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## The Original Rule of the Knights Templar: A Translation with Introduction

Robert T. Wojtowicz

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THE ORIGINAL RULE OF THE KNIGHTS TEMPLAR:  
A TRANSLATION WITH INTRODUCTION

by

Robert T. Wojtowicz

A Thesis  
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Faculty of The Graduate College  
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Western Michigan University  
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THE ORIGINAL RULE OF THE KNIGHTS TEMPLAR:  
A TRANSLATION WITH INTRODUCTION

Robert T. Wojtowicz, M.A.

Western Michigan University, 1991

This study consists of a complete translation of a previously untranslated, twelfth-century Latin text: the original Rule of the Knights Templar (Regula commilitonum Christi). Furthermore, since previous scholarship has not dealt much with the content of the original Rule, the introduction, using the Rule as its source, attempts to present a more detailed exploration into the structure and organization of the Order during its incipency.

Though the body of the text is chiefly translation, findings noted in the introduction indicate that further research into the Rule is necessary to understand the main areas of influence which comprise the Order's original Rule and that there are indeed more facets to the Rule than previous scholarship has divulged.

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I dedicate this project to my father, Tadeusz Andrej Wojtowicz, who instilled a desire for learning in me that has opened many doors in my life and continues to do so.

Robert T. Wojtowicz

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introduction**

**Wojtowicz, Robert Thaddeus, M.A.**

**Western Michigan University, 1991**

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## INTRODUCTION

### The Problem

The twentieth century has witnessed the publication of various monographs and articles about one of the most well-known military-religious orders of the Middle Ages: the Knights Templar. From George Campbell's 1937 work, The Knights Templar: Their Rise and Fall, to the most recent and comprehensive survey, The Templars: Knights of God, by Edward Burman, these works provide valuable insight into the order's origins, expansion, and dissolution.<sup>1</sup> But aspects about the Templars still need examination.

One such aspect is the order's original Rule.<sup>2</sup> Studies of monastic orders reveal that analyses of rules are essential for understanding the structure, organization, and ideals of an order. In the introduction to The Rule of the Master, for example, Adalbert de Vogüé demonstrates that a rule can be utilized as a basis for disclosing aspects about an order's monastic community, liturgical observances, spirituality, and theological doctrine.<sup>3</sup> Another example of this type of inquiry into rules is RB 1980: The Rule of St. Benedict, a translation and in-depth discussion of the Benedictine Rule.<sup>4</sup> In it, Timothy Fry et al. present substantial insights into

Benedictine ideas of community, structure, and organization as well as into the sources for the Rule of St. Benedict.<sup>5</sup>

Such detailed studies as these which aim at uncovering structural and spiritual aspects of monastic orders as well as the origins of rules have not been undertaken with the original Rule of the Knights Templar, a rule which to date has also not been completely translated into English. The only attempt at a comprehensive study of the Templar Rule has been Gustav Schnürer's Die ursprüngliche Templerregel: Kritisch untersucht und herausgegeben, a 1903 publication which also contains an edition of the order's original Rule.<sup>6</sup> Schnürer's study, however, does not examine closely the content of the Templar Rule but rather is oriented towards a paleographical study as well as an examination of the Rule's relationship to its later French translation.<sup>7</sup> Schnürer also composed his work just after the turn of the century, since which time, therefore, a majority of the research on the Templars has been produced.

As noted above the latter provides valuable insight into the growth and dissolution of the Order. Campbell's work, for example, albeit surpassed in other areas by contemporary scholars, contains the most comprehensive summary to date of the content of the Rule.<sup>8</sup> Malcolm Barber's articles, "The Origins of the Order of the Temple"<sup>9</sup> and "The Social Context of the Templars,"<sup>10</sup> present respectively an excellent examination of the

influences which aided in the rise and foundation of the Templar Order and the Order's role in medieval society, while Peter Partner's The Murdered Magicians presents key insights into the forces which led to papal suppression of the Order in 1312.<sup>11</sup>

Yet, whatever foci these writings possess, the original Rule appears to receive peripheral attention. Barber mentions it in "Origins" as a means of determining the forces that gave rise to the Order.<sup>12</sup> Partner also notes it briefly in his study, and although Campbell contains a more comprehensive focus, his work lacks both an integration of the ideas espoused in the Rule as well as a complete survey of all seventy-two chapters.<sup>13</sup> Therefore, this study will examine more closely the content of the original Rule of the Knights Templar and present an English translation of it.

### Historical Background

In 1099, three years after Pope Urban II had preached what was to be the first of seven major crusades to the Latin east, western European crusader forces captured the Holy City of Jerusalem which had been held by Moslems since 638.<sup>14</sup> But though the crusaders were victorious in conquering the city and its outlying regions the following problem remained: with few knights available to police pilgrimage routes, western travelers to the Holy City were

harassed occasionally by Saracen robbers and thieves<sup>15</sup> and to some degree by Frankish crusaders themselves.<sup>16</sup> In an attempt to protect these pilgrims, Hugh de Payens, Godfrey de Saint Omer, and seven other western knights formed a group that would "keep the roads and highways safe from the menace of robbers and highwaymen."<sup>17</sup> And in 1119, after they had received residence status in Jerusalem on the site of Solomon's Temple from King Baldwin I,<sup>18</sup> a unique religious order of the Middle Ages was created: the Order of the Knights Templar.<sup>19</sup>

The pilgrims now had protection upon their entry into the Holy Land but in the course of the founding of the Templar order a new problem was created and needed resolution. To exist officially as a western military-religious order the group required recognition by the Church in Rome. King Baldwin I's successor, Baldwin II, attempted to solve this problem by asking Bernard of Clairvaux to obtain papal approval for the order.<sup>20</sup> A letter dated circa 1126 stated Baldwin's request: "The brothers of the Temple . . . wish to obtain apostolic confirmation and possess a certain rule for living."<sup>21</sup> Two years later, the Roman Church, headed by Honorius II, convened a council in Troyes, France, which had as one of its goals the recognition of the Templar order.<sup>22</sup>

At least thirteen bishops, eight abbots, six members of the fledgling Templar order (though it is unlikely all

six were founding members), and laymen who were "too numerous to mention" attended the council.<sup>23</sup> Members listened to Hugh de Payens, historically recognized as the key founder of the Templars,<sup>24</sup> relate an account of the order's foundation and history.<sup>25</sup> What Hugh related to the council regarding the Order's foundation is not known, but in the end Baldwin II's request was granted. The council gave the Templar Order official status and approved an original rule for the order.<sup>26</sup>

Previous to the establishment of the Rule at Troyes, however, it is unknown under what guidelines or regulations the knights of the Temple lived.<sup>27</sup> William of Tyre writes that while in Jerusalem Hugh de Payens and his knights lived as regular canons who professed vows of chastity, poverty, and obedience.<sup>28</sup> One can find further evidence which supports the existence of a "primitive" rule in the letter sent from Baldwin II to Bernard of Clairvaux. Baldwin requests that Bernard obtain a "certain rule" for the order and approve the "constitutions" of the Templars as well.<sup>29</sup> One can perceive the former to mean that Bernard developed some form of rule for the order at the council. However, the term can be more likely understood in the sense that Baldwin already knew of a "certain" set of rules the newly-formed knights were following and requested that these, as well as other "constitutions," be included in any document produced and approved for the

order. One can assume that this evidence, coupled with William of Tyre's account, reveals that prior to possessing their approved rule in 1128 the Order did indeed follow some form of communal rule.<sup>30</sup>

