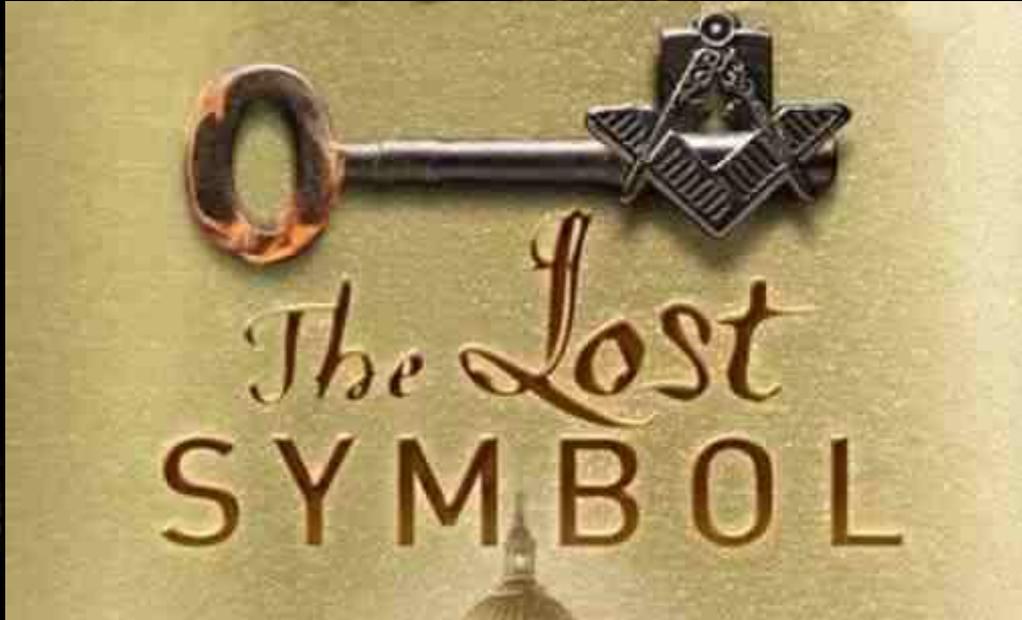
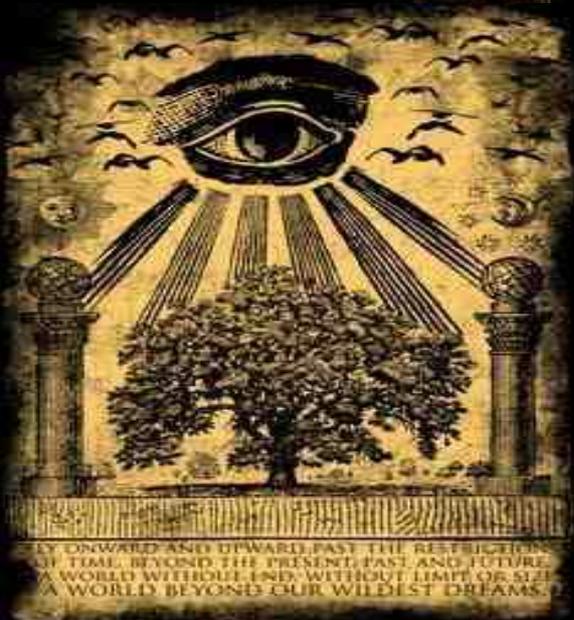
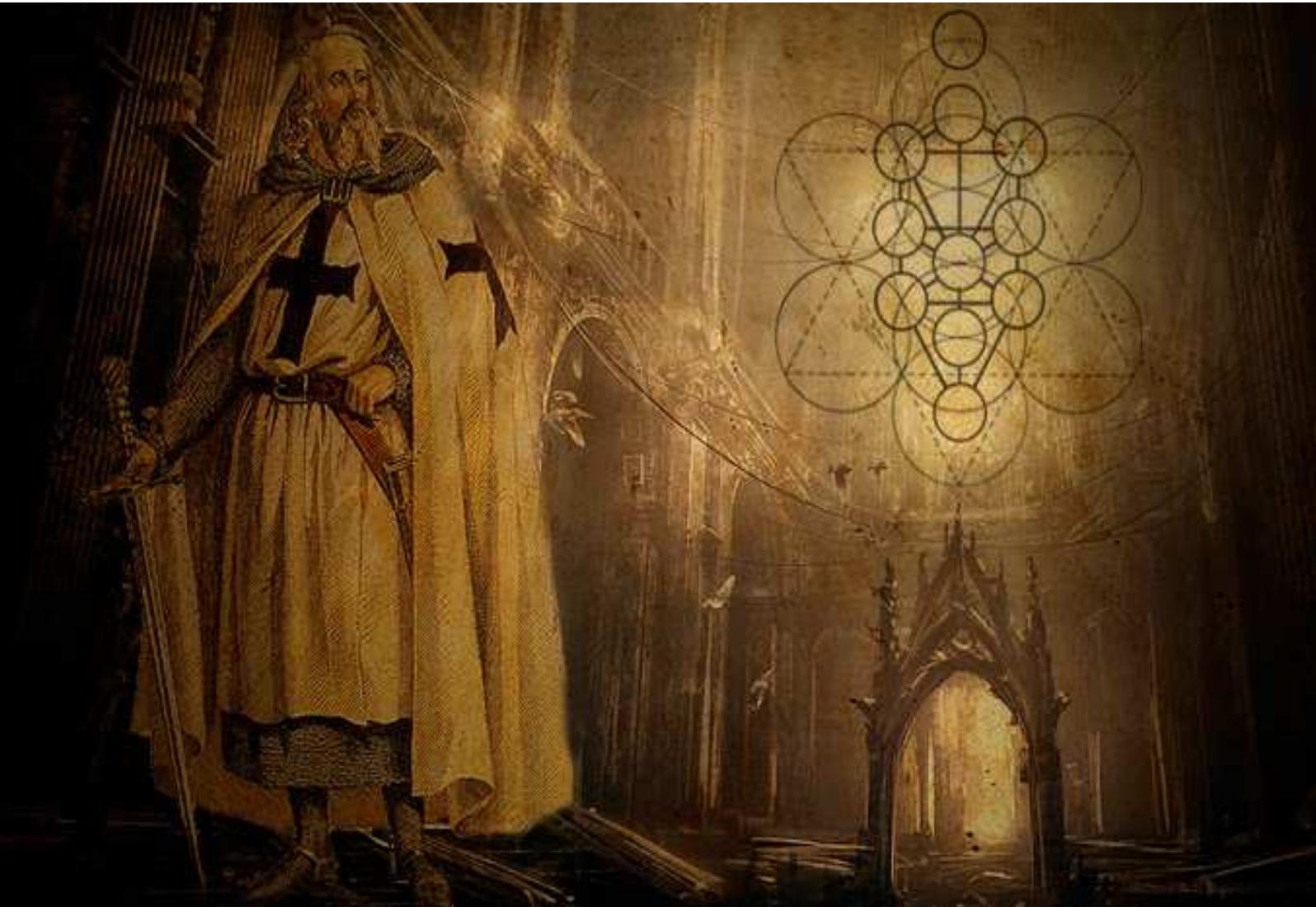


