the main theme of all are almost same. It is necessary to look at what is meant to be emphasised by that main theme.

Dualism, which we have mentioned in our accounts of the Cathars, is emphasised. In antiquity, this was the proposal of an independent belief system. Later, however, in the Christian world, this took the form of opposition to the "Trinity" as the primary dogma of the Catholic faith. Consequently, this contradiction, which has been part of Christianity for centuries, is still in full force today.

The second type of reply is quite different:

We can explain this by quoting a maxim of Confucius. He said, more or less: *"When a person dies, actually he does not die, because other people remember him and pronounce his name. A person who is thought to be dead lives on in the words and thoughts of those who come after him. But one day, somewhere, someone mentions his name for the last time. That is when that person dies."*

Accordingly, the aim is to ensure that historical persons and certain principles through these identities are kept alive today, and carried forward to the future.

Now you may ask, «Wouldn't it be better, more effective and more efficient to say whatever is to be said directly, instead of using such a roundabout, interpretation-dependent and even difficult to understand method for a simple expression?»

This is a much debated perception. Its weakness lies in the following:

Knowledge based on science develops, society and people change, and world views alteration over time. Yesterday's clear-cut statements are outdated and antiquated today. Today's clear explanations will be in the the same situation tomorrow. On the other hand, an expression made with a symbolic method and by using allegories is not affected by the changes in society and human beings, and can be interpreted in accordance with the requirements of the age, and gain a living meaning. As a matter of fact, this is one of the main reasons why the teaching in esoteric institutions is given by such a method.

The Secrets of the Templars

There is a special reason, an ulterior motive, for some people trying to keep the subject of the Templars on the agenda. If this is left aside, it is difficult to understand why the Templars are attributed so much importance even today.

According to some, the aim is to attract the attention of world public opinion; there are certain interests to be gained in this respect. The simplest one is the income from books containing conspiracy theories and sensationalism.

According to some, the Templars had some secrets of their own. Since people are always curious about what they do not know, especially about what is kept from them as a "secret", the Templars have also become important.

It is not known whether the Templars really had some secrets of their own; but if they did, we can categorise them into two.

The first one is something tangible, such as a treasure or another object.

The second is certain knowledge, mysteries, which are intangible.

We have already mentioned the treasure, the Holy Grail, the Ark of the Covenant, and other tangible objects, though all of them are hypothetical. Let us leave them aside for a while and concentrate on a little about those probable mysteries, that is, knowledge.

If such things existed, they were undoubtedly acquired them in the east, mostly in and around Jerusalem. Two options can be considered:

1. They found them, either by searching or by chance. Perhaps they found something by chance and then searched further.
2. They learnt them from others with whom they had established contacts there.

It is rather difficult to talk about a single mystery. It would be more accurate to speak of "mysteries" in the plural. In that case, both options may be valid.

According to some, this Order had already been established for the collection of certain information that was not known to others, that should not be known, and that would therefore have the character of a "mystery". The military, religious or hypothetical esoteric character of the Order does not affect or change this.

According to them, these mysteries were organised in two stages.

In the first stage, there was the doctrine of the Order, which was unique and which every member had to acquire. In fact, this was a kind of Christian faith, but it had contradictions with the dogmas implemented by the Catholic Church. Perhaps it could be considered more in line with the position of the Orthodox Church. In fact, the black and white flag of the Knights Templar reflected the dualism that was in contradiction with the Catholic faith.

The mysteries of the second stage were available only to the knights of the order who had risen to the level of masters; even ordinary knights did not know them. Nor did they need to know, because there was a sequence in everything. This was a doctrine very close to Johannism. It was passed on to the knights gradually over time, and its perception determined the knight's future in the Order. When Johannism was seen as an example of heresy, the Templars were also labelled as heretics. According to Inquisition records, however, the vast majority of knights were not even aware of such a thing. [We have already given a brief explanation of Johannism in the second episode of this book under the heading "Concepts." Actually, there is no such a sect in Christiarnity. This term is used here to denote a certain Christian attitude].

It is almost impossible to assume that the Knights Templar, when they were in Palestine and its neighbourhood, were not in contact with the Johannists. Moreover, this was not the result of a coincidence. We have already touched on this subject when we have explained the identity of Hugues de Payen, the first Grand Master of the Order.

