

Summary

Wednesday, November 17, 2021 12:28 PM

The Knights Templar was an order of devout Christians founded in [Jerusalem](#) sometime between A.D. 1118 and 1119, after the First Crusade (1096-1099). The Order was created to protect Europeans traveling to the Holy Land, among other duties. The knights were known across Europe as an elite fighting force with a strict code of conduct and, eventually, immense wealth. For nearly 200 years, the Knights Templar were at the center of politics and finance in Europe and took part in the [Christian](#) military campaigns in the Holy Land. Then, in 1312, Pope Clement V officially dissolved the Knights Templar.

From <<https://www.livescience.com/knights-templar.html>>



The Poor Fellow-Soldiers of Christ and of the Temple of Solomon ([Latin](#): *Pauperes commilitones Christi Templique Salomonici*), also known as the [Order of Solomon's Temple](#), the [Knights Templar](#), or simply the [Templars](#), was a [Catholic military order](#) founded in 1118, and were headquartered on the [Temple Mount](#) in [Jerusalem](#) through 1128 when they went to meet with [Pope Honorius II](#). They were recognized in 1139 by the [papal bull](#) [Omne datum optimum](#) of [Pope Innocent II](#).^[4] The order was active until 1312, when it was perpetually suppressed by [Pope Clement V](#) by the bull [Vox in excelso](#).^[5]

The Templars became a favored charity throughout [Christendom](#), and grew rapidly in membership and power. Templar knights, in their distinctive white [mantles](#) with a red [cross](#), were amongst the most skilled fighting units of the [Crusades](#).^[6] They were prominent in [Christian finance](#), non-combatant members of the order, who made up as much as 90% of their members,^{[2][3]} managed a large economic infrastructure throughout Christendom.^[7] They developed innovative financial techniques that were an early form of [banking](#),^{[8][9]} building its own network of nearly 1,000 [commanderies](#) and [fortifications](#) across [Europe](#) and the [Holy Land](#), and arguably forming the world's first [multinational corporation](#).^{[10][11]}

The Templars were closely tied to the Crusades; when the Holy Land was lost, support for the order faded.^[12] Rumours about the Templars' secret [initiation ceremony](#) created distrust, and [King Philip IV of France](#), while being deeply in debt to the order, took advantage of this distrust to destroy them to erase his debt. On Friday the 13th of October 1307, he had many of the order's members in France arrested, tortured into giving false confessions, and burned them at the stake.^[13] Pope Clement V disbanded the order in 1312 under pressure from King Philip. The abrupt reduction in power of a significant group in European society gave rise to speculation, legend, myth, and legacy through the ages.

From <https://en.wikipedia.org/wiki/Knights_Templar>

Knights Templar	
<ul style="list-style-type: none">• Poor Fellow-Soldiers of Christ and of the Temple of Solomon• <i>Pauperes commilitones Christi Templique Salomonici Hierosolymitanae</i>	
A seal of the Knights Templar ^[1]	
Active	c. 1119 – c. 1312
Allegiance	The Pope
Type	Catholic military order
Role	Protection of Christian Pilgrims Shock troops
Size	15,000–20,000 members at peak, 10% of whom were knights ^[2]
Headquarters	Temple Mount, Jerusalem, Kingdom of Jerusalem
Nickname(s)	<ul style="list-style-type: none">• Order of Solomon's Temple• Order of Christ
Patron	Saint Bernard of Clairvaux
Motto(s)	<ul style="list-style-type: none">• <i>Non nobis, Domine, non nobis, sed Nomini tuo da gloriam</i>• (English: Not for us, My Lord, not for us, but to your Name give the glory)
Attire	White mantle with a red cross
Mascot(s)	Two knights riding a single horse
Engagements	The Crusades , including: <ul style="list-style-type: none">• Siege of Ascalon (1153)• Battle of Montgisard (1177)• Battle of Hattin (1187)• Siege of Mari Ayyun (1187)• Siege of Jerusalem (1187)• Siege of Saif (1186)• Siege of Acra (1190–1191)• Battle of Arsuf (1191)• Siege of Al-Damūs (1210)• Battle of Leignica (1241)• Siege of Safed (1266)• Fall of Tripoli (1289)• Siege of Acre (1291)• Fall of Ruad (1302)• Reconquista
Commanders	
First Grand Master	Hugues de Payens
Last Grand Master	Jacques de Molay

From <https://en.wikipedia.org/wiki/Knights_Templar>

Hugues de Payens – The First Grand Master



Hugues de Payens	
	
King Baldwin II of Jerusalem	ceding the Temple to Hugues de Payens and Godfrey de Saint-Omer
Born	c. 1070 Troyes, France
Died	24 May 1136 (aged 66) Kingdom of Jerusalem
Other names	Hugo de Paganis Ugo de' Paganis
Known for	First Grand Master of the Knights Templar

From <https://en.wikipedia.org/wiki/Hugues_de_Payens>

Traditional history tells us that Hugues de Payens and Geoffrey de St. Omer arrived at the palace of King Baldwin II with the desire to defend Christian pilgrims from the attack of the infidels. While this is a romantic notion, there seems to be strong evidence that de Payens was already in the holy land and in fact may have served in the army of Godfroi de Bouillon during the First Crusade.

John J. Robinson, in his book, "Dungeon Fire and Sword," makes the claim that de Payens was 48 years of age when he became the first Grand Master of the Order having already served in the Levant for 22 years.

One of the earliest chroniclers of the Order, Archbishop William of Tyre, who wrote about the Templars some several decades after the formation tells of the formation of the Order in the following words:

"In this same year [1118] certain pious and god-fearing nobles of knightly rank, devoted to the Lord, professed the wish to live perpetually in poverty, chastity and obedience. In the hands of the patriarch they vowed themselves to the service of God as regular canons. Foremost and most distinguished among these men were the venerable Hugh de Payens and Godfrey de St. Omer. Since they had neither a church nor a fixed place of abode, the king granted them a temporary dwelling place in his own palace, on the north side of the Temple of the Lord. Under certain definite conditions, the canons of the Temple of the Lord also gave them a square belonging to the canons near the same palace where the new order might exercise the duties of its religion."

Little is actually known of de Payens youth other than that he was a knight from the area of Champagne in Burgundy. His lord was Hugh count of Champagne who had granted lands to the young Bernard of Fontaines (later to be canonized St. Bernard) to build Clairvaux abbey and latterly joined the Order himself.

Relying on tradition once again we are told that this fledgling operation consisted of but nine knights who took vows of poverty, chastity and obedience at the feet of the Patriarch of Jerusalem. While most accounts insist on the total being nine members, the recorder history counts eight. Along with Hugues de Payens and Geoffrey de St. Omer, were Payen de Montdidier, Archambaud de St. Agnan, Andre de Montbard, Geoffrey Bisol, and two knights recorded only by their Christian names of Rossal and Gondemar. The ninth member remains unknown although some have suggested that it was Hugh Conte de Champagne.

Perhaps most important of these additional knights is Andre de Montbard who was, despite being younger than Bernard of Clairvaux actually his uncle. De Montbard would later become Grand Master of the order himself. It is the addition of de Montbard and the Count of Champagne that begins to paint interconnectedness to the order that cannot be a mere coincidence.

It is said de Payens and his men accepted no new members for the first nine years. While theories as to why this is generally tend to run rampant with recent authors speculating everything from the order finding the Holy Grail to the severed head of Christ Himself, the truth of the matter may be somewhat simpler.

Desmond Seward in his book, The Monks of War, puts forth the theory that the order was on the verge of dissolving due to the lack of members. Seward contends that Hugh sought out Bernard for his support to save the failing Order.

Whether this is true or not remains to be conclusively proven, but what remains essentially true is that de Payens and company left the Levant for Europe in order to solicit funds and recruits. At the Council of Troyes on January 13, 1129, the Templars would receive a Rule of Order penned in part by Bernard of Clairvaux himself. Latterly Bernard's letter of exhortation would propel the Order of the Temple to dizzying heights of fame and fortune.