Moreover, this hypothetical "primitive" rule is significant because it not only reflects Templar customs in existence prior to 1128,<sup>31</sup> it can also be understood as one of three central influences which constitute the original Rule. A second influence on the Rule is Bernard of Clairvaux, a staunch adherent of the Templars who would later compose a treatise, "In Praise of the New Knighthood," in support of the order.<sup>32</sup> Bernard's influence on the order's development and Rule cannot be overestimated. He had already envisioned the idea of "religious warriors" with the establishment of the Cistercians and it is quite probable that Bernard thought of Hugh's brothers as "military Cistercians."<sup>33</sup> Some modern authors believe that at Troyes it was Bernard who dictated the original Rule.<sup>34</sup> While it is certain that Bernard gave the Rule certain Cistercian attributes it is not likely, especially in light of evidence of a primitive rule, that he dictated it. A more likely hypothesis, also posited by previous authors, is that Bernard was the Rule's main editor, not exclusive author, an editor who relied on his own knowledge of rules as well as information provided by Hugh de Payen to construct the Rule.<sup>35</sup>

A third and final central influence on the Templar Rule is the Rule of St. Benedict (RB). The Templar Rule unquestionably "owes much to the Benedictine Rule . . . the standard pattern of monastic observance" as C. H. Lawrence states in his excellent survey of monastic orders, Medieval Monasticism.<sup>36</sup> As this study will note, the original Rule does rely on the RB for a fair amount of ideas and in certain passages even quotes it verbatim.

To be sure, the Templar Rule bears the impressions of a primitive rule, St. Bernard, and the Rule of St. Benedict. Further investigation into these and other possible influences is required to determine the degree to which each is present in the original Rule. However, such an undertaking is not within the scope of the present study, although possible influences, especially from the RB, will be noted briefly throughout. Instead, attention will be given to content in order to elucidate more about the early Rule than previous scholarship on the Order has presented. In these works aspects about and contradictions in the Rule are either glossed over or left out entirely.

#### The Rule: A Synopsis

The following is a synopsis of the Rule as well as an attempt to reconstruct some elements of how members in the fledgling order were to live. Of course, such an attempt cannot recreate totally the circumstances under which a

member lived. As Jean Leclercq notes, rules tell us how orders were to live, not necessarily how they actually did.<sup>37</sup> Furthermore, we must also succumb to the lack of historical sources relating to the early history of the Templars in this regard as well.<sup>38</sup> Nonetheless, based on extant source material this analysis will present insight into the Order's incipient structure and organization as well as into the roles of some of its members.

When a knight or other secular petitioned for entrance into the Templar order he was not to be immediately accepted; the community was to wait a period of time before admitting the new candidate (chap. 56).<sup>39</sup> Although the duration of this period, borrowed from the RB's chapter 58, is not mentioned in the Rule it was a means of testing the candidate to determine if his petition was in earnest, or as the Rule states: "To test the waters to see if they are from God."<sup>40</sup> But once a candidate did gain acceptance he was still in a probationary period that ended only at the decision of the master. Nonetheless, upon initial acceptance an initiation ceremony was held to receive the new associate, a ceremony of which we only know that the rule was read to him before the entire community.<sup>41</sup> Not all males, however, were accepted. Boys, permitted entry to the community under the Benedictine Rule, were forbidden to be accepted into the Templar Order, an idea which apparently stems from the Cistercian influence of the

editor of the Rule, Bernard of Clairvaux.<sup>42</sup> However, there is an exception here in that the Rule does allow youths to join the order when they were of an age to take up arms to "wipe out the enemies of Christ from the Holy Land" (chap. 60).<sup>43</sup> Moreover, a youth of this age could only be given to the order, as Benedict had also directed, by his father or relative (chap. 60; RB, chap. 59).<sup>44</sup>

Once they became part of the Templar community, members joined one of five classes stated in the original Rule: (1) servants (clientes); (2) squires (armigeri); (3) chaplains (capellani); (4) knights (milites); and (5) bailiffs (procuratores). There are also two prominent types of membership noted in the Rule: permanent membership (remanens) and temporary membership (ad terminum) (chaps. 4, 5, 32, and 59). One might assume that major differences existed between these types of membership but this was not the case. The only major distinctions between them concerns what transpires after death of each type of member. For example, after death temporary members were to receive thirty Lord's Prayers for their souls and the surviving brothers were to feed a poor person for seven days (chap. 3). By comparison, a full-fledged member was to receive 100 Lord's Prayers continually for seven days while the brothers were to feed a poor person for forty days (chap. 5). The Rule also indicates a third type of membership, often unmentioned by modern authors: married

knights (chap. 53). Although permitted membership, these men were, however, restricted by the Rule because of their conjugal status. They could not stay in the Templar house with those permanent members who had "professed chastity to God," and they were not allowed to wear white mantles, a color allowed only to permanent, unmarried knights.

While this latter category of membership might appear to condone familial relations the Rule actually appears to discourage members of the Order from such worldly contacts. They were, for example, prohibited from being godparents in order that they maintain modesty and not attract "scandal" to themselves and to the order (chap. 71). Contact with other family members, especially females, was forbidden. In fact, no contact with females at all was desired, especially in the form of kisses, which the members were to "flee from" be they from a relative or acquaintance.<sup>45</sup>

Yet, once a member, either permanent or temporary, married or unmarried, each brother became part of the Templar community, a group that was to carry out earthly battles for "the defense of the holy church."<sup>46</sup> This role was quite similar to one of the functions Benedict's monks fulfilled: vanquishing enemies from the earth, though the monks' antagonist was supernatural in form.<sup>47</sup> The Templars lived a common life within the monastic framework the Rule presented, a framework all seventy-two rules attempted to support. One manner in which this framework was maintained

was by allowing members to have only what they needed--to desire anything above one's needs and, therefore, above the needs of the community, was seen as prideful (chap. 17).<sup>48</sup> Of course, unspoken desires could be innumerable. But if one were to go as far as to verbalize his wants, the Rule, in borrowing from the RB, directs that the offender "be humbled" and receive the worst things, especially if he desired the best (chaps. 19 and 65; RB, chap. 34).

To be unselfish and obedient, therefore, was a keystone for maintenance of the community. A member of the Templar Order was expected to "unceasingly maintain obedience" to his superior: the master (chap. 33).<sup>49</sup> Incorporated from the RB, this core tenet held that if one acted according to his own volition punishment was to be the response (chap. 33; RB, chap. 5). But correction was to be first attempted brother to brother. If this did not solve the problem a second brother was to be brought forth to attempt a resolution (chap. 69). If this was not to work, then the offender was to be brought before the community for punishment. The accused had to present himself before his master (who had the authority to dictate punishment to the offender), confess his faults, and then be subject to "severe discipline and correction." If, moreover, the guilt of one was revealed by someone other than the accused, the Rule also incorporates a Benedictine idea that the accused suffer more severe punishment until

the master decides it is enough (chap. 31).<sup>50</sup> However, specific forms of punishment are not detailed, except for eating one's meals alone and being expelled from the Order (chap. 65; RB, chap. 46). In the latter case the offender is likened to a "diseased sheep" who has to be removed from the flock of faithful brethren (chap. 66; RB, chap. 27). The excommunicated were, moreover, not to be associated with in any way nor was anyone to receive their property lest they suffer a similar fate (chap. 55; RB, chap. 26). However, an exception was granted in that contact with brothers who were only interdicted was permitted (chap. 55).

The Rule also tried to maintain the idea of community via communal ownership of property. In chapter 42, for example, gifts and letters were understood as written not to an individual but to all members. This chapter also stipulated that any external correspondence could not be sent without the master's approval (RB, chap. 54). Moreover, to aid in the communalization of their property brothers apparently could not use purses or bags that could be latched closed (chap. 41).