According to the Johannists, only they know the real truth of the universal religion, which is supposed to be universal for all people without distinction. This cannot be learnt by reading or listening. For this, it is necessary to go through a long and voluntary process of initiation and to comprehend all the sacred texts from the beginning to end, together with their deeper meanings. It is said that these meanings are hidden in symbols and allegories, that not everyone can understand and decipher, and that one must be equipped with knowledge and skill for this.

After this, it is time to acquire the Kabbalah with a gnostic way of thinking. Until this stage, the person is assisted and supported. There is a feature at this point: The person who reaches this stage is now alone. Because Kabbalah cannot be taught; one can only reach it through one's own individual study.

In view of these, the Order of the Knights Templar must be considered as a fully esoteric society. Because the type of organisation in such a society requires "at least two degrees of study", "initiation", and "transmission of the teaching doctrine through a closed language using symbols and allegories".

Moreover, in that case, even the two degrees mentioned must be obvious. The second degree must also be divided into a number of stages because it is impossible for a teaching of the specified scope to be given in a single degree.

Therefore, it is concluded that something similar to the organisation method and working system of Freemasonry developed in the middle of 18th Century had been implemented in the Order of the Knights Templar at least five centuries earlier. Moreover, the aims of Freemasonry and the aims of the Johannists are very much in harmony. The only difference is that while one wing of today's Freemasons has adopted principles close to this religious doctrine, the other wing has emphasised primarily Humanism and replaced the concept of universal religion in Johannism with the concept of "universal humanity".

This situation begins to make sense of why some connections and similarities are established between the Freemasons as of 18th Century and the Templars, whose existence in history is considered to have come to end in the 14th. There is a period of at least four centuries in between, but this period must not have passed in vain, and a number of other organisations must have transmitted these principles and concepts to the Freemasons.

However, these are not seen in the first three degrees of Freemasonry. They appear in the rituals later, in the advanced or higher degrees.

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The Templars were in a position to acquire and develop "occult" knowledge easily, both in terms of the environment in which they had lived for a long time, and by the way they were organised. It is not known whether they were directly interested in such work. However, it is known that they attached great importance to scientific knowledge, especially medicine and pharmacology, and provided support to scientists for development.

It should also be noted that in the Middle Ages there was no clear distinction between science and occult knowledge. For example, regarding scientists of today, alchemy is considered as "unscientific". However, it is known that not only in the Middle Ages, but throughout the following centuries, many scientists were closely involved in alchemy in addition to their scientific endeavours. As we will see later on in this study, one of the most prominent of these was the famous physicist Sir Isaac Newton.

The Templars did the same.

We have already mentioned that in 12th Century, the Templars had established very close relations with the Muslims of the Middle East in terms of knowledge and culture. There are two other important elements they learnt from Muslim scientists. One of these is **Numerology** and the other is **Cryptology**. [Numerology: The occult evaluation of numbers; the derivation of meanings by establishing relationships between numbers and letters and certain shapes in particular,.. Cryptology: The use of ciphers to conceal the original meaning of a script and the knowledge of analysing texts arranged in this way].

At that time, while the Christian World was still in darkness in terms of science and culture, Islamic countries had advanced considerably. As a matter of fact, it is said that the Templars had a share in the birth of the movement known as the Renaissance in Europe. This statement implies that the Templars, at least some of them, must have been equipped with knowledge of a very different and superior nature than ordinary Europeans.

Despite the small number of documents that were recovered at the time of the dissolution of the Order, those who analysed them at the time could not find any unusual information. However, it is possible that they contain some very important mysteries. In order to be able to extract them, it is necessary to be an expert, to know the principles of numerology, and to be able to decipher the texts written with the cryptological method.

The use of numerology and cryptology by the Templars should not be considered strange, nor should it be attributed to the existence of a system of esoteric teaching. Just recall the Templar system of transferring money from one place to another, using a document like a kind of credit card. How could they have done this without using numerology and cryptology?