Hugues de Payens would see the order through nearly 20 years until his death in 1136. The Historian Charles Addison recounts the life of de Payens in his book, "Knights Templars" in the following glowing terms:

"1130. Hugh de Payens, having now laid in Europe the foundations of the great monastic and military institution of the Temple, which was destined shortly to spread its ramifications to the remotest quarters of Christendom, returned to Palestine at the head of a valiant band of newly-elected Templars, drawn principally from France and England. On their arrival at Jerusalem they were received with great distinction by the king, the clergy, and the barons of the Latin kingdom.

"Then the days of Hugh de Payens drew to a close. After governing the Order for twenty-one years, and seeing it rise and hold the highest position among the warrior bands of Palestine under his care, and the continued patronage of St. Bernard, who never failed, while writing to the East, to mention it with honor, and to recommend it to the notice of kings and nobles, this gallant soldier of the Cross died in 1139. Everything that is estimable in man is to be discovered in the character of de Payens; no word of calumny has been breathed by the noble and the just upon this truly great man; and though some later writers have attempted to blacken his fair fame. There can be little doubt that no dishonorable action sullied his life, and that he descended to the tomb, as he had lived, without reproach."

— Charles Addison – Knights Templars

From <<https://templarhistory.com/hugues-de-payens-the-first-grand-master/>>

Jacques de Molay

Grand Master of Knights Templar



Jacques de Molay

Born: 1243 [France](#)
Died: March 19, 1314 (aged 71) [Paris France](#)

Jacques de Molay, (born 1243, Molay, France—died March 19, 1314, Paris), last grand master of the [Knights Templar](#), an order of knighthood founded during the [Crusades](#) that had attained extensive power and wealth. He failed to exercise effective leadership at the time of the suppression of the order by King [Philip IV](#) the Fair of [France](#) and Pope [Clement V](#).

Molay entered the order in 1265, fought in [Syria](#), and after 1291 was at [Cyprus](#). He was elected grand master of the Templars about 1298. Summoned to France (1306 or 1307) by Pope Clement V to discuss a new Crusade, Molay asked the pope to investigate certain [spurious accusations of blasphemy and sodomy](#) that had recently been made against his order. On October 13, 1307, all the Templars in France, including Molay, were arrested and interrogated by command of Philip IV, who was intent on crushing the order and seizing its wealth. On October 24, 1307, Molay, probably under [torture](#), confessed that some of the charges brought against the order were true, but [he rejected a charge of sodomy](#). He wrote to Templars throughout France, enjoining confession, but, when the pope sent his own delegates to conduct the inquiries, Molay and many of his subjects retracted their statements, saying they had been exacted by torture. In November 1309 and in March 1310, Molay appealed for a personal judgment by the pope. Clement decided to suppress the order (March 1312), and on March 18 or 19, 1314, a commission of three [cardinals](#) condemned Molay and other dignitaries of the order to perpetual imprisonment. On hearing this sentence, Molay again retracted his confession, and as a final punishment he was [burned](#) as a relapsed heretic by Philip IV's officers the same afternoon.

From <<https://www.britannica.com/biography/Jacques-de-Molay>>

Jacques de Molay	
	
Grand Master of the Knights Templar	
In office	1292–1314
Monarch	King Philip IV
Preceded by	Thibaud Gaudin
Succeeded by	Order disbanded
Personal details	
Born	c. 1240–1250 ^u Molay, Haute-Saône, County of Burgundy
Died	11 or 18 March 1314 (aged c. 70) ^u Paris, France
Nationality	Franc-Comtois
Military service	
Allegiance	 Knights Templar
Years of service	1265–1314
Rank	Grand Master (1292–1314)
Battles/wars	Siege of Ruad

From <https://en.wikipedia.org/wiki/Jacques_de_Molay>

Charges & Confessions

Tuesday, November 30, 2021 5:45 PM

In 1305, the new [Pope Clement V](#), based in [Avignon](#), France, sent letters to both the Templar Grand Master [Jacques de Molay](#) and the Hospitaller Grand Master [Fulk de Villaret](#) to discuss the possibility of merging the two orders. Neither was amenable to the idea, but Pope Clement persisted, and in 1306 he invited both Grand Masters to France to discuss the matter. De Molay arrived first in early 1307, but de Villaret was delayed for several months. While waiting, De Molay and Clement discussed criminal charges that had been made two years earlier by an ousted Templar and were being discussed by King [Philip IV of France](#) and his ministers. It was generally agreed that the charges were false, but Clement sent the king a written request for assistance in the investigation. According to some historians, King Philip, who was already deeply in debt to the Templars from his [war against England](#), decided to seize upon the rumours for his own purposes. He began pressuring the church to take action against the order, as a way of freeing himself from his debts. [\[32\]](#)



[Convent of Christ Castle in Tomar, Portugal](#). Built in 1160 as a stronghold for the Knights Templar, it became the headquarters of the renamed [Order of Christ](#). In 1983, it was named a [UNESCO World Heritage Site](#). [\[33\]](#)

At dawn on Friday, 13 October 1307—a date sometimes incorrectly linked with the origin of the [Friday the 13th superstition](#)[\[34\]](#)[\[35\]](#)—King Philip IV ordered de Molay and scores of other French Templars to be simultaneously arrested. The arrest warrant started with the words: *Dieu n'est pas content, nous avons des ennemis de la foi dans le Royaume* ("God is not pleased. We have enemies of the faith in the kingdom"). [\[36\]](#) Claims were made that during Templar admissions ceremonies, recruits were forced to spit on the Cross, deny Christ, and engage in indecent kissing; brethren were also accused of [worshipping idols](#), and the order was said to have encouraged homosexual practices. [\[37\]](#) These allegations, though, were highly politicised without any real evidence. [\[38\]](#) Still, the Templars were charged with numerous other offences such as financial corruption, fraud, and secrecy. [\[39\]](#) Many of the accused confessed to these charges under torture (even though the Templars denied being tortured in their written confessions), and their confessions, even though obtained [under duress](#), caused a scandal in Paris. The prisoners were coerced to confess that they had spat on the Cross. One said: *"Moi, Raymond de La Fère, 21 ans, reconnais que [j'ai] craché trois fois sur la Croix, mais de bouche et pas de cœur"* ("I, Raymond de La Fère, 21 years old, admit that I have spat three times on the Cross, but only from my mouth and not from my heart"). The Templars were accused of [idolatry](#) and were suspected of worshiping either a figure known as [Baphomet](#) or a [mummified severed head](#) they recovered, amongst other artifacts, at their original headquarters on the Temple Mount that many scholars theorize might have been that of [John the Baptist](#), among other things. [\[40\]](#)

Relenting to Phillip's demands, Pope Clement then issued the papal bull [Pastoralis praeeminentiae](#) on 22 November 1307, which instructed all Christian monarchs in Europe to arrest all Templars and seize their assets. [\[41\]](#) Pope Clement called for papal hearings to determine the Templars' guilt or innocence, and once freed of the [Inquisitors' torture](#), many Templars recanted their confessions. Some had sufficient legal experience to defend themselves in [the trials](#), but in 1310, having appointed the [archbishop of Sens](#), Philippe de Marigny, to lead the investigation, Philip blocked this attempt, using the previously forced confessions to have dozens of Templars burned at the stake in Paris. [\[42\]](#)[\[43\]](#)[\[44\]](#)

With Philip threatening military action unless the pope complied with his wishes, Pope Clement finally agreed to disband the order, citing the public scandal that had been generated by the confessions. At the [Council of Vienne](#) in 1312, he issued a series of papal bulls, including [Vox in excelsa](#), which officially dissolved the order, and [Ad providam](#), which turned over most Templar assets to the Hospitallers. [\[45\]](#)



Templars being [burned at the stake](#).