Global Watch Weekly Report

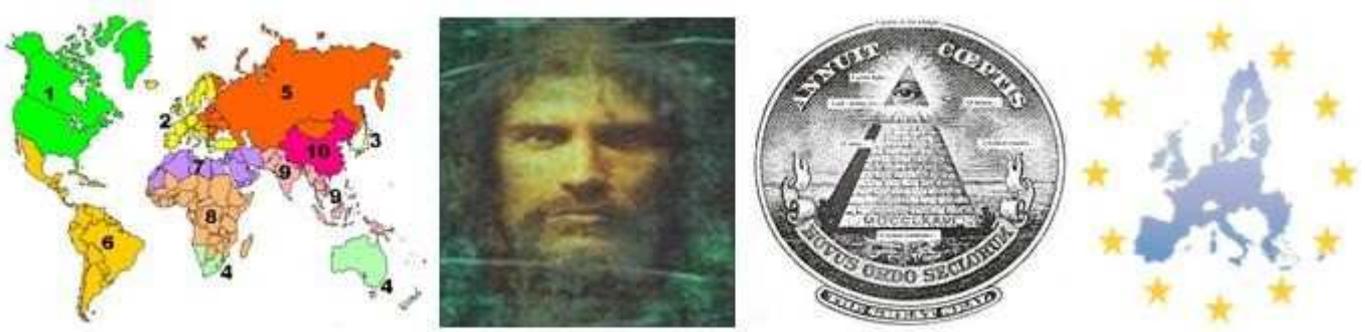
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TEMPLARS FREEMASONS KABBALAH PT 1