The Shroud of Turin

If we ask, «What tangible secrets might the Templars have beyond those already described?», we may recall some of the elements we have mentioned previously:

- The Ark of the Covenant,

- The Holy Grail or other things expressed by this symbol,

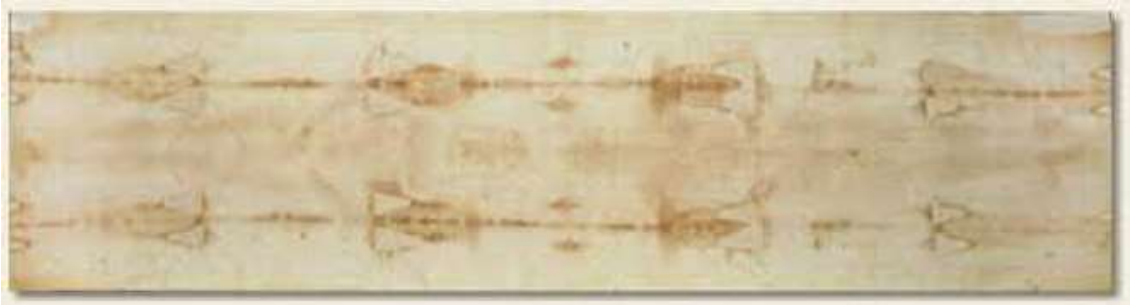
- The True Cross,

- The place or places where the treasure is hidden,

- An object known as the Shroud of Turin.

We have already mentioned the first four of the above mentioned objects, but we have never said anything about the object known as the Shroud of Turin. [Suaire de Turin in French, Sindore di Torino in Italian]

This object is a very old piece of calico, 360 cm long and 135 cm wide, with an intricate pattern. If folded in four in a certain way by someone who knows how to do it, the result is a picture of a bearded man's head.



Source: http://greatshroudofturinfaq.com/Science/Image/

It is said that this object was in the possession of the Knights Templar before the dissolution of the Order.

Furthermone, it is said that this was previously in Byzantium and that the Knights Templar captured it in 1204 during the Fourth Crusade, which ended in Byzantium. According to this, when folded, the resulting image represents the face of Christ.

According to some, however, it is not Jesus, but John the Baptist. This is cleary a Johannist interpretation.

On the other hand, according to some, neither is correct; it is a fabrication, because one side of the Roman coins used in Palestine in the first century had a very close similarity of the image revealed by this folding.

The same image was also seen in a prayer book found later in Budapest, which appears to date from 11th Century.

There are those who argue that this object is not so old, and that it was made in 13th Century, though they cannot give a precise date.

Since it is accepted that the Templars owned it, the image that emerges when folded is, according to some, Hugues de Payen, the first grand master of the Order, and according to others, Jacques de Molay, the last grand master.

During the trial of the Knighs Templar by the Inquisition, a "head" was mentioned, which the Templars allegedly worshipped as an idol. However, it was not known that they possessed a related object. Therefore, this issue was never raised. In any case, this was not something that all Knights Templar knew. And those who did know, did not need to tell what it is, unless having been asked.



But why is that a secret too?... Why is it a secret?

Because it is said that this piece of calico, like the Holy Grail, has the ability to perform some extraordinary things. It is said, for example, that if it is draped over an ill person, that person will recover in a very short time; if that person has wounds, they will close immediately. In this respect, it is also associated with the object known as the "True Cross".

According to one account, this object was found in 1357 by the priest of a small village called Lirey, near Toulouse in Languedoc, and was reported to the archbishop. It turned out that it had been entrusted to the priest of that village by a knight named Geoffroi de Charney, who had died in battle in 1356. [Geoffroi de Charney was the name of another knight who was burned to death along with Jacques de Molay, the last Grand Master of the Knights Templar, some 50 years ago. These two should not be confused. They may be related or just similar in name.]

Question: Why "shroud"?

Answer: Because it is assumed that Jesus was wrapped in it after he was taken down from the cross... This, of course, is debatable. [It is also said that Leonardo da Vinci made a photograph of this object towards the end of 15th Century. We will come to that in Book Two of this study.]

One last question: Why Turin?

The answer is simple: Because it is preserved in the Museum of Ancient Egypt (Museo Egizio) in Turin, Italy...

[There is another event in this context, much recent; we will mention it later in due time.]

Next Episode: The Last Templars