As for the leaders of the order, the elderly [Grand Master](#) Jacques de Molay, who had confessed under torture, retracted his confession. [Geoffroi de Charney](#), Preceptor of [Normandy](#), also retracted his confession and insisted on his innocence. Both men were declared guilty of being relapsed heretics, and they were sentenced to burn alive at the stake in Paris on 18 March 1314. De Molay reportedly remained defiant to the end, asking to be tied in such a way that he could face the [Notre Dame Cathedral](#) and hold his hands together in prayer. [\[46\]](#) According to legend, he called out from the flames that both Pope Clement and King Philip would soon meet him before [God](#). His actual words were recorded on the parchment as follows: *"Dieu sait qui a tort et a péché. Il va bientôt arriver malheur à ceux qui nous ont condamnés à mort"* ("God knows who is wrong and has sinned. Soon a calamity will occur to those who have condemned us to death"). [\[47\]](#) Pope Clement died only a month later, and King Philip died while hunting before the end of the year. [\[47\]](#)[\[48\]](#)[\[49\]](#)

The remaining Templars around Europe were either arrested and tried under the Papal investigation (with virtually none convicted), absorbed into other Catholic military orders, or pensioned off and allowed to live out their days peacefully. By papal decree, the property of the Templars was transferred to the Knights Hospitaller except in the Kingdoms of Castile, Aragon, and Portugal. [\[50\]](#) Portugal was the first country in Europe where they had settled, occurring only two or three years after the order's foundation in Jerusalem and even having presence during Portugal's conception. [\[51\]](#)[\[52\]](#)

The Portuguese king, [Denis I](#), refused to pursue and persecute the former knights, as had occurred in all other sovereign states under the influence of the Catholic Church. Under his protection, Templar organizations simply changed their name, from "Knights Templar" to the reconstituted [Order of Christ](#) and also a parallel [Supreme Order of Christ of the Holy See](#); both are considered successors to the Knights Templar

Arrests and Executions

On Friday, October 13, 1307, scores of French Templars were arrested, including the order's grand master Jacques de Molay.

Many of the knights were brutally tortured until they [confessed to false charges](#), which included [heresy](#), [homosexuality](#), [financial corruption](#), [devil-worshipping](#), [fraud](#), and [splitting on the cross and more](#).

A few years later, dozens of Templars were burned at the stake in Paris for their confessions. De Molay was executed in 1314.

Under pressure from King Philip, Pope Clement V reluctantly dissolved the Knights Templar in 1312. The group's property and monetary assets were given to a rival order, the Knights Hospitallers. However, it's thought that King Philip and [King Edward II](#) of England seized most of the Knights Templar's wealth.

From <<https://www.history.com/topics/middle-ages/the-knights-templar>>



Jacques de Molay was ordered burned at the stake by King Philip IV of France in 1314. Stefano Bianchetti/Corbis/Getty Images

From <https://en.wikipedia.org/wiki/Knights_Templar>

In Paris, the king's inquisitors tortured 138 Templars, most of whom eventually made confessions. Many were subjected to "fire torture," which Addison describes in vivid detail: "their legs were fastened in an iron frame, and the soles of their feet were greased over with fat or butter; they were then placed before the fire, and a screen was drawn backwards and forwards, so as to moderate and regulate the heat. Such was the agony produced by this roasting operation, that the victim often went raving mad."

Jones details some of the other techniques used to coerce confessions from the Templars, including starvation, sleep deprivation, relentless questioning and the *strappado*—"a device that yanked the victim's tethered arms behind him until he was raised from the ground and his shoulders dislocated."

Unable to withstand these tortures, many Templars did eventually confess—even Grand Master de Molay, who admitted renouncing Christ and spitting near a cross, though not directly on it. He urged other Templars to confess, as well.

Charges included cat worshipping and navel kissing

In 1309 the pope began his own inquiry, which would continue intermittently into 1311. Rather than assessing the guilt or innocence of individual Templars, its primary goal was to determine whether the pope should abolish the entire order.

By now the accusations against the Templars and their order had grown to a total of 127. On the list: worshipping cats, condoning theft and perjury to enrich the order and kissing each other's navels during secret initiation ceremonies.

The pope established a commission of bishops and other high-ranking churchmen to hear the evidence, both pro and con. Believing they were no longer at the king's mercy and would be protected by the pope, many Templars took the opportunity to describe the tortures they'd suffered and to recant their earlier confessions. For some, that proved to be a fatal miscalculation.

In May 1310, the archbishop of Sens, whose brother happened to be among the king's closest associates, ordered that 54 Templars who had recanted be burned at the stake as relapsed heretics. Soon after, another 14 Templars met the same fiery fate. One dead Templar was even pulled from his grave so his bones could be burned.

By now it was clear to surviving Templars that they could either confess or die. Most confessed.

The Pope seals their fate

In March 1312, the pope finally announced his decision. Based on the confessions and other evidence, he said, he was abolishing the Order of the Templars, by "an inviolable and perpetual decree."

That wasn't the end of it, however. There remained some loose ends, one of them being the elderly grand master de Molay, still imprisoned in Paris. In March 1314, he and three other Templar leaders were put on public display outside the Cathedral of Notre Dame, where three cardinals appointed by the pope were to pronounce their sentences.

The event didn't go as planned. When de Molay and another prisoner learned they faced life in prison, they lashed out at the cardinals, denounced the injustice of the whole process, and proclaimed their innocence.

Centuries later, an enterprising Italian scholar would discover one reason de Molay may have been surprised by the cardinals' ruling. Digging through the [Vatican Secret Archives](#) in 2001, Dr. Barbara Frale found a misfiled copy of an August 1308 document known as the [Chinon Parchment](#). It chronicled the interrogation of de Molay and several other high-ranking Templars, conducted by representatives of the pope in Chinon, France, who pressed them on such issues as renouncing the cross, sodomy and kissing on the mouth. The long-lost document revealed that after de Molay testified and pleaded for mercy for his sins, he had been granted absolution, or forgiveness, by the church. (The Vatican made the parchment public in 2007.)

But in 1314 even life imprisonment wasn't a harsh enough sentence as far as King Philip IV was concerned. When he heard about de Molay's protest, he ordered both him and his compatriot burned at the stake that night.

In addition to the Templars who were burned alive, many others would die during their years of harsh confinement. Some succumbed during torture, refusing to the end to confess sins they had never committed.

From <<https://www.history.com/news/knights-templar-downfall-confessions-torture>>

Baphomet

Tuesday, November 30, 2021 6:31 PM

Baphomet

invented idol

Baphomet, invented pagan or [gnostic idol](#) or deity that the [Templars](#) were accused of worshipping and that was later embraced by various [occult](#) and [mystical](#) writers.



Baphomet

Baphomet, drawing by Éliphas Lévi.

From *Dogme et Rituel de la Haute Magie* by Éliphas Lévi (G. Bailliére, Paris, 1861)

The first known mention of Baphomet was in a letter written in 1098 by Anselm of Ribemont describing the [Siege of Antioch](#) during the First [Crusade](#). Anselm stated that the Turks “called loudly upon Baphomet.” Most scholars believe that the word refers to [Muhammad](#), the founder of [Islam](#). In 1307 [Philip IV of France](#) had every Templar in France arrested, accusing them of such heretical acts as idolatrous worship of a bearded male head called Baphomet. By the 19th century [Freemasons](#) had also been (falsely) said to worship Baphomet.

In his book *Dogme et rituel de la haute magie* (1861; *Transcendental Magic: Its Doctrine and Ritual*), the influential French occultist Éliphas Lévi created the Baphomet that has become a recognized occult icon. The book’s frontispiece was a drawing of Baphomet imagined as a “Sabbatic Goat”—a hermaphroditic winged human figure with the head and feet of a goat that is adorned with numerous [esoteric](#) symbols. Lévi describes the meaning of each element of the drawing, which is defined by its profound and [pervasive](#) duality. British occultist [Aleister Crowley](#) also adopted Baphomet, notably in his “Gnostic Mass.” More recently, the Satanic Temple commissioned a statue of Baphomet, which was unveiled in 2015 and then moved to various places as a protest against displays of [Ten Commandments](#) monuments in public spaces.

From <<https://www.britannica.com/topic/Baphomet>>

Baphomet

Baphomet



Devil-God of Chaos, Contradiction, Duality, Order, and Paradox. Monotheistic God

Anti-God

General Information

Species

Animal/Human

Deity/Devil

Moral alignment

Omnineutral

From <<https://mythus.fandom.com/wiki/Baphomet>>

Baphomet is a deity, demon and/or symbolic icon which originated in the 14th century as a supposed figure of worship of the Knights Templar. In those accounts, Baphomet was described as an inscribed head or human skull. The name “Baphomet” originally was a deformation of the name of Muhammad, the prophet of Islam. Claims that the Templars were worshipping “Baphomet” meant, in fact, that they were secret Muslims. Medieval European folklore did not recognize that Islam was a monotheistic faith, and imagined instead that Muslims prayed and sacrificed to a number of terrifying and evil imaginary deities.