Global Watch Weekly Report



“The Number one weekly report which provides concrete evidence of a New World Order & One World Government agenda”

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Global Watch Weekly Report

Welcome to the Global Watch Weekly Report

Not many people are aware that the origins of freemasonry resides in a group who during medieval times were known as the Knights Templars. This controversial group initially helped to fulfil the request of Pope Urban II to conquer the holy lands (Jerusalem) in the name of Christianity only to end up being persecuted by the very Church that they had protected for hundreds of years.

Little was heard of the Order for their first nine years. But in 1129, after they were officially sanctioned by the church at the Council of Clermont, they became very well known in Europe. Their fundraising campaigns asked for donations of money, land, or noble-born sons to join the Order, with the implication that donations would help both to defend Jerusalem, and to ensure the charitable giver of a place in Heaven.

The Order's efforts were helped substantially by the patronage of Bernard of Clairvaux, the leading churchman of the time, and a nephew of one of the original nine knights. The Order at its outset had been subject to strong criticism, especially of the concept that religious men could also carry swords.

In response to these critics, the influential Bernard of Clairvaux wrote a multi-page treatise entitled *De Laude Novae Militae* ("In Praise of the New Knighthood"), in which he championed their mission and defended the idea of a military religious order by appealing to the long-held Christian theory of just war, which legitimated "taking up the sword" to defend the innocent and the Church from violent attack. By so doing, Bernard legitimised the Templars, who became the first "warrior monks" of the Western world. Bernard wrote:

"A Templar Knight] is truly a fearless knight, and secure on every side, for his soul is protected by the armor of faith, just as his body is protected by the armor of steel. He is thus doubly- armed, and need fear neither demons nor men."

Understanding who the knights Templars are is the key of the next 2 editions of the Global Watch Weekly as it provides a real foundation to understanding the religion and philosophy which underpins present day freemasonry.

Enjoy

Rema Marketing Team

TEMPLARS, FREEMASONS AND THE KABBALAH

THE CHRISTIAN CRUSADERS

Although the crusaders are commonly thought to have been motivated by their deep Christian faith, crusades were actually wars inspired by avarice. At a time of utmost poverty and misery prevalent in the West, the attractions of the East-in particular, the Muslim societies' wealth and prosperity-played on the minds of Europeans, especially those in the Church. These attractions, bolstered with Christian teachings, begot the crusaders' mind-set, seemingly motivated by religion but actually motivated by worldly designs.



This is the reason why Christians, who had followed more or less peaceful policies in the previous 1,000 years, suddenly began to display an appetite for war-specifically, the "liberation" of the holy city of Jerusalem and Palestine as a whole.

We can retrace the beginnings of the crusades to November 1095, when Pope Urban II gathered the Council of Clermont. Three hundred members of the clergy convened under his chairmanship. The pacifist doctrines that had dominated Christendom were abandoned, laying the foundations for the conquest.



At the close of the Council, Urban II announced this state of affairs in his famous speech to a congregation that comprised all social classes,

demanding that Christians stop the infighting and warring among themselves. The Pope called on them-whether rich or poor, aristocrat or peasant-to unite under one banner and to free the holy land from the Muslims. To him, this was "a holy war."

The overwhelming response to this call made history. In a very short period of time, a massive "crusaders' army" was assembled, consisting of not only professional warriors, but also ten thousands of ordinary people.

Some historians suggest that the impoverished kings of Christendom, eager to exploit the fabled riches of the East, pressurized the Pope to call a "holy war." Others find an altogether different motive for Pope Urban II, suggesting that he wished to gain power and prestige for himself at the expense of a rival claiming to be pope. But in reality, all the various kings, princes, aristocrats and others who obliged this call did so for worldly purposes.

