

# Piebald Protocol



From of old, this most noble emblem of our office has been honored in House as the highest and holiest sign under that of the Cross of Christ. It was and is of the utmost importance to the Templar tradition, therefore paramount that we who bear this banner today do so in the blessed and beatific manner as befitting it's surpassing beauty and towering magnificence.

Unnumbered misuses and unacceptable abuses appearing in Orders acclaiming Templar status, unquestionably call for this discourse. The scorn and shame displayed in houses bearing this bright sign is disgraceful at best and diabolical at worst.

To wit, it has become our duty as it should be so of any Templar who remembers the Piebald Protocol to impart the proper etiquette as pertains to this most precious emblem.

## Ater Supra Album!

The Templar emblem is trifold. Initially it was simply two Ryders on a Piebald horse. A symbol of loyalty, camaraderie, humility, and poverty. Over time, this Piebald Banner itself became further symbolized by the black and white banner we are most familiar with, to which a Red Cross was later affixed aswell. The only other form it takes is the Battle flag, white over black and the Red Cross wholly in the white field.

One of the amazing evils of this modern era is the tendency to display the Beausant upside down, a sign of extreme distress or outrageous disrespect. A common myth has risen up in



recent years that the Piebald Banner was flown right side up during times of peace but reversed during times of war when it was flown in battle upside down. This lie, given life by abject ignorance has infected some of the most prominent modern Orders claiming the Templar mantle.

In truth, the Templar Battle flag or Balzaus Bellum is a separate banner all together. Sharing all the same characteristics yet nevertheless as mentioned arranged differently the battle flag is by far an aberration from the everyday emblem.

The Beausant is always Ater Supra Album. That is to say Black Over White. With the Rubrum Crucis central. But the Battle Beausant is Album Supra Ater. White Over Black. And on that flag, the the Rubrum Crucis is elevated in the upper left region, fully on the white field. It is a separate flag altogether. Each symbol is separate from the others and yet a variant thereof. And all sharing the same meaning.

When displayed distended however, without exception, the banner is always hung with white on the left and the black on the right. This rule applies to both the standard and the battle flag. If hung downward from a pole, white is nearest the pole. If hung from a pole projecting outward off a building or other structure, the banner is white nearest the structure.

Never, for any reason, whatsoever, is the Piebald Banner to be utilized for other purpose great or small, magnanimous or mean, other than as the Colors of the Temple.

It is beyond heinous to co-opt the Beausant as attire, decor, accessories, or utilities. It is not to be worn like a cape. It is not to be worn as a hat. It is not to be worn as a mask, shirt, pants, dress, shoes, gloves, or other adornment. It is not a rag, a blanket, a towel, or table cloth. It is neither curtain nor coverlet. Neither satchel nor foot mat. According to the requirements recorded by Availian, the last librarian of the Templar archives, no item is to be manufactured out of the Piebald Banner, and not item crafted or constructed to mimic the Beausant in any manner or by any means. The lone exception is the shield of a Templar Knight which often was emblazoned with this ensign yet always crafted to display the war emblem but never the symbols of peace and protection.

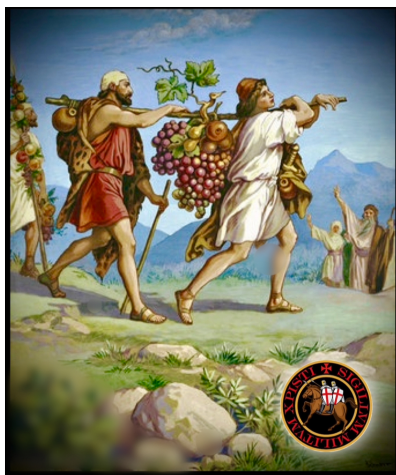


### **Geminos: The Twins**

The most familiar symbol of the Templars is a RedCross on a White field, or a Red Cross on a black and White Banner, but this was not the original emblem that represented the