Though the above were designed to enforce the idea of communal property, upon closer examination of the Rule we find that it contains evident exceptions to this notion. Chapter 39, for example, states that a brother could exchange "his own property" to another brother without the

master's approval, providing the article was of a small and insignificant nature. Furthermore, knights, both temporary and permanent, were allowed to have three horses and one squire as their personal property. They could also be granted more if the master decided the financial status of the house allowed it (chaps. 20, 30, and 32). It is obvious then that although the Rule forbade private property, individual possession evidently did occur, even if it was for the sake of the community, as evidenced by the rights of the brothers to exchange small items among themselves and to possess their own horses and squires.

Moreover, the Rule states that possessions, especially knightly accoutrements such as reins and spurs, were to be plain and austere in appearance. Ostentatious, "secular" coverings such as gold and silver were not to be had. However, if an item of this nature was donated to the order, any precious metals or gems could be kept if they were shown "in such a way that the bright color or style not appear to others as arrogant" (chap. 35). This austerity even extended to items such as horses' feedbags, which were to be made from wool or linen and no other material (chap. 37). This ideal of simplicity in possessions is an integral part of the monastic tradition in general, and in the case of the Templar Rule must have entered via Bernard of Clairvaux, the staunch supporter of the Order who also spoke against such extravagances in his

"In Praise of the New Knighthood."

You cover your horses with silk, and plume your armor with I know not what sort of rags; you paint your shields and your saddles; you adorn your bits and spurs with gold and silver and precious stones, and then in all this glory you rush to your ruin with fearful wrath and fearless folly . . . . Do you think the swords of your foes will be turned back by your gold, spare your jewels or be unable to pierce your silks?<sup>51</sup>

But, again, an exception to this rule is granted. The master had the authority to determine if new accoutrements were adorned with precious metals or stones that were too bright (chap. 35). Thus, it is evident that the order could acquire items with precious metals as long as they were not overtly ornate.

Another area of Templar life under the original Rule in which the idea of simplicity was enforced was clothing, which was to "lack a perception of vanity and excess" (chap. 20). A prominent theme in the rule clothing was also used to designate classes within the order. As a symbol of their vow of "complete chastity" knights were to wear white cloaks or habits (chap. 20), a color borrowed from Cistercian monks.<sup>52</sup> According to the Rule servants and squires were also allowed to wear white at some point prior to the establishment of the final rule at Troyes, but an apparent "scandal" of an indeterminable nature occurred in which a certain number of secular knights and servants unjustly labelled themselves as Templars and suffered "insults" and "losses" (chap. 21). The result was that

servants and squires were allowed to don only black or brown habits.

In order to maintain simplicity and uniformity among the garments the brother responsible for the distribution and storage of clothing was to assign clothing that would be "fitted to the wearers" so as not to foment any kind of individuality or gossip (chap. 27).<sup>53</sup> He was also accountable for the storage and distribution of old clothing, which was to be given to servants and squires and at times to the poor (chap. 23). Furs, ubiquitous reminders of secular knighthood, were forbidden. In their place only lamb's or ram's skin could be worn (chap. 24). Even footwear was to be simple because "to be exotic in pointed shoes . . . [was] considered offensive to all" (chap. 29). Materials available near their residence were to be used for their clothing, possibly to avoid the cost of importing cloth to an individual house as well as to enhance the idea of simplicity (chap. 21; RB, chap. 55). The primary material for clothing appears to have been wool, although a noted exception is linen shirts, which could be worn from Easter until the Feast of All Saints due to the "excessive heat of the eastern region" (chap. 67). Members were also to sleep clothed, apparently to be ready to spring to action if roused during the night for a military matter (chap. 68).

Another area concerning appearance that is mentioned

in the Rule is the length of members' hair. As noted by previous authors, hair, as well as beards and whiskers, was to be kept short. As the Rule notes,

neatness is especially necessary inwardly and outwardly in those who serve the highest author, as he himself attested who said, "make yourself clean," because "I am pure and without sin" (chap. 28).

Other themes prominent in the Templar Rule that were oriented towards monastic life, and also borrowed heavily from the RB, concern food and eating. Meals were at the discretion of the master and were to be eaten twice a day, in common and in silence while the holy reading was being recited (chap. 8; RB, chap. 38).<sup>54</sup> Hand signals, another Cistercian attribute, were used in place of requests. But if a brother needed an item the Rule stressed that he request it "with all humility and submission of reverence," an aspect modeled after the Rule of Benedict's eleventh step of humility (chaps. 8 and 17; RB, chap. 61). With the exception of religious holidays the brothers were allowed to eat meat on Tuesdays, Wednesdays, and Sundays. Knights and chaplains were allowed two courses of meat; servants and squires one (chap. 10). Two to three courses of vegetables were allowed on other days of the week, that is, Mondays, Wednesdays, and Saturdays (chap. 12; RB, chap. 39). On lenten Fridays penitential food was to be eaten. During non-lenten Fridays, however, the Rule does not state which types of food should be offered (chap. 13; RB, chap. 42).

Eating was to be done by twos due to a "lack of dishes" but it was more likely to ensure that a brother provide for another to discourage immoderate fasting (chap. 11).<sup>55</sup> Wine was allowed with meals and it was the master alone who had the authority to determine the amount of water to be mixed with it so the brothers would not become inebriated (chap. 16). After meals the brothers were to give thanks to "the highest officer" (Christ) and leftover, incomplete loaves were to be distributed as alms to the servants and the poor (chap. 14).<sup>56</sup>

In turning from earthly to spiritual needs covered by the Rule we find prayer stressed in it though naturally not to the degree in other religious communities. For example, no mention is made of liturgy as outlined in chapters' 8-19 of St. Benedict's Rule or in the seventh chapter of St. Augustine's Rule.<sup>57</sup> However, prayer was to be recited "with utmost reverence in simplicity and quietly" (chap. 58; RB, chap. 52). Brothers absent "because of the business of eastern Christianity" were, as Benedict had also directed, to be diligent in observing the daily offices. They were to recite thirteen Lord's Prayers for matins, seven for the individual hours, and nine for vespers (chap. 2). Knights too wearied to rise for matins could, with the master's permission, remain in bed (chap. 18). The Templars were to listen in the oratory (an indication of the degree of illiteracy in the order) and to

follow the seven-fold office of the "canonical tradition" of the "regular clerics of the Holy City" (chap. 1).<sup>58</sup>

Members of the order were not only supposed to be silent in prayer, their Rule also stressed that they practice silence whenever they could. Verbosity was not a virtue, and the less words one spoke the better, for as scripture often reminded them: "When words are many, [one] will not avoid sin."<sup>59</sup> Upon leaving compline, for example, they were to avoid "wisecracks and idle talk which provoke laughter." But if speech were necessary, it should be done, as noted above, humbly and reverently. Boisterous talk entailed correction for the offender before all the brothers--slander was to be especially avoided (chap. 69; RB, chap. 23). Lastly, the Rule also tried to discourage verbal infractions by emphasizing that a brother not to relate his own faults to other brethren, no matter how difficult it may be for him (chap. 43). Events of his former secular life were also not to be discussed in the community. Above all one was to refrain from discussing military failures or past "carnal pleasures" with women. Generally, then, the mentioning of past failures, especially of a secular nature, was to be avoided (chap. 43).

One may assume knights not to possess good bedside manners but according to the Rule members of the order were to "faithfully and diligently" treat brothers who were sick

(chap. 51). Sick brethren were not subject to the same restrictions that healthy members were. They could, for example, eat meat without regard for the day of the week (chaps. 13 and 51). Elderly brothers were also to be subject to "support" and honor, and they, too, were not "restricted" in food and those things "necessary for the body" (chap. 61).