Donald Queller of the University of Illinois states, "the French knights wanted more land. Italian merchants hoped to expand trade in Middle Eastern ports. . . Large numbers of poor people joined the expeditions simply to escape the hardships of their normal lives."

On the way, greedy hordes murdered countless Muslims and Jews in the hope of finding gold and jewels. Among crusaders, it was common practice to disembowel their victims in the hopes that they might have swallowed their gold and jewels to hide them. In the Fourth Crusade, their avarice reached the point where they looted Christian Constantinople, scratching gold leaf off the frescos in the Cathedral of Hagia Sophia.

In *The Monks of War*, researcher Desmond Seward narrates the events of these tragic days:

Jerusalem was stormed in July 1099. The rabid ferocity of its sack showed just how little the Church had succeeded in Christianising atavistic instincts. The entire population of the Holy City was put to the sword, Jews as well as Moslems, 70,000 men, women and children perished in a holocaust, which raged for three days. In places men waded in blood up to their ankles and horsemen were splashed by it as they rode through the streets.

TEMPLARS, FREEMASONS AND THE KABBALAH

The first crusade ended with the fall of Jerusalem in 1099. After 460 years of Muslim rule, the Holy Land came under Christian control. The crusaders established a Latin kingdom that stretched from Palestine to Antioch and made Jerusalem its capital city.



Thereafter, the crusaders began struggling to establish themselves in the Middle East. But to sustain the state they had founded, they needed to organize themselves-and to achieve his, they established unprecedented military orders. Members of these orders had emigrated from Europe and, in Palestine, lived a monastic life of sorts. At the same time, they trained for war against the Muslims. One of these orders went down a different route, undergoing a change that would significantly alter the course of history in Europe and-eventually-the world: the Knights Templar.

THE KNIGHTS TEMPLARS

About 20 years after the conquest of Jerusalem and the creation of a Latin Empire, the Templars first appeared on the scene of history. Otherwise known as Templars or Knights Templar, the order's full and proper name was Pauperes



commilitones Christi Templicque Salomonis, or "Poor Fellow-Soldiers of Christ and the Temple of Solomon."

A major part of the information we have today on the Templars was recorded by the 12th century historian Guillaume of Tyre. The order was founded in 1118 by nine knights: *Hugues de Payens, Geoffrey de St. Omer, Rossal, Gondamer, Geoffrey Bisol, Payen de Montdidier, Archambaud de St. Agnat, Andre de Montbard, and the Hugh Conte de Champagne.*

Thus was quietly born one of the most talked-about, effective and powerful organizations of Medieval Europe. These nine knights presented themselves to Baldwin II, the Emperor of Jerusalem, asking him to assign them the responsibility of protecting the lives and property of the many Christian pilgrims now flocking to Jerusalem from all over Europe.

The Emperor knew Hugues de Payens, the first Grand Master of the order, well enough to grant the nine their request. Accordingly, the district where Solomon's Temple once stood (and by then, included the site of the al-Aqsa Mosque, which survives to this day), was allocated to the order of the Templars, giving the order its name.



The Templars had established themselves there by choice, because the site of the Temple represented the earthly power of the Prophet Solomon; and the remnants of the temple contained big secrets. Protecting the Holy Land and the Christian pilgrims was the official reason the nine founders gave for joining forces and for creating the order in the first place. But the true reason behind it all was altogether different.

TEMPLARS, FREEMASONS AND THE KABBALAH

THE TEMPLAR MISSION

At the time, there were a number of other orders of warrior monks in Jerusalem, but all acting according to their charters. Besides training as soldiers, the Knights of St. John, a large organization also known as the *Knights Hospitalers* took care of the sick and the poor and were performing other good deeds in the Holy Land. The Templars, however, had taken it upon themselves to protect the lands between Haifa and Jerusalem, a physical impossibility for the nine knights to shoulder all by themselves. Even then, it was now obvious that they sought political as well as economic gains, quite aside from performing works of charity.