**Order. From the first, “The Poor FellowSoldiers of Christ and of the Temple of Solomon” were represented by a sigil of Two Ryders mounted upon a single piebald horse - on the surface, a symbol of poverty and humility - two Knightly warriors, each entitled by his rank to his own purebred warhorse (several actually), but for servility and lowliness, both men forgoing their own rights and entitlements for the bond of brotherhood and the betterment of others, electing instead to ryde together on a common dappled mare.**

**Such is the basic meaning of the First Piebald Banner of the Templar Order....But this is merely a superficial explanation. And as so often happens with emblems, over time they develop deeper meanings. This is no less true of the Two Ryders, the sigil which became know among the Knighthood of the Temple as Qashar and Geminos and Eshcol (cluster) and many other names.**



**Qashar means knit together, made stronger, brought into compact, an act of conspiracy. This symbol is also known as the Digestrian, The Two Ryders, The Two, The Ryders, The Braze, Twain, The Twin Ryders, The Twins, The Poor Ones, The Poor, The Pair, The Dyad, or The Duo.**

**Solomon said, “Two are better than one for they have a greater reward for their work. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls; for he has no one to help him up.” This is the surface explanation for this symbol. Humility, simplicity, camaraderie, and poverty. Two simple soldiers entitled to prized horses, prideful position, and powerful hegemony electing instead to sell their excess, shun their privileges, and swear fealty to their brother.**

**Yet on the deeper level this emblem isn’t called the Twins merely for the men who sit the mare. It is called the Twins for it is one of two symbols, a pair which bare mirrored meanings. Seen is the two Ryders on a single horse but unseen is the two spies baring a cluster of grapes. In both emblems the two men are the same, Joshua and Caleb, but in each version, they represent different things. And in both symbols the grapes and the horse represent the Temple. In the version with the horse, the men represent the pillars of the Temple, Boaz and Jachin, while in the grape version they represent the bread and wine of the communion. Like the horse barring the Ryders, the pillars are supported by the Temple. They do not support the Temple. Yet like the grape cluster the Temple is supported by the bread and wine. And on some level, Boaz and Jachin are emblematic of the bread and wine. And likewise of the miracles of the Messiah both pre and post incarnation. When King Solomon commissioned the two bronze pillars for the Temple he was constructing to house the NAME of the Most Hight, he did so with the two great pillars in mind through which the Messiah led Israel through the wilderness in the ancient days,**



Boaz, the Pillar of Fire and Jachin, the Pillar of Cloud. Fire and Water, in Hebrew - Aish and Maim - together symbolizing Heaven itself in the Hebrew word Shamaim.



This is where the name Qashar comes in. The Two Ryders denoting the Two Pillars alluding to Fire and Water, depicted symbolically as an upward pointing triangle and a downward pointing triangle, “knit together, and made stronger”. Fire&Water (Bread&Wine) combine to become the emblem of Heaven, the embodiment of the Temple itself and symbolically, the Seal of Solomon.

The Two Ryders and One Horse are therefore much more than a poor symbol for the FellowSoldiers of Christ, together they are the Pillars of the Temple and the Temple itself, and so the symbol is also called Ismachiyah, “YAHWEH will Support.”

Boaz, the First Ryder, and the Pillar of Fire, means, “In HIM is Strength,” and the Second Ryder and the Pillar of Cloud or the Pillar of Water, means, “YAHWEH establishes.” Together they are Ismachiyah. “YAHWEH will support.” And together their meaning says, “In Strength this House of YAHWEH is Established.” Or “In the Strength of YAHWEH, this House is Established.

What house is this? Why, the Temple, of course...and who or what is the Temple of YHWH?! Our very souls. Our lives, our homes, our bodies, our intentions, our dreams, our devotions. Of course there will be another Temple raised up again on the Mountain of Zion. But until such time, we are that Holy House for all intents and purposes. And so, Boaz and



**Jachin are our names. Ismachaiyah is our identity. The Bread and Whine our want and Desire. Fire and Water our nature divine. Both also in differing ways emblematical of Torah itself which makes us more and more like unto the divine as we conform our actions and intentions to HIS and to HIS Temple.**

**We Ourselves the Piebald Banner, Beasant, Balzaus, Beucennus.**