A final area in the Rule to be discussed here that requires closer examination concerns the role of the master. As touched upon above the master held not only a great deal of responsibility but also a large degree of power, thus making him the ultimate authority in the order. Aside from the powers already mentioned the master also held the following: (a) he could determine what the chaplains serving the order receive (chap. 4); (b) he had the power to call a council and to determine who was "appropriate and prudent" in attending it—a rule that could be in his favor if he needed support for an issue (chap. 57; RB, chap. 3); (c) knights in Jerusalem needed his permission to travel in the city (chap. 33); (d) he determined what kind of bedding the knights were to have (chap. 68; RB, chap. 22); (e) he could speak concerning matters during which time the other brothers should hold silence (chap. 17); and (f) he had the power to determine when a knight's horse or arms were in need of replacement (chap. 34).

Though the Rule appears binding on all members of the Order, some chapters granted exceptions to the master and to the bailiff who served in place of an absent master. For example, chapters 40 and 42, on receiving property, letters, or gifts, reveal that the master and bailiff were exempt from displaying their correspondence to the community—an understandable exception, especially if the missives were of a crucial military nature. The master and bailiff also were exempt from not using purses and bags with latches (chap. 41).

As also noted above, the master was to have the brothers' undivided obedience. Chapter 66 outlines his power regarding his disciplinary role and states he was to hold the "staff of the strength of others" and the "rod" with which he "strikes the vices of failing brothers." However, it is questionable whether a former secular knight such as the master could accomplish this "with the wisdom and spiritual consideration of a patriarch." There are no passages, as there are in the Rule of Benedict, that discuss what kinds of qualities a master possess and exhibit, aside from an implied ability to judge well and an explicit ability to dispense punishment when needed.<sup>60</sup> Nonetheless, anything ordered by the master had to be carried out immediately, for

no one should fight or rest according to his own will, but let him devote himself entirely according to the master's authority that he may be able to imitate that statement of the Lord, in which He says, "I have come

down from heaven not to do my own will but to do the will of him who sent me" (chap. 33).

But the most direct example of the master's seemingly limitless power is found in the final chapter of the Rule: "Concerning the rules." A concise chapter, it contains only one succinct directive: "All the above instructions and whatever has been written in this rule will be at the volition and discernment of the master." Thus, not only did he hold power and was exempt from some rules, the master apparently could interpret and apply the Rule at his own discretion.

In comparison, the Rule of Benedict also endows the abbot with a fair degree of power over his monastery, a figure to whom some modern authors have compared the master.<sup>61</sup> In some respects certain parallels between the two figures can be drawn. For example, both are at the apex of their respective communities and hold much power and responsibility, and both are owed obedience by other members of their communities. But when moving into more concrete areas these general parallels begin to disappear. Benedict's abbot was a man who not only had a "pastoral role towards [his] community" but also was "teacher, confessor, and spiritual guide" to his monks.<sup>62</sup> Furthermore, the abbot had to consult his community on important decisions and weigh their advice in such matters (RB, chap. 3). The Templar master also could assemble his brethren for council but only "if it please [him]" (chap.

57). Benedict's abbot also had deans of the monastery working with him and aiding him in "the burdens of his office" (RB, chap. 21)--a coterie for which we find no parallel in the Templar Rule. The Templar master appears to be answerable only to higher Church authorities, and as the order proliferated throughout Europe answerable only to the Grand Master in Jerusalem.<sup>63</sup> Thus, in comparing the roles of the master and the abbot we find the abbot more multifaceted than the master--an understandable conclusion in that the abbot arose out of the more spiritually-oriented monastic culture while the master, coming from the mundus, naturally possessed a more secular-oriented worldview.

The original Rule of the Knights Templar gave official existence to an order that attempted to live in two different worlds. In 1128, knights and servants in this fledgling order were officially recognized by the western Church. They were given a rule, based likely on existing traditions, that presented them with an organized, albeit unexplained, system of monastic life.<sup>64</sup> But although now officially part of the Christian world they were still much a part of the mundus, a world from which other monastic orders such as the Benedictines and Cistercians tried to close themselves off. A striking example of the Templars' place in this mundus is how the order grew adept at international money matters during the next two centuries

as it developed "widespread and innovative financial institutions" throughout Europe.<sup>65</sup>

With a monastic structure and emphasis on areas of life such as obedience, prayer, silence, food, clothing, etc., one can understand the recognition of the Templar Order by the Roman Church as an attempt to maintain order in the disorder of the period. The so-called "Twelfth-century Renaissance" saw a time of change and upheaval in Europe, from urban developments, such as the growth of cities, to reform in the Church, such as the conflict of lay and ecclesiastical authorities, to the movement that gave rise to the Templar Order itself: the crusades. In 1095, Urban II directed the attention of the West to Jerusalem, an area where the presence of non-Christians and their forces was keenly felt. It was no surprise, then, that the Church turned to a form of "Christian militancy"<sup>66</sup> in order to gain control and bring order in the Holy City, a militancy that resulted in the creation of what may be termed a paradoxical order of men: warrior-monks.

Yet, though part warrior, the Templar was still part monk. But unlike monastic orders which flourished and wielded neither sword nor lance the Templar lived with and was expected to utilize these kinds of weapons for the defense of his fellowship and his faith in order to "fight for the highest and true king."<sup>67</sup> With papal recognition and the implementation of a rule a Templar must have seen

himself as an individual who was to practice order in himself, in his community, and above all in the mundus: a world into which he was to bring order both by prayer and by force.

#### A Note on Editions and Dictionairies Used

The following translation of the Rule of the Knights Templar was completed utilizing Schnürer's 1903 edition contained in his Die ursprüngliche Templerregel. Unlike many previous authors of secondary monographs and articles, I avoided using Curzon's La Règle du Temple, an edition that contains both the Latin rule and its later French translation. This decision is based on two reasons. The first is that Schnürer's edition observes the original numerical order of rules while Curzon took the liberty of having a thematic arrangement. This is confusing at times, especially if the researcher is interested in examining the original order of rules. Second, many modern authors commenting on the original Latin text appear to have misused Curzon's edition. These authors refer to the original Latin rule in their writings but in citing it directly they refer to or translate passages of the French edition contained in Curzon and not the original Latin. Moreover, the French edition is not an exact translation of the earlier Latin and, therefore, minor discrepancies in several secondary works have resulted.<sup>68</sup>

In this translation, I have tried to follow the Latin as closely as possible. The reader may find the text literal at times, but I believe a more figurative translation would have resulted in diminishment or loss of important meaning. Furthermore, the use of archaisms has been avoided whenever possible.

Dictionaries consulted for this translation include the following: Charles Du Cange, ed., Glossarum Mediae et Infimae Latinitatis (Graz, Austria: Akademische Druck-U. Verlagsanstalt, 1954); Charlton T. Lewis and Charles Short, eds., A New Latin Dictionary, Founded on the Translation of Freund's Latin-German Lexicon, (New York: American Book Company, 1907); Ronald E. Latham, ed., Revised Medieval Latin Word List From British and Irish Sources (London: Oxford University Press, 1965); Jan F. Niermeyer, ed., Mediae Latinitatis Lexicon Minus (Leiden: E. J. Brill, 1976); and Johann Georg Theodor Graesse, ed., Orbis Latinus: Lexikon lateinischer geographischer Namen (Braunschweig: Klinkhardt & Biermann, 1971).