In *Morals And Dogma*, one of Freemasonry's most popular books, Grand Master Albert Pike (1809-1891) reveals the Templars' true purpose:

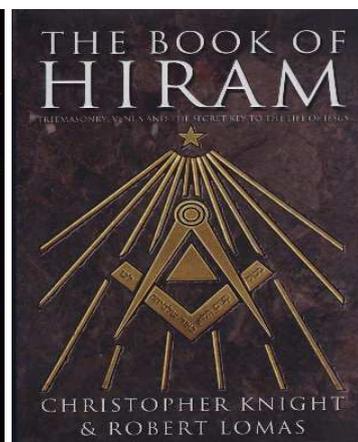
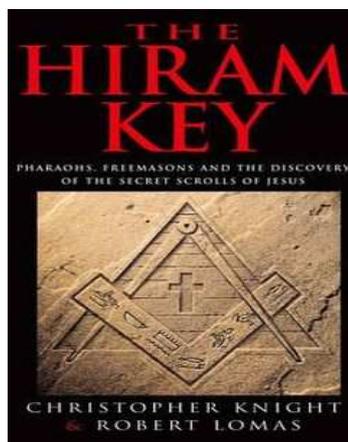
"In 1118, nine Knights Crusaders in the East, among whom were Geoffroi de Saint-Omer and Hughes de Payens, consecrated themselves to religion, and took an oath between the hands of the Patriarch of Constantinople, a See always secretly or openly hostile to that of Rome from the time of Photius. The avowed object of the Templars was to protect the Christians who came to visit the Holy Places: their secret object was the rebuilding of the Temple of Solomon on the model prophesied by Ezekiel..."

The Knights Templar, he continued, *were from the very beginning "devoted to . . . opposition to the tiara of Rome and the crown of its Chiefs. . ."* The object of the Templars, he said, was to *acquire influence and wealth, then to "intrigue and at need fight to establish the Johannite or Gnostic and Kabbalistic dogma. . ."*

Adding to the information that Pike provides, the English authors of *The Hiram Key*, Christopher Knight and Robert Lomas, both Masons, write about the Templars' origin and purpose. According to them, the Templars discovered "a secret" in the ruins of the temple. This then changed their worldview; and from then on, they adopted un-Christian teachings. Their "protection for pilgrims" became a front behind which they hid their real intent and activities.

There is no evidence that these founding Templars ever gave protection to pilgrims, but on the other hand, we were soon to find that there is conclusive proof that they did conduct extensive

excavations under the ruins of Herod's Temple [as Solomon's temple was called after Herod rebuilt it].



The authors of *The Hiram Key* are not the only researchers finding evidence for this. Writes the French historian, Gaetan Delaforge:

"The real task of the nine knights was to carry out research in the area, in order to obtain certain relics and manuscripts which contain the essence of the secret traditions of Judaism and ancient Egypt..."

In *The Hiram Key*, Knight and Lomas conclude that the Templars excavated items of such importance at the site that they adopted a wholly new world view. Many other historians draw similar conclusions. The order's founders and their successors were all of Christian upbringing, yet their philosophy of life was not a Christian one.

At the end of the 19th century, Charles Wilson of the Royal Engineers, began conducting archaeological research in Jerusalem. He concluded that the Templars had gone to Jerusalem to study the temple's ruins and, from the evidence Wilson obtained there, that the Templars had set themselves up in the vicinity of the temple to facilitate excavation and research. The tools that the Templars left behind form part of the evidence Wilson gathered, and are now in the private collection of the Scottish Robert Brydon.

According to the authors of *The Hiram Key*, the Templars' search was not in vain. They made a discovery that altered their perception of and outlook on the world entirely. Despite being born and raised in a Christian society, they adopted wholly un-Christian practices.

TEMPLARS, FREEMASONS AND THE KABBALAH

Black magic rituals and rites and sermons of perverse content were common practice. There is a general consensus among historians that these practices were derived from on the Kabbalah.

Kabbalah literally means "oral tradition." An esoteric branch of mystical Judaism, the Kabbalah is also a school that researches the secret, hidden and meanings of the Torah (or first five Books of Moses) and other Jewish writings.