In the 19th century, French occultist Eliphas Lévi formulated the modern conception of the figure via an illustration portraying it with wings, a horned goat’s head and an embazoned pentagram and breasts. The Freemasons were thereafter accused of worshipping it, after which it was incorporated into the theology of Thelema, and in turn into the iconography of LaVeyan Satanism.

Owing to Lévi’s drawing and these associations, the figure, in a similar manner to [Beelzebub](#) and [Moloch](#), has (mistakenly) become virtually synonymous with Satan in popular consciousness.

Baphomet represents all opposites and equalities in the universe, similarly to the Yin and Yang. It’s often portrayed as controlling the sun and moon, night and day, good and bad, up and down, and male and female. It has breasts to symbolize femininity and the caduceus of [Hermes](#) to symbolize masculinity.

Baphomet represents the perfect and ideal human. It embodies everything in the universe, not unlike God himself. The mastery of the spiritual and physical world represents complete religious enlightenment. The pentagram on Baphomet’s forehead represents the ascent of matter into spirit; the four lowest points represent earth, fire, water, and air, while the top point represents soul. Thus, soul is above the physical world, a truly enlightened being. The inverted or upside-down pentagram, wrongly thought to be satanic, represents the descent of spirit into matter. Thus Baphomet completes the circle and is a being who both ascends into spirit and descends into matter. The words on his arms, *Solve* & *Coagula*, represent the alchemical and spiritual process of becoming an enlightened and liberated being.

From <<https://mythus.fandom.com/wiki/Baphomet>>

Chinon Parchment

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Chinon Parchment

The **Chinon Parchment** is a historical document, published by Étienne Baluze in *Vitae Paparum Avenionensis* ("Lives of the Popes of Avignon"), Paris, 1693. It has recently been made famous when Barbara Frale made the claim that in 1308, [Pope Clement V](#) secretly absolved the last Grand Master [Jacques de Molay](#) and the rest of the leadership of the [Knights Templar](#) from charges brought against them by the Medieval Inquisition.^[1] The parchment is dated Chinon, 1308 August 17 - 20th; the Vatican keeps an authentic copy with reference number Archivum Arcis Armarium D 218, the original having the number D 217.



History

An investigation was carried out by agents of the Pope to verify claims against the accused in the castle of Chinon in the diocese of Tours. The parchment was dated August 17–20, 1308. According to the document, Pope Clement V instructed Berengar, cardinal priest of SS. Nereus and Achileus, Stephanus, cardinal priest of St. Cyriac in Thermis, and Landolf, cardinal deacon of St. Angel, to conduct the investigation of the accused Knights Templar. The cardinals thus:

"...declare through this official statement directed to all who will read it... the very same lord Pope wishing and intending to know the pure, complete and uncompromised truth from the leaders of the said Order, namely Brother Jacques de Molay, Grandmaster of the Order of Knights Templar, Brother Raymbaud de Caron, Preceptor (of) the commandaries of Templar Knights in Outremer, Brother Hugo de Pérraud, Preceptor of France, Brother Geoffroy de Gonneville, Preceptor of Aquitania and Poitou, and [Geoffroy de Charney](#), Preceptor of Normandy, ordered and commissioned us specifically and by his verbally expressed will in order that we might with diligence examine the truth by questioning the grandmaster and the aforementioned preceptors—one by one and individually, having summoned notaries public and trustworthy witnesses."ed

Raymbaud de Caron was the first to be interrogated on August 17, 1308. After the interrogation, the cardinals granted absolution thus:

"...After this oath, by the authority of lord Pope specifically granted to us for that purpose, we extended to this humbly asking Brother Raymbaud, in a form accepted by the Church the mercy of absolution from the verdict of excommunication that had been incurred by the aforementioned deeds, restoring him to unity with the Church and reinstating him for communion of the faithful and sacraments of the Church."

Second to be interrogated on the same day was Geoffroy de Charney. He was also absolved. The third to be interrogated on the same day was Geoffroy de Gonneville. He too was absolved.

On August 19, 1308, Hugo de Pérraud was fourth to be interrogated. He was likewise absolved.

The Grandmaster was interrogated last on August 20, 1308. The cardinal interrogators also gave their absolution. According to the document, all interrogations of the accused spanning the 17th to 20th of August 1308 were always in the presence of the notaries public and the gathered witnesses. Among the accusations were sodomy,^[2] denouncing God, illicit kisses, [spitting on the cross](#), and worshiping an 'idol'.

The body of the text details the appearance of the accused, the swearing in of the accused, charges against the accused, and the mode of questioning of the accused: in Molay's interrogation, "When he was asked whether he had confessed to these things due to a request, reward, gratitude, favor, fear, hatred or persuasion by someone else, or the use of force, or fear of impending torture, he replied that he did not. When he was asked whether he, after being apprehended, was submitted to any questioning or torture, he replied that he did not.". The text further details the denunciations, requests of absolution by the accused, and the granting of absolution by the agents of the pope; all of these were always in the presence of witnesses. An excerpt of absolution given to Molay thus reads:

"After this, we concluded to extend the mercy of absolution for these acts to Brother Jacques de Molay, the Grandmaster of the said Order, who in the form and manner described above had denounced in our presence the described and any other heresy, and swore in person on the Lord's Holy Gospel, and humbly asked for the mercy of absolution, restoring him to unity with the Church and reinstating him to communion of the faithful and sacraments of the Church."

Analysis of the Chinon Parchment enabled Barbara Frale to establish some of the secret initiation practices of the Templars. While three of the accused admitted to having been asked by their receptors during their initiation to denounce the Cross and spit at the crucifix, their stories are all inconsistent. Geoffroy de Gonneville admitted to not succumbing under duress of denouncing and spitting on the Cross. Despite this, Geoffroy de Gonneville was still admitted to the order, implying that the denial of the cross may have been a test of some sort. The others admitted to "denouncing in words only, not in spirit". Gordon Napier feels that the practice of the denial of the cross was training in case they had been taken prisoner by the Saracens.^[3]

All denied the practice of sodomy or ever witnessing sodomy;^[4] however, kisses were admitted having been given as a sign of respect only during Templar initiation.

Only Hugo de Pérraud alone stated that during his initiation, he had been told told "...to abstain from partnership with women, and, if they were unable to restrain their lust, to join themselves with brothers of the Order". In addition, only Hugo de Pérraud claimed to see the "head of an idol" the Templars were accused of worshiping, in Montpellier, in the possession of Brother Peter Alemandin, Preceptor of Montpellier. All other Templars mentioned in the Chinon parchment denied being encouraged to "join" with other brothers, and none of the others were asked about an idol.

They all added that as with any Catholic, any transgressions of the Catholic faith were fully confessed to a priest or bishop, penances made and absolutions granted.

The Chinon parchment itself was prepared by Robert de Condet, cleric of the diocese of Soissons, an apostolic notary. The apostolic notaries public were Umberto Vercellani, Nicolo Nicolai de Benvenuto, Robert de Condet, and Master Amise d'Orléans le Ratif. The witnesses of the proceedings were Brother Raymond, abbot of the Benedictine monastery of St. Theofred, Annecy diocese, Master Berard (Bernard?) de Boiano, archdeacon of Troia, Raoul de Boset, confessor and canon from Paris, and Pierre de Soire, overseer of Saint-Caugery in Cambresis. Furthermore, according to the document, three other copies were made but in fuller detail by the other notaries public. All documents were sealed and signed by the participants. According to the document:

"...Their words and confessions were written down exactly the way they are included here by the notaries whose names are listed below in the presence of witnesses listed below. We also ordered these things drawn up in this official form and validated by the protection of our seals."

The Chinon parchment details a failed attempt by the Pope to preserve the Templars from the machinations of the king of France, Philippe IV, by establishing that the Order was not heretical and was capable of reform under the aegis of the Church. However, as it became apparent that Philippe was determined upon the extermination of the Order (and the confiscation of their considerable wealth and property within his kingdom) the Pope abandoned the Templars to their fate. Outside France, the dissolution of the Order was achieved with far less bloodshed, and surviving members of the order were absorbed into other religious institutions.