## PREFACE TO THE RULE OF THE KNIGHTS OF CHRIST

Our message is especially directed to all who oppose following their own will and in the purity of their soul desire to fight for the highest and true king, so that they may hope to obtain the armor of obedience and a distinguished life by fulfilling the rule with most attentive care, and that they may fulfill this rule through perseverance. Therefore, we exhort you, who until now have embraced the secular army, in which Christ was not the reason, but by human favor alone you were drawn, to constantly strive to join the body of those whom God has chosen from the mass of the damned and has brought together for the defense of the holy church through His kind devotion. Moreover, above all, whoever you are, o soldier of Christ, it is proper that in choosing so holy a life you show pure devotion and steadfast resolve concerning your profession, which is distinguished by God as so holy and so high that, if you keep this rule purely and steadfastly, you will deserve to possess your lot among soldiers who have given their souls for Christ. For in this profession the military order has now emerged and so revived, which, when the desire for justice had been despised, strove not to protect the poor or the churches (which was its duty), but instead to rape, pillage, and kill.

Therefore, it is well with us, to whom our Lord and savior Jesus Christ has directed His friends, from the Holy City to the borders of France and Burgundy, who, on account of our own welfare and propagation of the true faith, did not cease to present their souls as an agreeable offering to God. Therefore, we, with all kindness and brotherly devotion and the prayers of master Hugh, in whom the aforementioned militia obtained its beginning, with many, as the Holy Spirit was directing, from the various dwellings of the province beyond the mountain, on the feast of Saint Hilary, in the one thousand, one hundred and twenty-eighth year from the birth of the Son of God, in the ninth year after the beginning of the aforementioned militia, with God leading we have assembled here together at Troyes. And we deserved to hear both the manner and observance of the knightly order, chapter by chapter, from the mouth of the aforesaid master himself, Hugh. And, according to the apprehension of our limited knowledge, that which seemed well and useful to us we have highly praised; but that which seemed absurd to us we have avoided. Furthermore, everything that was not able to be told and reckoned from memory at the present council we have unanimously commended by counsel of the entire chapter of the poor knights of Christ, not lightly but deliberately, to the prudence and discretion of the reverend father, Honorius, and to the renowned patriarch of

Jerusalem, Stephan [Gormund], who by benefit and need is knowledgeable of the eastern region.

Clearly, moreover, though the very great number of religious fathers who have assembled in this council by divine injunction commends the authority of our letter, we must not silently pass over the names of the fathers present at the council, for whom, as they saw and expressed true statements, I, Johannes Michael, was privileged by divine grace to be the humble scribe, responsible for the present document by the order of the council and of the reverend abbot, Bernard of Clairvaux, to whom this was committed and entrusted. Matthew, Bishop of Albane, legate to the holy Roman church by God's grace, was the first in rank present; then Rainaldus, archbishop of Rheims; third, Henry, archbishop of Sens. Then their bishops: Gaufridus, bishop of Chartres; Gocelin, bishop of Soissons; the bishop of Paris; the bishop of Troyes; the bishop of Orleans; the bishop of Auxerre; the bishop of Meaux; the bishop of Chalons; the bishop of Laon; the bishop of Beauves; Raimundus, abbot of Versailles, who shortly after was made archbishop of Lyon and legate to the holy Roman church; the abbot of Citeaux; the abbot of Pontigny; the abbot of Troiffons; the abbot of Saint Stephan of Dijon; the abbot of Saint Denis of Rheims; the abbot of Molesmes; also present was the abovementioned abbot, Bernard of Clairvaux, whose opinion the aforementioned fathers praised with an

open voice. Moreover, present also were master Albert of Rheims and master Fulgerius and several others who are too numerous to mention here. But concerning the illiterate it seems proper to us that the friendly witnesses of truth be cited here: count Theobald, the count of Nievre, and Andreas, count of Baudiment--with most earnest care they participated in the council seeking what seemed best to them and shunning what seemed absurd to them. Truly, the master of the militia himself, by the reverend name of Hugh, was present and had with him some of his brothers; for example: brother Godfrey, brother Roland, brother Geoffrey of Biso, brother Payens from Mondidier, and brother Archembald from Saint-Amant-Lez-Puurs. Truly, that master with his followers revealed to the aforementioned fathers according to the perception of his memory the manner and observance of the humble beginning of his military order, which took its beginning from him who says, "What I have told you from the beginning."<sup>69</sup>

Thus it pleased the council that the instruction refined there and examined diligently with the consideration of divine scripture and with the wisdom of the Roman Pope and of the patriarch of the people of Jerusalem, and also with the agreement of the chapter of the Poor Knights of the Temple (that is in Jerusalem), be protected inexplicably so that it not be handed to oblivion in order that they by the true path may deserve to

honorably reach its author (whose sweetness so exceeds honey, that compared to it, honey becomes very bitter as wormwood), with Him leading, for whom they fight and are able to fight throughout the everlasting ages. Amen.

HERE BEGIN THE CHAPTERS FOR THE  
RULE OF THE KNIGHTS OF CHRIST

1. How they may hear the divine office.
2. How many Lord's Prayers they should say if they are unable to hear the divine office.
3. What they must do for a permanent brother after his death.
4. That the chaplains and clerics may possess nothing except food and clothing.
5. What they must do [after the death of] one who has not professed but serves God temporarily.
6. He who has offered himself as a living host may make no other offering.
7. How one should stand and sit in listening to the service of God.
8. How those eating in the convent may request their necessities gently and privately.
9. That the holy reading may always be delivered at lunch and dinner.
10. That a meal of flesh three times a week be enough for all healthy brethren.
11. In what order all should eat.
12. That on other days two or three courses of beans or two or three courses of other food may suffice.

13. That on Fridays no food should be placed before all healthy brothers except Lenten food.
14. That after eating they should always humbly give thanks to the highest official.
15. That a tenth of the whole bread always be regarded as an alm.
16. That a meal before compline should be held at the judgment of the master.
17. That after compline is finished, unless necessity compels it, silence is to be kept.
18. That those wearied in the day may not rise for matins at night but may remain [in bed] with permission of the master.
19. That the scarcity and abundance of foods should be shared by the soldiers and other brothers.
20. How and in what manner the knights and vassals are to be clothed.
21. That servants may not wear white mantles.
22. That all permanent knights have only white mantles.
23. How old clothing is to be distributed to the squires, to the servants, and sometimes to the poor.
24. That they may always have sheepskins.
25. Whoever wishes to have better things let him in every case have worse.
26. On the quality and quantity of clothing and shoes.
27. That the giver of garments may observe fairness in

clothes.

28. On the excessive length of hair, beard, and whiskers.

29. On pointed shoes and buckles and on the length of clothing of temporary knights.

30. On the number of horses and squires.

31. That no one may presume to strike his squire who serves in charity.

32. How knights remaining temporarily may be received.

33. That no one may follow his own desire but must follow the will of the master.

34. No one may seek a horse or arms explicitly for himself.

35. Concerning reins, stirrups, and spurs.

36. Let him guard against [having] a covering on spears, swords, and shields.

37. How the feedbags of horses must be.

38. On the permission of the master to give an item of one person to another.

39. That no brother is allowed to exchange his things without the permission of the master.

40. That someone may not seek something from another person unless it be a small item, and then only brother to brother.

41. On possessing a purse and small bag without permission of the master.

42. Whether a permanent brother should send a letter or receive one without permission.

43. That a brother may not speak about his or another's faults with another brother.
44. That no one go hawking with a falconer.
45. That they use caution against every occasion of hunting.
46. Concerning lions no such order is given.
47. On everything which is requested for you, listen to the rule.
48. Similarly on all things which have been removed from you.
49. That all professed knights may possess lands and men.
50. Concerning sick knights and other brothers.
51. Of these, what kind should be bailiffs.
52. No one should provoke another to anger.
53. In what manner married couples may be employed.
54. That one may not have more female companions.
55. That it is not good to associate with the excommunicated.
56. How brothers newly coming to conversion be received.
57. If all brothers must be called to council.
58. How one should pray.
59. If it is evil to accept the faith of those who serve.
60. How boys may be received.
61. How old members ought to be respected.
62. If it is useful to give equally food and clothing to all.