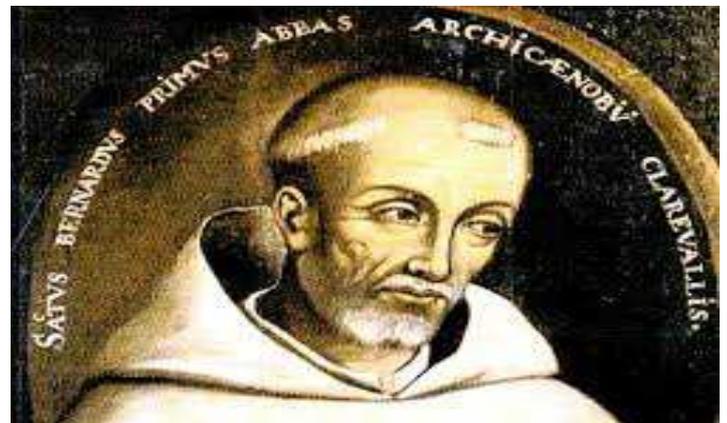
around the world, not only in the Jewish community. The Templars were one such group, engaged in research into the Kabbalah with the goal of acquiring supernatural powers. They were keen on establishing ongoing relationships with Kabbalists in Jerusalem as well as in Europe a view widely accepted by researchers working on the subject.

ROMES RECOGNITION OF THE TEMPLARS

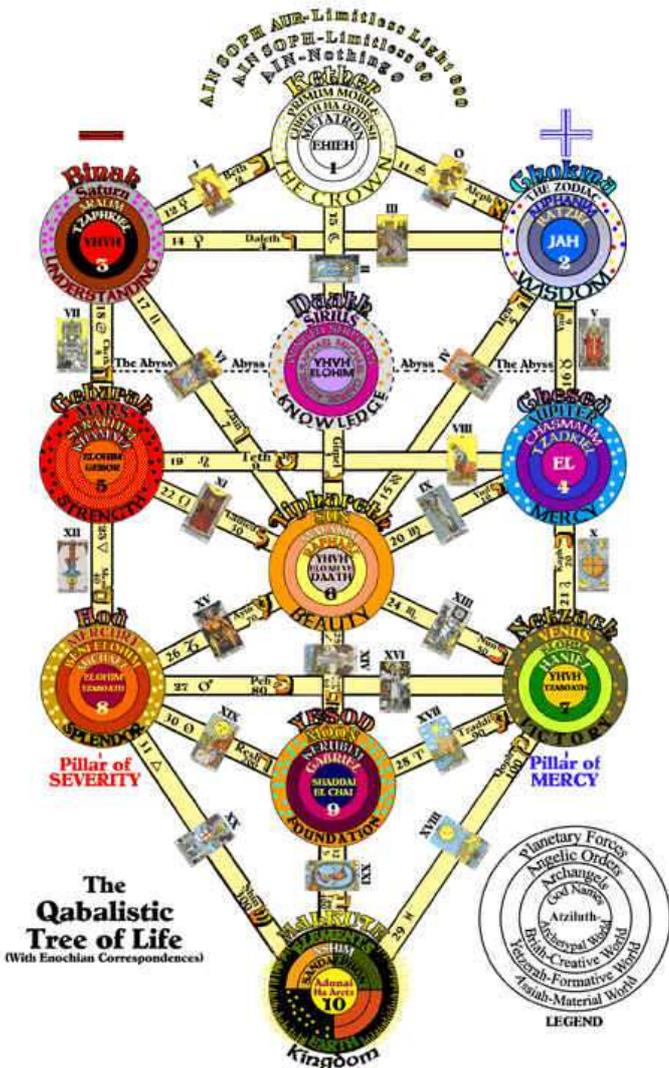
With new members joining their order, the Templars soon entered a phase of rapid growth. In 1120, Foulques d'Angers became a Knight Templar and so did Hugo, Count of Champagne, in 1125. The enigma surrounding the order and its mystic teachings drew the attention of many European aristocrats. At the Council of Troyes in 1128, the Papacy officially recognized the order of the Templars, which further aided their growth.