Significance

Prior to its discovery, accusations were made concerning the Knights Templar, Pope Clement V and the Catholic Church. [clarification needed]

Several reference books on the Templars refer to the Chinon Parchment. In 2002, Barbara Frale, MA, found a copy of the parchment in the Vatican Secret Archives. Frale has published her discoveries in the *Journal of Medieval History* and wrote a book on the subject, *Il papato e il processo ai templari*, 2004.

In 2007, the Vatican announced that they would release the Chinon Parchment in published form, after 700 years of obscurity. [5]

From <https://religion.fandom.com/wiki/Chinon_Parchment>

Conspiracies

Tuesday, November 30, 2021 5:38 PM

On Christmas Day, 1119, the king of Jerusalem, Baldwin II persuaded a group of French knights led by Hugh de Payne to save their souls by protecting pilgrims travelling the Holy Land. And so the [Order of the Knights Templar was formed](#).

This revolutionary order of knights lived as monks and took vows of poverty and chastity, but these were monks with a difference – they would take up arms as knights to protect the civilians using the dangerous roads of the newly conquered Kingdom of Jerusalem. From these humble beginnings, the order would grow to become one of the premier Christian military forces of the Crusades.

Over the next 900 years, these warrior monks would become associated with the Holy Grail, the Freemasons and the occult. But are any of these associations true, or are they just baseless myth?

The Crusades [ended in 1291](#) after the Christian capital of Acre [fell to the Mameluke forces of Egypt](#) and the Templars found themselves redundant. Despite their wealth and European holdings, their reason for existence had been to wage war in defence of the Holy Land.

Appropriation of a legend

The suppression of the Templars meant that there was nobody to safeguard their legacy. Since then, the order has been appropriated by other organisations – most notably as ancestors to the Masonic order in the 18th century and, more recently, by right-wing extremist groups such as the Knights Templar-UK and mass-murdering terrorist [Anders Behring Breivik](#).

From <<https://theconversation.com/knights-templar-still-loved-by-conspiracy-theorists-900-years-on-128582>>

- **Friday the 13th**
- **Scottish Freemasons**
- **Oak Island Treasure**
- **Holy Grail**

Why Friday the 13th Spelled Doom for the Knights Templar

The much-feared day was the beginning of the end for the powerful warriors.



Illustration of a group Templars being burned at the stake.

Why are Fridays that fall on a month's 13th day so fearful?

Some attribute the origins to the [Code of Hammurabi](#), one of the world's oldest legal documents, which may or may not have superstitiously omitted a 13th rule from its list. Others claim that the ancient Sumerians, who believed the number 12 to be a "perfect" number, considered the one that followed it decidedly non-perfect.

One of the most popular theories, however, links [Friday the 13th](#) with the fall of a fearsome group of legendary warriors—the [Knights Templar](#).

Founded around 1118 as a monastic military order devoted to the protection of pilgrims traveling to the Holy Land following the Christian capture of Jerusalem during the First Crusade, the Knights Templar quickly became one of the richest and most influential groups of the Middle Ages, thanks to lavish donations from the crowned heads of Europe, eager to curry favor with the fierce Knights. By the turn of the 14th century, the Templars had established a system of castles, churches and banks throughout Western Europe. And it was this astonishing wealth that would lead to their downfall.



Illustration depicting the Knights Templar in battle, based on a fresco in the Chapel of the Templars in Cressac sur Charente, France.

(Credit: DeAgostini/Getty Images)

For the Templars, that end began in the early morning hours of Friday, October 13, 1307.

A month earlier, secret documents had been sent by couriers throughout France. The papers included lurid details and whispers of black magic and scandalous sexual rituals. They were sent by King Philip IV of France, an avaricious monarch who in the preceding years had launched attacks on the Lombards (a powerful banking group) and France's Jews (who he had expelled so he could confiscate their property for his depleted coffers).

In the days and weeks that followed that fateful Friday, more than 600 Templars were arrested, including Grand Master Jacques de Molay, and the Order's treasurer. But while some of the highest-ranking members were caught up in Philip's net, so too were hundreds of non-warriors; middle-aged men who managed the day-to-day banking and farming activities that kept the organization humming. The men were charged with a wide array of offenses including heresy, devil worship and spitting on the cross, homosexuality, fraud and financial corruption.

The Templars were kept in isolation and fed meager rations that often amounted to just

Friday, October 13, 1307



Philip IV of France. Source: [Bibliothèque nationale de France/Wikimedia Commons](#)

One of the Templars' biggest debtors was the King of France, [Philip IV](#), who reigned between 1285 and 1314. Philip was also heavily in debt to Jewish money lenders, and in 1306 he hit upon a novel solution for relieving his debt. That year, he expelled all Jews from France, and set his sights on the Knights Templar next.

At dawn on Friday, October 13, 1307, hundreds of Templars in France were rounded up in simultaneous raids conducted by Philip's soldiers. The arrest warrants stated: "Dieu n'est pas content, nous avons des ennemis de la foi dans le Royaume," which translates: "God is not pleased. We have enemies of the faith in the kingdom."

The arrests had the authority of Pope Clement V, who had been elected Pope thanks to manipulation by King Philip, and were based on trumped-up charges of heresy made by an excommunicated former Templar.

Philip's soldiers next set about torturing the Templars into admitting heresy against the Pope. On November 22, 1307, Pope Clement V, issued a papal bull instructing monarchs all over Europe to arrest Templars and seize their assets. Only [Portugal's king, Denis I](#), refused to prosecute Templars living in his country. In 1312, under pressure from Philip, Pope Clement disbanded the Order of the Knights Templar.



Templars burned at the stake. Source: [Giovanni Boccaccio/Wikimedia Commons](#)

offenses including heresy, devil worship and spitting on the cross, homosexuality, fraud and financial corruption.

The Templars were kept in isolation and fed meager rations that often amounted to just bread and water. Nearly all were brutally tortured. One common practice used by medieval inquisitors was the "strappdo," in which the hands of the accused are tied behind their backs, and then suspended in the air by a rope around their wrists, intended to dislocate the shoulders. As [Dan Jones](#) notes in his [book](#), *The Templars: The Rise and Spectacular Fall of the Knights Templar*, one of the accused's hands were tied so tightly that blood pooled in his fingertips, and he was kept in a pit no wider than a single footstep. Many of the men were likely stretched on the infamous rack, or had their feet dipped in oil and held over a fire to burn. Given the extreme conditions, it's not surprising that within weeks, hundreds of Templars confessed to false charges, including Jacques de Molay.



Portrait of Grand Master Jacques of Molay.

(Credit: Stefano Bianchetti/Corbis via Getty Images)

Pope Clement V was horrified. Despite the fact that he'd been elected almost solely because of Philip's influence, he feared crossing the extremely popular Templars. The Knights coerced "confessions," however, forced his hands. Philip, who had anticipated Clement's reaction, made sure the allegations against the Templars included detailed descriptions of their supposed heresy, counting on the gossipy, salacious accounts to carry much weight with the Church. Clement issued a papal bull ordering the Western kings to arrest Templars living in their lands. Few followed the papal request, but the fate of the French Templars had already been sealed. Their lands and money were confiscated and officially dispersed to another religious order, the Hospitallers (although greedy Philip did get his hands on some of the cash he'd coveted).

READ MORE: [Top Templar Sites in Western Europe](#)

Within weeks of their confessions, many of Templars recanted, and Clement shut down the inquisition trials in early 1308. The Templars lingered in their cells for two years before Philip had more than 50 of them burned at the stake in 1310. Two years later, Clement formally dissolved the Order (though he did so without saying they'd been guilty as charged). In the wake of that dissolution, some Templars again confessed to gain their freedom, while others died in captivity.

In the spring of 1314, Grand Master Molay and several other Templars were burned at the stake in Paris, bringing an end to their remarkable era, and launching an even longer-lasting theory about the evil possibilities of Friday the 13th.