63. Concerning brothers who depart to different provinces.
64. On receiving tithes.
65. On light and graver faults.
66. For which fault a brother may no longer be received.
67. That a brother may, if he wishes, have one linen shirt from the Easter feast continually to the Feast of All Saints.
68. How many and what kinds of coverings are necessary on the beds.
69. On shunning whispering.
70. They may not gaze at the face of a woman.
71. That one may no longer become a godfather.
72. Concerning the rules.

HERE BEGINS THE RULE OF THE FELLOWSHIP OF  
THE POOR KNIGHTS OF THE HOLY CITY

1. How they may hear the divine office.

Surely may you, who renounce your own will and others with you who fight temporarily with horse and armor for the highest king and for their souls, strive unflinchingly to hear with devout and pure affection matins and every complete service according to the canonical tradition and the custom of regular clerics of the Holy City.

Therefore, reverend brothers, it is your obligation most of all because having despised the light of the present life and having ignored the suffering of your bodies you have promised to count as vile the raging world for the love of God, nourished and filled by divine food, and learned and strengthened by the teachings of the Lord after the consummation of the divine mystery. Let no one fear battle, and let him be ready for the crown.

2. How absent brothers may pray.

Moreover, if another brother is by chance distant because of the business of eastern Christianity (which we do not doubt has happened rather often), and on account of such an absence he has not heard the service of God, we recommend and affirm unanimously with an unrestrained voice that he say thirteen Lord's Prayers for matins and seven

for the individual hours, but nine for vespers.

For they who are so directed in the labor of salvation are not able to attend the divine office at the proper time, but, if possible, let the prescribed hours not pass before the obligation has been performed.

3. What is to be done on the behalf of deceased brothers.

But when any of the permanent brothers is near death, which spares no one and is inevitable, we command that the chaplains and the clerics serving in charity with you temporarily as the highest priests, offer solemnly to Christ the office and mass owed for his soul in the purity of their hearts. Moreover, let the brothers standing there and faithfully passing the night in prayer for the salvation of a deceased brother offer a hundred Lord's Prayers continually to the seventh day on his behalf. So I say: from that day when the death of a brother will have been declared to them until the aforementioned day let the hundred-fold number of perfection hold integrity with brotherly observance. Truly, we pray with divine and most compassionate affection, and we also bid with pastoral authority that daily, just as food was given or is owed to a living brother, even so let what is necessary for the sustaining of this life in food and drink be given only to some poor person until the fortieth day. We entirely prohibit all other offerings which spontaneous poverty of the poor knights had been the custom to give unwisely at

the death of brothers, at the Easter celebration, and at other celebrations of the Lord.

4. The chaplains may have only food and clothing.

But we instruct that the body of the entire chapter bestow with watchful care other offerings and all kinds of alms, in whatever way they may be obtained for chaplains or others staying with you temporarily. Therefore, let the servants of the church have only food and clothing according to divine authority,<sup>70</sup> and let them presume to have nothing more unless the master willingly and freely gives it.

5. Concerning deceased knights who are temporary members.

For there are knights in the house of God and of the Temple of Solomon mercifully dwelling with you temporarily, for which reason we beg and, indeed, urgently bid you with inexpressible compassion that if, in the meantime, marvelous strength should sustain someone to the final day, let some poor one have with divine love and brotherly devotion seven days of sustenance for his soul, and let each one say thirty Lord's Prayers.

6. That no permanent brother may make an offering [of his life].

We have determined, as was said above, that none of the remaining brothers may presume to give another offering, but by day and night let him remain with a pure

heart in his declaration so that he may have power equal to the wisest of prophets, "I will lift up the cup of salvation,"<sup>71</sup> that is, death; that is, I will imitate the death of the Lord by my death, because just as Christ laid down his life for me, so I, too, am prepared to lay down my life for the brothers. Behold, a suitable offering. Behold, a living sacrifice, pleasing to God.

7. Concerning excessive standing.

That which has resounded in our ears by the most reliable witnesses, namely, that you hear the divine office while standing excessively and without limit, we instruct not to happen; on the contrary, we censure it. But when the psalm, "Come, let us exult in the Lord," is finished we bid that both by invitation and a hymn, all, both strong and weak, sit down in order to avoid scandal. But as you are sitting and when one psalm, "Glory to the father," has been recited, we direct that you rise from your seats to the altar in supplication out of reverence for the Holy Trinity named then, and we order the weak to kneel. Thus, we bid that you stand in this manner in the recitation of the gospels and at reciting, "We praise you, God" and throughout all the praises until "Let us bless the Lord" is finished. We also order the same rule be observed during the matins of Saint Mary.

8. Concerning eating in the convent.

We grant that you take food in common in the one manorhouse or, to be more precise, in the refectory. But sometimes out of ignorance of the [hand] signals, it is necessary to ask softly and privately for what you may need.

But at all times your needs must be sought with all humility and with submission of reverence, even more so at the table since the apostle said, "Eat your bread in silence,"<sup>72</sup> and the psalmist must admonish you saying, "I will put a muzzle on my mouth"<sup>73</sup>; that is, I have taken care with myself so that "I shall not commit a fault in speaking"<sup>74</sup>; that is, I guard my mouth so that I do not speak evil.

9. Concerning reading.

At lunch and at dinner let the holy reading always be recited.

For if we love the Lord we must yearn for His salvific words and commands with a most attentive ear. Moreover, let the reader of the lessons indicate to you to keep silence.

10. Concerning the eating of meat.

For during the week, unless the day of the birth of the Lord, or Easter, or the Feast of Saint Mary, or All Saints' Day occur in it, let three meals of meat suffice for you, because the customary meal or consumption of meats

is understood as a burdensome corruption of the body. But if a fast occurs on a Tuesday, so that the eating of meats is withdrawn, on the next day let it be abundantly provided for you. Moreover, we think without hesitation that it is good and fitting that two courses of meat be given to every knight and to the remaining brothers as well as to the chaplains in honor of the Holy Resurrection. However, let the others, that is, the squires and servants, with a display of thankfulness remain satisfied with one meal.

11. How the knights should eat.

It is generally necessary that the brothers eat by twos because of the lack of dishes and that one should provide carefully for the other, lest the harshness of life or secret abstinence be joined at the communal lunch. Moreover, we judge this fairly that each and every knight and brother should have an equal and equivalent measure of wine for himself.

12. That on other days two or three courses of vegetables may suffice.

On other days, that is on Mondays, Wednesdays, and Saturdays, we believe that two or three courses of vegetables or other nourishment, or cooked food, as I say, may suffice for all. And so we order it to be observed so that he who perhaps may not be able to eat from one dish may be nourished from another.

13. What food one should eat on Fridays.

Moreover, we commend that Lenten food be sufficient for the entire congregation on Fridays, except in the case of illness, out of reverence for the Lord's passion from the Feast of All Saints until Easter, unless the day of the Lord's birth, or the Feast of Saint Mary, or the Apostles occurs. But at other times, unless there is a general fast, let there be two meals.