Rome's recognition of the Templars is related in the Turkish Masonic journal, Mimar Sinan says,

To obtain the Papacy's approval of the order, Grand Master Hugues de Payens, accompanied by five knights, paid a visit to Pope Honorius II. The Grand Master submitted two letters-one from the patriarch of Jerusalem, the other from King Baudouin II-setting forth the order's honorable mission, its services to Christianity, and many another good deed. On the 13th of January, 1128, the Council of Troyes convened. Present were many high-ranking officials of the Church, including the Abbot of Citeaux, Etienne Harding, and Bernard, the Abbot of Clairvaux. The Grand Master presented his case once more. It was agreed that the Church would officially recognize the order under the name of Poor Fellow-Soldiers of Christ. Bernard was commissioned to prepare a Rule for the Templars. So, the order was officially founded"



In the order's development and progress, the single most important person is undoubtedly St. Bernard (1090-1153).



There's more to it, however a close examination of the Kabbalah reveals that it actually precedes the Torah. As a pagan teaching, it continued to exist after the revelation of the Torah and lived on to spread amongst the followers of Judaism. This is why Jesus was so aggressive with the Pharisees as certain sects amongst them were followers of Kabbalah.

For thousands of years, the Kabbalah has been a resource for sorcery and practitioners of black magic and now enjoys a strong following all

TEMPLARS, FREEMASONS AND THE KABBALAH

Becoming the Abbot of Clairvaux at the tender age of 25, he had risen in the Catholic Church's hierarchy to become a respectable spokesman for the Church, influential with the Pope as well as the French King. It must be added that he was a cousin of Andre de Montbard, one of the founders of the order.

The Templars' Rule was written according to the principles of the Cistercian Order to which St. Bernard belonged-or short, the Templars adopted the rules and organization of this monastic order. But most of their rule never went any further than being written down and recognized: The Templars continued in their un-Christian practices that the Church had strictly forbidden.

It's entirely possible that St. Bernard was duped, and that he never knew the truth about the Templars who, taking advantage of his trustworthiness and status in the Church and throughout Christian Europe, used him for their own ends. He wrote a favorable appraisal of the order, "De Laude Novae Militae" (In Praise of the New Knighthood) following Grand Master Hugues de Payens's persistent requests for him to do so. Around that time, St. Bernard had become the second most influential person in Christendom, after the Pope.

One source illustrates the importance of Bernard's support of the Templars:

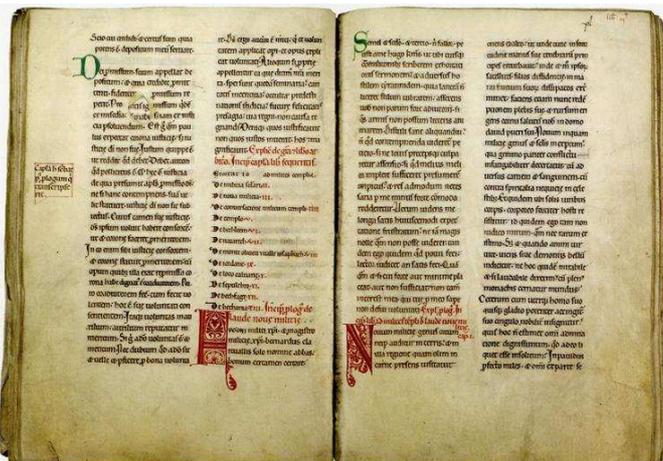
"Bernard's document, "De Laude Novae Militae", swept through Christendom like a tornado, and in no time the number of Templar recruits increased. At the same time donations, gifts and bequests, from Monarchs and Barons throughout Europe, were arriving regularly on the Templar doorstep. With a staggering rapidity, the fledgling little band of nine knights grew into what we refer to as Templar, Inc."

With this document, the Templars obtained unprecedented privileges not granted to other orders and- according to Alan Butler and Stephen Dafoe, known for their research in this field-became the most successful military, commercial and financial organization in Medieval Europe. As their legend and renown spread from mouth to mouth, they became a multinational company with seemingly unlimited capital and financial resources and ten of thousands of trained employees.