Templars burned at the stake. Source: [Giovanni Boccaccio/Wikimedia Commons](#)

Soon, Philip began burning Templars at the stake. In 1314, after languishing in jail for seven years, [Jacques de Molay](#), the last Grand Master of the Temple, and [Geoffroi de Charney](#), Preceptor of Normandy, were burned at the stake.

An account of the event included:

"... by sunset, a stake was erected on a small island in the Seine, the Ile des Juifs, near the palace garden. There de Molay and de Charney were slowly burned to death, refusing all offers of pardon for retraction, and bearing their torment with a composure which won for them the reputation of martyrs among the people, who reverently collected their ashes as relics."

As he was burning, de Molay is said to have uttered "Dieu sait qui a tort et a péché. Il va bientôt arriver malheur à ceux qui nous ont condamnés à mort," which means, "God knows who is wrong and has sinned. Soon a calamity will occur to those who have condemned us to death".

Soon after de Molay and de Charney were executed, Pope Clement V died of a sudden illness, and Philip IV was killed in a hunting accident. He was succeeded by his sons, none of whom produced a male heir, and Philip IV's line died out completely.

From <<https://interestingengineering.com/why-friday-the-13th-is-considered-unlucky>>

Freemasons

Tuesday, November 30, 2021 5:39 PM

THE TEMPLAR-FREEMASON CONNECTION



Carl Cookson and Hamilton White have their work cut out for them in *Lost Relics of the Knights Templar*. Not only do they have to uncover the true provenance of their hoard of mysterious medieval artefacts, but they also have to delve into all the myths and half-truths that continue to swirl around the Templars.

One of the most contentious questions relates to the possible connection between the Templars and the Freemasons. This is the stuff of blockbuster novels and Hollywood thrillers, but how and why did historians start to ponder this alleged link?

Freemasonry is a fraternal organisation which developed out of guilds of actual, working stonemasons (known as 'operative masons') in the Middle Ages. These were the highly skilled men who would travel long distances to build cathedrals and other landmarks, with early 'lodges' being set up on building sites to accommodate them. Over the centuries, the era of operative masons began to wane, and slowly the guilds began to take in distinguished people who were not stonemasons and builders. These members became known as 'speculative masons'. Exactly when and how the organisation went from being made up of literal, operative masons to allegorical, speculative masons is still a matter of debate. But the era of speculative Freemasonry as we know it today – a semi-secretive organisation of well-connected men – began in 1717 when a cluster of London lodges gathered in a tavern to create the first Grand Lodge.

So where do the Templars come in?

A gulf of time certainly separates the end of the age of the Templars and the advent of speculative Freemasonry. The fall of the chivalric order began with the mass arrests of French Templars on 13 October 1307 – an infamous date thought by some to have inspired the '[Friday the 13th](#)' superstition. The knights were accused of idolatory, blasphemous rituals and sexual deviance, and the Grand Master of the Templars was among those who were burnt alive. The order was eventually extinguished in 1312 – many, many generations before the Freemasons emerged as a secret society of thinkers and influencers.

However, it's been speculated that some of the knights escaped the savaging of their order to lay down roots elsewhere. Historians have mused over a tantalising confession given by one Templar, Jean de Chalon, who alleged that some members of the order in Paris were given word of the crackdown and managed to slip away on ships, to parts unknown.

Jean de Chalon's story has been dismissed by some scholars as highly unreliable, as it was presumably given while the luckless knight was being tortured. But what if it was true? Stories have persisted about these fleeing Templars finding sanctuary in Scotland, with some 18th Century Scots alleging that members of the order had brought secret treasure from the Holy Land with them. One such account came from a Scottish exile in Germany named George Frederick Johnson. As the historian Peter Partner, author of *The Murdered Magicians: Templars and their Myth*, tell us, Johnson played a key role in changing the way we imagine Templars, from 'unlearned and fanatical soldier-monks to that of enlightened and wise knightly seers, who had used their sojourn in the East to recover its profoundest secrets.'

This romanticisation of the Templars as seekers of holy truths and holy relics – including the [Holy Grail](#) and the [Ark of the Covenant](#) – has become a mainstay of pop culture. But the Scottish connection also, in some people's minds, ties the Templars in with the Freemasons. After all, Scotland was where the earliest speculative lodges were formed, centuries before London hosted the first Grand Lodge meeting in 1717. Many have attempted to piece together a link between the Templars who allegedly settled in Scotland (and fought alongside Robert the Bruce at the Battle of Bannockburn, according to lore), and the earliest Freemasons. A particularly significant site for those who believe in the link is Rosslyn Chapel in Midlothian, known to millions as a key location in Dan Brown's *The Da Vinci Code*. The chapel is famed for its many intricate carvings, some apparently being Templar and Masonic symbols. Could the chapel have been the repository of the fabled Templar treasures smuggled out of France on the eve of the mass arrests? And do the carvings imply a kind of cross-pollination between the exiled knights and the Scottish masons?

The timeframe doesn't seem to back up this version of events, as construction began on Rosslyn Chapel in the 15th Century, long after the fall of the Templars. However, some have speculated that, prior to the alleged treasures being kept at Rosslyn, the exiled Templars originally sought refuge at another site, Kilwinning Abbey in Ayrshire. Unlike Rosslyn, this structure *did* exist at the time of the Templars' fall. Fascinatingly, Kilwinning is also home to Lodge Mother Kilwinning, reckoned to be the oldest Masonic lodge in the world. Kilwinning has therefore been identified as the place where Templars and operative masons potentially came into contact.

Did Templars in Scotland influence operative masons, who in turn passed on the Templars' esoteric wisdom, secrets and traditions onto the earliest speculative Freemasons? It's one of the great puzzles of the past which will always intrigue us. But

The Knights Templar's association with Freemasonry is not so much a myth as it was a marketing campaign by 18th-century Freemasons to appeal to the aristocracy. Historian Frank Sanello [explained in his 2003 book](#), *The Knights Templars: God's Warriors, the Devil's Bankers*, that initially it was [Andrew Ramsey](#), a senior French Freemason of the era, who first made the link between the Freemasons and the Crusader knights.

But he originally claimed the Freemasons were descended from the crusading Order of the Knight Hospitaller. Of course, the Hospitallers were still operational, unlike the Knight Templar, so Ramsey quickly changed his claim to the Templars being the Freemasons' crusading ancestry.

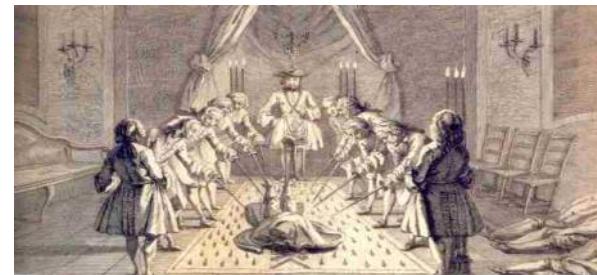
From <<https://theconversation.com/knights-templar-still-loved-by-conspiracy-theorists-900-years-on-128582>>

The linkage is difficult to prove but there's no shortage of theories. One goes that after they were suppressed by Pope and the King of France, the Templars infiltrated stone mason guilds. These were then refashioned to embrace Templar ideals and rituals. In effect, the masons and Templars over time became one and the same thing.

Linking Freemasons to the Knights Templar

Freemasons came to full public view in 1717 with the foundation of the [Grand Lodge of England](#). The organisation's website traces the history of the order back to the stone masons of the Middle Ages who built Europe's great cathedrals and not to the Knights Templar. It doesn't recognise the aforementioned merger of masons and Templars.

The website cites evidence of people becoming Freemasons throughout the seventeenth century such as a gentleman called Elias Ashmole in 1643. Then in the eighteenth century, grand lodges were formed in England, Ireland and Scotland and the order grew significantly to include top politicians and establishment figures. But as its lodges spread throughout government and business, the conspiracy theories proliferated.



Many Freemasons see the Templar link as symbolic

From the eighteenth century to the present day, there were Freemasons happy to state that their rituals and organisation were directly descended from the Templars. Equally, there have always been Freemasons irritated by these claims. However, the creation of an occult mythology around masonic activity was largely created by Freemasons and not their detractors.

The prominent eighteenth century Freemason Baron Karl Gotthelf von Hund was forever hammering home the link between masonry and the Templars. The baron founded The Rite of Strict Observance within Freemasonry, as series of degrees through which members would pass including the degree of "knight".