14. May they always give thanks after a meal.

Truly, we instruct that after lunch and dinner they always silently deliver thanks with a humble heart to our highest officer, who is Christ, in church, if it is near, or, if it is not so, at the place where they are. It is necessary and commanded to distribute leftover pieces of bread with brotherly care to servants and the poor, but that complete loaves be preserved.

15. That a tenth of your bread is always given as alms.

Although the reward of poverty, which is the kingdom of heaven, is without a doubt reserved for the poor in spirit, nevertheless, we bid you, whom the Christian faith unquestionably exhorts concerning them, to give daily as your alms a tenth of your bread.

16. That a meal is up to the judgment of the master.

Truly, when the sun leaves the eastern region and descends to the west, when the signal is heard, as is the

custom of the same area, you should attend compline--but we desire that you first take a common meal. Moreover, we place this meal at the disposition and judgment of the master, so that when he may wish they may receive water, and when he shall direct it they may graciously receive mixed wine in a proper amount. But this should not be mixed excessively but rather sparingly because "wine makes even the wise renounce God."<sup>75</sup>

17. That silence is to be kept when compline has ended.

Therefore, when compline has ended one should go to bed. Thus, while the brothers are leaving compline let there be no permission to speak freely again to another in public unless by urgent necessity. Moreover, what a knight is about to say to his squire let him say quietly. But it is perhaps the case that in such an interval, as you are leaving compline, the greatest need concerning a military matter or the condition of your house compels speech (because concerning this it is not believed that a day is sufficient for you). It is perhaps the case that the master himself, or he to whom supervision of the house has been entrusted after the master, should speak with a certain group of brothers.

Moreover, this we order to be done in such a way because it is thus written: "When words are many, sin is not absent,"<sup>76</sup> and elsewhere: "The tongue has the power of life and death."<sup>77</sup> In that kind of speech we altogether

prohibit wisecracks and idle talk which provoke laughter.

And when you are going to bed, if someone has said something foolish, we order him to say a Lord's Prayer in humility and a commitment to purity.

18. That those wearied not rise for matins.

As is evident to us, we bid that wearied knights not rise for matins, but with the consent of the master, or of the one authorized by the master, we bid them to rest and sing thirteen appointed prayers so that their minds are in harmony with their voices, according to that statement of the prophet: "Sing unto the Lord a song of praise,"<sup>78</sup> and that passage saying, "Before the 'gods' I will sing your praise."<sup>79</sup> Nevertheless, this always ought to rest on the judgment of the master.

19. That a community of provisions be observed among the brothers.

It is read in the divine pages: "Distribution was made to each according to his need."<sup>80</sup> Therefore, we do not say that there should be partiality among persons,<sup>81</sup> but there must be a consideration of weaknesses. Moreover, whenever someone needs less, let him give thanks to God and not be saddened. But he who requires more, let him be humbled because of his weakness and let him not be extolled for mercy and thus all members shall be in peace.

And this we prohibit, that anyone be allowed to engage

in immoderate abstinence, but let him diligently maintain the common life.

20. On the quality and manner of clothes.

We order that vestments certainly always be of one color; for example, white or black, or, so to speak, brown.

Moreover, if it is able to be done, we grant white vestments to all professed knights in winter and in summer, so that they who put a dark life behind them may recognize that through brightness and whiteness they are reconciled with their creator. What is white if not complete chastity? Chastity is assurance of the mind, soundness of the body. For unless every knight will have persevered in chastity, he will not be able to come to perpetual rest and see God, as Paul the Apostle declared: "Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord."<sup>82</sup>

But because clothing of this kind must lack a perception of vanity and of excess, we order that such things be had by all so that each may be easily able to dress and to undress himself and to put on and take off his own shoes by himself. The officer of this service should see to it that he be prudent to shun this with watchful care, that he not assign to his own brothers clothing that is too long or too short but rather clothing fitted to the wearers according to the size of each. Therefore, let those who receive new clothing always return the old, which

then must be put in a room or where the brother, whose duty it is, has decreed it to the squires, to the servants, and sometimes to the poor.

21. That servants not have white vestments, that is, cloaks.

Indeed, we earnestly condemn and direct it to be cut out completely as a peculiar vice that which was indiscreetly in the house of God and of His knights of the Temple and also without the counsel of the common chapter. For servants and squires used to have white clothes, from which intolerable losses resulted. For on the other side of the mountains certain false brothers, both confederates and others, arose saying that they were of the Temple, though they were of the world. Indeed these acquired so many insults and so many losses to the military order that even the remaining servants caused many scandals to arise by being proud. Therefore, let the servants and squires always have black garments. But if they are not able to find such garments, let them have such that are able to be found in those provinces where they live, or which are able to be obtained of a cheaper color: namely, brown.

22. That only permanent knights wear white.

Therefore, let it be granted to no one to wear a white garment or to have a white cloak, except for the abovementioned knights of Christ.

23. That old clothes be divided among the squires.

The bailiff, that is, the giver of garments, should be attentive to faithfully and equally distribute with care the old clothes to squires and to servants, and sometimes to the poor.

24. That they may wear the skins of lambs.

We have decreed to the common counsel that no permanent brother may have skins through the winter or a hide or anything as such that pertains to the use of the body, even a cover, unless it be of lamb's or ram's skin.

25. Let him desiring the best have worse.

If any permanent brother on account of a fault or on account of a feeling of pride shall desire to have beautiful and excellent things, for such a presumption he, without a doubt, deserves the most vile things.

26. That the amount and quality of clothing be controlled.

It is necessary to suit the measure and the size of clothes to the size of the body. May the giver of garments be diligent in this matter.

27. That the giver of garments may observe equality in garments.

As it has been stated above, let the bailiff with brotherly consideration have regard for the length of clothing with equal measure so that the eye of gossipers or

accusers may not presume to notice anything, and let him [the bailiff] think about God's retribution in all the aforementioned matters.

28. Concerning the excessive length of hair.

All permanent brothers should have their hair cut chiefly in such a way that the front and back are seen as regular and orderly, and let the same rule be observed unflinchingly of beards and whiskers so that an excessive or facetious fault not be noticed there.

For neatness is especially necessary inwardly and outwardly in those who serve the highest author, as he himself attested who said, "make yourself clean,"<sup>83</sup> because "I am pure and without sin."<sup>84</sup>

29. Concerning pointed shoes and buckles.

It is clear that since it is considered offensive to all to be exotic in pointed shoes and buckles we prohibit and speak against it so no one should have any; rather, let him be without them. Moreover, to the other temporary servants we do not permit and altogether speak against them having pointed shoes and buckles and excessively long hair and immoderately fitted clothes.

30. Concerning the number of horses and squires.

It is permitted to each of your knights to have three horses, because exceptional poverty of the house of God and the house of the Temple of Solomon does not permit an

increase under the present circumstances, unless with the master's consent.

Moreover, we grant one squire to each knight for the same reason.

31. Let no one strike a squire serving in charity.

But if that squire serves any knight without compensation and out of charity, it is not permitted that the knight strike him or beat him for any fault.

32. How knights remaining temporarily may be received.

We bid faithfully that all knights desiring to temporarily serve Jesus Christ in the purity of their souls in the same house buy horses suitable in such daily affairs and also arms, and whatever is necessary for them. But then we determine it good and useful that the horses be appraised by both sides in fairness. Therefore, let the price be put in writing, lest it be forgotten, and let whatever will be necessary for food for a knight, or for his horses, or for his squire, and even the armor of horses be spent according to the ability of the house and by the same house with brotherly piety. But, meanwhile, if a knight in this service will have lost his horses through some incident, let the master provide others if the generosity of the house permits this. Moreover, as the time for the end of their temporary service approaches, let the knight himself give half of the price of his horse with

divine love, and let him receive the other half from the community of brothers, if it please him.