Recruits, and offers of money and land came flowing in from far and wide. Soon, numerous presbyteries, castles, farms and churches, were built and occupied by the Templar Knights and their servants. The Templars fitted out ships, creating both a merchant and fighting navy. In time, they became the most famous warriors, travellers, bankers and financiers of their day. In short, the Templars were an autonomous entity answerable only to the Pope, with no obligation to pay dues to any king, ruler or diocese. Their wealth increased day by day. In the Holy Lands, the order's power was legendary and continued until the fall of Acre (1291). They controlled the shipping routes from Europe to Palestine used by pilgrims, but all these constituted just a fraction of the Templars' overall activities.

They had entered the scene as "Poor Fellow-Soldiers of Christ," but no description could have been less accurate. Amongst their ranks were to be found the wealthiest people of Europe: leading bankers from London and Paris, among whose customers were Blanche of Castile, Alphonso de Poitiers, and Robert of Artois. The finance ministers of James I of Aragon, and Charles I of Naples and the chief advisor of Louis VII of France were all Templars.

By the year 1147, 700 knights and 2,400 servants of the order were stationed in Jerusalem. Across the known world, 3,468 castles had become the Templars' property. They had established trading posts and routes on both land and sea, had won war booty and spoils from the wars they participated in. Among Europe's states, they were a political power to be reckoned with, often called in to arbitrate between rulers during times of conflict.



TEMPLARS, FREEMASONS AND THE KABBALAH

They were simply everywhere, even playing a role in the signing of England's Magna Carta. Having amassed huge wealth, they were the most powerful bankers of their time and also the largest fighting force in the West. The Templars commissioned and financed cathedrals, mediated in international transactions, and even supplied court chamberlains to the ruling houses of Europe.

CHRISTIAN USURERS

According to Alan Butler and Stephen Dafoe, The Templars were expert financiers, using trading techniques quite unknown in the Europe of their day. They had clearly learned many of these skills from Jewish sources, but would have much more freedom to extend their financial empire, in a way that any Jewish financier of the period would have envied greatly.



Even though usury was strictly forbidden, they weren't afraid to lend money on interest. The Templars had acquired such wealth-and the power that came with it-that nobody dared speak out against them or do anything about it. This so went to their heads that they went out of control. They were disobedient to kings and the Pope and in some cases, even challenged their authority. In 1303, for example, few years before their order was liquidated, they refused a request for assistance from the French King Philip IV, as well as his later request in 1306 for the Templars' order to merge with the Hospitalers.

Travel could be a hazardous enterprise in the 12th century. En route, wayfarers could be robbed by bandits anywhere and at anytime. Transporting money, as well as other precious commodities essential for trade, was particularly risky. Out of this situation, the Templars made a

fortune by means of a fairly simple system of banking. For example, if a tradesman wanted to go from London to Paris, first he would go to the Templars' office in London and hand over his money. In return, he was given a paper with an encoded message written on it. On his arrival in Paris, he could hand in this note in exchange for the money he'd paid in London, minus a fee and interest. Thus the transaction was completed.

Along with traders, wealthy pilgrims too made use of this system. "Checks" issued by Templars in Europe could be cashed in on arrival in Palestine, minus a hefty interest charge for this service. In *The Temple and the Lodge*, co-authors Michael Baigent and Richard Leigh explain the Templars' economic dimension, recording that the beginnings of modern banking can be traced back to them, and that no other organization contributed as much as the Templars to the rise of capitalism. History records Florentine bankers as having invented "checking accounts," yet the Templars were using this method of money transfer long before. It is generally accepted that capitalism first arose in the Jewish community of Amsterdam, but long before them, the Templars had established their own medieval capitalism, including banking based on interest. They lent money on interest rates of up to 60% and controlled a major proportion of capital flow and liquidity in the economy of Europe.

Using methods much like those of a modern private bank, they derived profits from both trade and banking, as well as from donations and armed conflict. They became as rich as the multinational company that, in effect, they were. At one time, the finances of the English and French monarchies were controlled and run by the Templars' respective offices in Paris and London, and both the French and English royal families owed the Templars huge amounts of money. The kings of Europe were literally at their mercy, hoping to borrow money, and most royal households had come to depend on the order. This let them manipulate the kings and their national policies for their own purposes.

PART II TO BE CONTINUED NEXT WEEK