The Templar link to the Freemasons emerges 300 years ago

Michael Haag details in his book [The Templars](#) that a crusader connection was first expounded by Andrew Michael Ramsay, a Jacobite who headed up the French Grand Lodge around 1737. He said in a speech that the crusaders had wanted to create a global spiritual fraternity. While attempting to rebuild the Temple of Solomon, he believed they had developed secret signs and rituals to protect themselves from Saracen infiltration.

When the crusades collapsed, these spiritual crusaders left the Holy Land and returned to their European homes setting up the first Freemason lodges. But these were neglected over time and the secrets forgotten. Only in Scotland was the flame kept burning.

Persistence talk of Templar and Freemason links

The authors of [The Holy Blood and The Holy Grail](#) in 1982 wrote about the alleged flight of Knights Templar to Scotland when the order was suppressed by the King of France in 1307, repeating an old claim that they participated in the Battle of Bannockburn against the English.

They claimed to have discovered "what seemed to be" a Templar graveyard in Argyllshire with 13th century Templar gravestones and eighteenth century Masonic gravestones. The authors asserted that the later stones had mixed motifs suggesting a fusion at some point between the Templars and Freemasons.



The alleged link between Freemasonry and the Templars has often been used to damage the reputation of masons. Stephen Knight authored [The Brotherhood](#) in the early 1980s claiming a link to the Templars and arguing that Freemasons were running the United Kingdom. Knight had also written a book on Jack the Ripper claiming that his murders were part of a conspiracy involving masons and the Royal Family. If that sound familiar, it's because it influenced the later work [From Hell](#) by Alan Moore.

masons potentially came into contact.

Did Templars in Scotland influence operative masons, who in turn passed on the Templars' esoteric wisdom, secrets and traditions onto the earliest speculative Freemasons? It's one of the great puzzles of the past which will always intrigue us. But the true extent of the connection, if any such connection even exists, may never be proven.

From <<https://www.history.co.uk/shows/lost-relics-of-the-knights-templar/articles/the-templar-freemason-connection>>

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John Robinson's 1989 book [Born in Blood](#) claimed that Knights Templar fleeing arrest and torture in England and Scotland formed a secret society of mutual protection that eventually revealed itself as the Freemasons. The symbols and rituals we associate with the masons in fact dated back to the Templars. He credited this secret society with the Protestant Reformation and included among its members the first US President George Washington.

From <<https://thetemplarknight.com/2010/12/10/templars-freemasons-links/>>

ROSSLYN CHAPEL

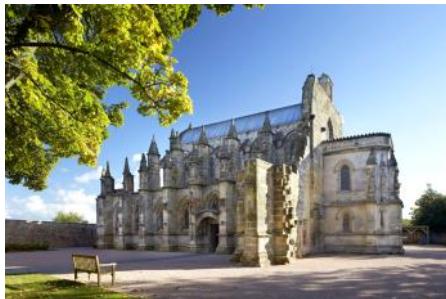
Founded in 1446, as the Collegiate Church of St Matthew, Rosslyn Chapel today attracts visitors from far and wide, drawn by its unique and mysterious carvings and the beauty of its setting.

Open daily - tickets for timeslots now available [by clicking on this link](#).

Claim your 'Great Days Out' 50% discount by using code VS50P when you book

The chapel took some 40 years to build and its ornate stonework and mysterious symbolism have inspired - and intrigued - artists and visitors ever since. Today, there are countless theories, myths and legends associated with the Chapel, many of which are impossible to prove or disprove conclusively. Our tour guides will be able to tell you more about these, and about the history of the Chapel, during your visit. The Chapel, is open throughout the year (closing only on 24 and 25 December and 1 January). [Advance booking now necessary](#) for a timed visit, with each timeslot lasting for an hour and a half.

- Almost every surface of the Chapel boasts carved stonework, with many of the carvings telling Biblical stories, moral messages or celebrating nature. You can find out about what there is to see and do by [following this link](#).
- Free leaflets, with maps of the carvings, are now available in English, French, German, Spanish, Italian, Dutch, Russian, Polish, Portuguese, Slovak, Swedish, Mandarin and Japanese.
- Admission is £9.50 for adults, £7.50 for concessions (over 60, unemployed, Armed Forces, student) and children, 17 and under, visiting in a family group, are free of charge.
- The Chapel is in the village of Roslin, Midlothian, and is easily reached from Edinburgh or the Borders. There is a good bus service from Edinburgh city centre (Lothian service 37) and a number of tour companies offer trips to Rosslyn Chapel, leaving from the city centre. If driving from Edinburgh or the A720, follow signs to Penicuik and look out for brown tourist signs as you approach the village. There is free parking on site. For full travel directions, please [follow this link](#).
- A new state-of-the-art visitor centre tells the Chapel's story - from its 15th century origins, through the Reformation, to the Da Vinci Code - and has an attractive [coffee shop](#) and gift shop. Please note that, due to space restrictions, the visitor centre facilities including the coffee shop and toilets are only accessible to paying visitors and passholders (refreshments are available separately in the village).
- Please note that no photography is allowed in the Chapel as this can distract and inconvenience other visitors. There are no restrictions on outside photography for personal use.
- Rosslyn Chapel is a working church and may occasionally be closed for weddings, funerals and other events. These details will be published on our website.
- If one visit is not going to be enough, you can plan to stay for longer by booking either [Collegehill House](#) or [Rosslyn Castle](#). Both provide self-catering accommodation and are in the care of Rosslyn Chapel Trust



From <<https://www.visitscotland.com/info/see-do/rosslyn-chapel-p564661>>

Testimony of Jean de Châlons

Brother Jean of the city of Châlons, a Templar residing in the chapter-house of Nemours in the diocese of Troyes, having been sworn by an oath and interrogated, as stated above, said while under oath that around seven years ago he was received in Bois in the *baylivia* [a type of administrative district] of Merlan in the diocese of Reims, in the church in the aforesaid place. And the church was presided over by Brother Gilbert, the preceptor of the said location, with assistance from five brothers. He asked for bread and water and to be admitted into the society of the Order, and three times in succession the order came from the preceptor to carry himself out from the chapel, but as the preceptor and the other brothers deliberated, he persisted in his petition, and the said preceptor responded: "My son, I have considered this great request, because not everything that they see of us outwardly allows them to know that which is within. It will be necessary to sustain yourself and to do many great and arduous things." He at last replied that he would carry all the burdens that the master thought well to grant him, and in reply the preceptor said: "We have a procedure to receive you," and he placed a mantle around his neck and, opening a missal, made him swear obedience in all things, swear chastity, and swear to the renunciation of his property. And showing him an image of the crucifix in the missal, they asked him if he believed in the crucifix and Him who was represented by this image. He responded: "I truly believe." And the preceptor said: **"You must three times deny this Christ who is represented through this image, and spit upon this image and the cross which represents Him."** But when he made no move to do so, the preceptor rebuked him, saying, "Would you show yourself to be disobedient to an order?" And he was threatened that if he did not so deny, the preceptor would have him placed, within a few days, into the pit at Merlan. And he said that this pit or prison is so harsh that no one is able to live there for very long, and he saw that one man had been thrust within and did not live but five days. He himself became the sometime keeper of this prison, and during his time as such nine brothers died from the harshness of the prison. At last, shaken by threats and terrors, he denied Christ three times with his mouth but not with his heart, and with great tears and sorrow in his heart. He said that after he received a kiss, which meant that he had been received, the Comte de Longpré entered the house for a meal. And the said preceptor dismissed him and said, "Let us go and sing together to the count. Let us dismiss the remainder, because we will finish it another time." But the said preceptor never sought him afterward. He did not know whether the preceptor dismissed the remaining points of the reception because he had forgotten or he had become occupied elsewhere. And this witness might have left the Order quite honorably, if he had dared and had he been able. He was in the Order for six years, and he was not only one of these people but also became a preceptor himself. He also said that a certain priest of the Order, Renaud by name, induced more than sixty Templars through secret writings to then revoke their confessions. He himself had even received pressure in this way many times from his friends, though he did not know which among them they were, that he should revoke (his own confession). He also said that he had confessed this crime to a chaplain of the Order, who did not absolve him, because he was doing good work with the power and privileges of the Order. He also said that so great is the cruelty in this Order that if any preceptor developed a hatred for any brother and wished to have him killed, he would go to the visitor of France [i.e. Hughes de Pairaud] and especially to Brother Gérard, the preceptor of France, saying that this brother was disobedient. And then, so long as he gave them a good sum of money, it was permitted, which meant that the brother was arrested and thrown into the aforementioned pit, where he died. And he had himself seen many people die there, of whom they said that there was no reason for their deaths except for the cash payment, and he heard from the brothers of the Order that this was the customary way things were done. And he said that no one was received into the Order unless he gave them a lot of money, and that he himself had given at his reception five hundred *livres*, and Brother Robert de Malen, his associate, had given just as much. At his reception, Gilbert the preceptor, Jean de Vallecotone, Reginald de Cormesi, Pierre of Brie, and Thierry the Younger were present, and in their presence and by their inducement he denied Christ and believed, because of the many people gathered around him, that only then would the aforementioned count then come. He even said that they gave little alms, and much of the alms they received they left for their own use. Never did he see anyone corrected in the chapter, not in all his time in the Order. They abused Apostolic letters brashly, and in any one of the preceptories they had clerics who harassed many people with their commands. Then he said that, learning beforehand about this trouble, the leaders of the Order fled, and he himself met Brother Gerard de Villiers leading fifty horses; and he heard it said that he set out to sea with eighteen galleys and that Brother Hugues de Châlons fled with the whole treasure of Brother Hugues de Pairaud. When asked how he was able to keep this fact secret for so long, he responded that no one would have dared reveal it for anything, if the Pope and the King had not opened the way, for if it were known in the Order that anyone had spoken, he would at once be killed. And he said, he was the preceptor of Nemours at the time of the raid, and before that he had been the preceptor of Marmot. When he was asked how he knew that Brother Renaud had induced the Templars to recant their confession, he said it was because he and the other brothers had signed a testament on a parchment sealed with lead, that they should revoke their confession, lest the order be dissolved. Hence he invited them to recant, and the witnesses and the other brothers said, "How can we recant the truth? What we have confessed, we cannot contradict, because it will not stand beside our confession." The others said: "We are confounded, in perpetuity, if we do not recant," and the witness himself said: "I would rather be without honor forever than to damn my soul by recanting a true confession," and he said that the aforementioned Brother Renaud had conceived of this revocation of the confession from the brother of the Grand Master, the Dean of Langres.

From <<https://www.jasoncolavito.com/testimony-of-jean-de-chacirclons.html>>

The Knights Templar

The Knights Templar have been linked to the mystery of Oak Island by many, primarily because historical records suggest that they had both motive and means to deposit treasure in the Money Pit. Compelling of all is their connection with the Holy Land, prompting speculation of untold wealth in the form of the Holy Grail.

The Knights Templar were a military and religious band of men. When they formed in 1114 AD they were a small band of nine men who protected the highways of the holy land, thus allowing pilgrims to travel safely without the worry of threat from pickpockets, thieves, pirates and massive Islamic armies.



The Seal of the Templars
The Knights Templar were themselves on a secret mission whilst they camped in the Temple of Solomon. Here they were swiftly excavating the ruins beneath the ancient stables and were quick to return home once they found what ever it was they had been searching for. Could the Templar have discovered the legendary Holy Grail?

Meanwhile, St. Bernard preached about Holy War, stirring up Europe for the Crusades, causing the Templar to find themselves at the centre of religious fervour. It was not long before sons of wealthy families were pledging their fortunes and property to the order just for the privilege of joining the band.

The Templar began to emerge as the world's first bank whereby Kings would deposit their gold in Paris only to be able to withdraw it again in Jerusalem. The result of which was the immaculate growth of Templar, in both wealth and number.

When eventually Jerusalem and the Holy Lands were lost to Islamic rule, the Templar experienced a swift backlash whereby the king of France began to plot against the organisation in hope of reaching their immense wealth.

On 13th of October 1307 the King found an ally in the Pope and ordered that the Templar be arrested. Those captured played victim to the worst tortures the medieval culture could bestow upon them, followed by being burned at the stake. The Templar grand master announced a curse on the king and pope from his final position, the stake on which he was roasted. Within one year, both would be dead.

Once the day of the arrests arrived, the Paris Templar arranged that its treasures be loaded on a wagon train headed toward the port city of La Rochelle. From there, it was deposited aboard the Templar ships, setting sail to an unknown destination. According to Andrew Sinclair, author of "The Sword and the Grail", the Templar were said to flee with the treasure to Scotland.

It was in Scotland that they founded the St. Clair family, later to be known as Sinclair. The Sinclair's built Rosslyn Chapel, an often cited link between the Temple and Freemasonry. This chapel becomes temporarily the resting place of the legendary Holy Grail before its final journey to Nova Scotia, (a site currently enjoying increased fame due to the success of the popular Dan Brown novel, The Da Vinci Code).

The Sinclair's became the Grand Masters of the order and desired a new land in which to establish their utopian Templar government. Using both their money and military strength coupled with the sailing abilities of the Zeno's, they sailed westwards towards Nova Scotia.

The arrival of the Knights Templar in this region is supported by a Zeno narrative and map attributed to Vopell and Vavassatore. It depicts the landmass of Nova Scotia or New Scotland with the figure of a crowned knight. Further evidence exists of visitors in New England, in the form of the Tower in Newport, Rhode Island and, the Westford Knight, a carving of the figure of an armoured, European knight holding a cruciform sword, a common Templar emblem on graves.



Drill holes at the South Shore, Oak Island

With the motive to settle in Nova Scotia, one question remains, what happened to all the Templar treasure? Assuming treasure was still remaining after the building and sustaining St. Clair's and the voyage to America it would have been necessary to hide it.

Once the unsuccessful colony of the Temple died out, instead of sailing back east, the American Templar decided to hide the bounty. They built a complex 'Money Pit' on Oak Island by engineering flood traps to prevent anyone reaching the treasure. The spot is marked using the form of a stone cross, symbolism typical of the Templar.

Evidence exists to support the Templar's involvement in the Oak Island Money Pit, but to expand this theory further, it would be useful to consider the influence of the Freemasons in this area, as the Templar were a precursor for this select group of individuals. There remains a strong connection to this area with the Knights Templar, whether relative to the treasure or not and further study may shed light on the mystery.

From <<https://www.oakislandtreasure.co.uk/research-documents/theories/the-knights-templar/>>

Holy Grail

Tuesday, November 30, 2021 5:42 PM

Holy Grail

On the walls in Domme is also **illustration 14**: an depiction of the Holy Grail. My interpretation is that this represents a cup with a tree of life, and that this is a metaphor for the human pelvis (the cup), with the awakened kundalini flowing up to the crown chakra (the tree of life).

The cup is octagonal, a reference to the Morning Star. The tree has seven branches: these are the seven chakras that are purified and activated by the kundalini. A confirmation of this interpretation can be found in the [Templar Church of Montaunés](#): the tree of life that is depicted on one of the walls is executed in exactly the same way (**illustration 15**)!

So the Knights Templar knew that the mythical Holy Grail is not a physical object, but a metaphor for the divine energy in our pelvis. According to the legends, drinking from the Holy Grail would bring healing and eternal life. These are characteristics of the kundalini energy that, when it awakens, purifies, heals and reunites man with God.

Right: Jesus hanging from a (life) tree. The seven 'branches' refer to the seven chakras. Engraving from: Hermetic writings, Vincentius Koffsky, 1786.

[Click here for hidden references to the HOLY GRAIL in Christian painting.](#)

Spiritual testament

The Knights Templar fascinate and appeal to our imagination. Best-selling books are still being published on a regular basis, with the most incredible and unfounded hypotheses and conspiracy theories. For all these centuries, the truth about Templar spirituality has been visible on French prison walls: unappreciated by historians and unknown to the general public. A moving spiritual testament, left for us by heroic men, who were tortured and killed by the same Pope and King they had served so faithfully and passionately.

From <<https://www.anne-marie.eu/en/the-knights-templar-and-the-holy-grail/>>