33. That no one may act according to his own desire.

Indeed it is fitting for those knights, who consider nothing to be dearer than Christ, because of their holy service which they have professed or because of the glory of the highest blessedness, or the fear of hell, that they unceasingly maintain obedience to their master. Therefore, obedience must be understood in order that as soon as anything has been ordered by the master, or by him to whom the master has appointed, as if it were ordered divinely let them not permit a delay in doing it. For concerning such things truth itself says, "As soon as they hear me they obey me."<sup>85</sup>

Therefore, we beseech and firmly order such knights as those who abandon their own will, and others who serve temporarily, that without the permission of the master, or of the one to whom it may have been entrusted, they not presume to go into the town, except at night to the Holy Sepulchre for prayers which are performed inside the walls of the Holy City.

Let them not dare to walk without protection; that is, let them not dare to travel by day or by night without a knight or permanent brother. For in the order, after they have become members, let no knight or squire or servant walk through the halls of other knights for the sake of

visiting or speaking with anyone without permission as was stated above.

Therefore, we claim by common counsel that in such a house under the order of God no one should fight or rest according to his own will, but let him devote himself entirely according to the master's authority that he may be able to imitate that statement of the Lord, in which He says, "I have come down from heaven, not to do my own will, but to do the will of him who sent me."<sup>86</sup>

34. That no one seek explicitly that which will be necessary for him.

We order this custom to be written down among the rest, and we instruct that it be observed with all consideration because of fault finding. Therefore, no permanent brother must evidently and explicitly seek a horse or the horse's equipment. How then can this be if his sickness or the lameness of his horses or the weight of his arms is known to be so heavy that to proceed in this manner is shameful to all? Let him come to the master, or to the one to whom the service was entrusted after the master, and let him show him the reason with true faith and pure resolve. For then the matter stands at the judgment of the master, or of the bailiff after him.

35. Concerning reins and spurs.

We wish that gold or silver, which are distinct

riches, never appear on reins or breast plates, spurs or stirrups, or that any brother be permitted to purchase these things. But if such old implements will have been given at no cost, let the gold and silver be adorned in such a way that the bright color or style not appear to others as arrogant. If new implements will have been given, let the master take care what he does concerning such things.

36. A covering may not be had on spears and shields.

Moreover, a covering may not be had on shields, spears, scabbards, and lances because these things are understood not as a benefit but rather as a detriment to us all.

37. Concerning the horses' feedbags.

Moreover, let no brother presume to make feedbags made chiefly of wool or linen, and let him not, with almost no exception, have any other kind.

38. Concerning the permission of the master.

It is permitted to any master to give horses, arms, or anything whatsoever of anyone. But let it not displease him whose item will have been given because, and let him know this for sure, if he will have become angered over this he acts against God.

This rule, a useful item for all, has been established by us so that it be observed unchangeably from now on.

39. Let no one dare to exchange or request.

Now another matter remains, that no one may dare to exchange his own property, brother to brother, without permission of the master, and let none dare to request anything unless it is brother to brother, and the matter is small, insignificant not important.

40. Concerning requesting and receiving.

Surely if something will have been given freely to any brother without a request, let him take it to the master or steward. But if his friend or parent does not wish to give it except for his own need, let him not receive this until he has consent from his master. Moreover, in this aforementioned rule the attendants [the masters and bailiffs] to whom this service is particularly owed and granted are not obligated.

41. Concerning bag and purse.

A purse and bag with latches are not allowed. Let them be exhibited so that they may not be kept without the master's permission, or his permission to whom the affairs of the house are entrusted after the master. In this present item of instruction the bailiffs and those dwelling throughout the different provinces are not obligated nor is the master himself bound by this.

42. Concerning the reading of letters.

Under no circumstances may any of the brothers receive

letters from his parents nor from anyone, for himself in turn, nor send them without the master's or bailiff's order. After a brother will have had permission, let them read his letter in the master's presence, if the master chooses. And if anything shall have been sent to him by his parents, let him not presume to accept it unless the master had previously instructed him to do so. Moreover, in this item of instruction the master and bailiffs at the house are not obligated.

43. Concerning the telling of one's own faults.

Since every idle word is known to produce a sin,<sup>87</sup> what will those boasting of their own faults say before a severe judge? The prophet shows, who said, "But when I was silent and still, not even saying anything good, my anguish increased."<sup>88</sup> If he at times must be silent about good expressions for the sake of silence, how much more must he be prevented from evil words on account of the penalty of sin?

Therefore, we shun and boldly speak against this lest some permanent brother be so rash as to recall his shameful statements or, I should rather say, foolishness which he has grossly performed during his secular life in a military enterprise. Let him not heedlessly dare to recall with his brother, or any other, the carnal pleasures with most wretched women. And if perhaps he should hear somebody relating such things to him, let him cause that one to

become silent as quickly as he is able, or let him withdraw from there as quickly as possible with the ready step of an obedient foot, and let him not offer the ear of his heart to a seller of oil.

44. That no one go hawking with a falconer.

We unanimously judge that no one may dare to go hawking with a falconer.

It is not fitting for a member of the order to cling to worldly pleasures, but rather to willingly hear the preachings of the Lord, to frequently devote oneself to prayers, and to confess daily to God in prayer his past evils with tears and laments.

For this reason especially let no permanent brother dare to go with a man doing such things with a hawk or other bird.

45. That they may guard against every opportunity of hunting.

Since it is fitting for every religious brother to go completely and without laughter, and to speak few words (and those reasonably) and not to be loud in voice, we particularly command and instruct to every professed brother that he dare not shoot in a forest with a bow or crossbow. And, therefore, do not let him accompany one who has done this, unless for the sake of guarding him from a faithless heathen, since it is certain that it was

particularly entrusted and committed to you to lay down your lives for your brothers and even to wipe the unbelievers from the earth who always fight against the Son of the Virgin. Let him not dare to shout or chatter with the dog, and let him not spur his own horse out of desire for catching game.

46. No order is given concerning the lion.

We have not given this instruction concerning the lion because he "prowls around . . . looking for someone to devour",<sup>89</sup> and "his hand will be against everyone and everyone's hand against him."<sup>90</sup>

47. Listen to the judgment concerning every legal action in your behalf.

Indeed, we are aware that persecutors of the Holy Church are countless in number and they hasten to incessantly and very cruelly disturb those who do not love strife.

Therefore, in the opinion of the council and with fair reflection, it is decided that if anyone in the parts of the eastern region or in any other place shall seek some action in your behalf, we instruct that you hear the judgment of judges who are faithful and devoted to truth, and we instruct you likewise that you do resolutely what is just.

48. Likewise concerning all things taken away from you.

We order that this same rule be always observed in all things unjustly taken away from you.

49. That they may be allowed to possess lands.

This new kind of order obtained its beginning from you in holy places by divine providence, as we believe, so that you would combine militia with religion, and in this way religion armed with militia may advance and strike the enemy without blame.

Therefore, we rightly judge that when you are called knights of the Temple, you, on account of remarkable merit and the special gift of honesty, may possess land and men and retain farmers and justly rule them; and of you especially it is required to pay the incurred expenses.

50. Concerning sick knights and other brothers.

Watchful care should be exhibited above all to those who are ill, and let them be served as Christ. Let it be kept in mind as the Gospel says, "I was sick and you visited me."<sup>91</sup> For indeed the ill must be supported with care and patience, because from such actions a heavenly reward is undoubtedly obtained.

51. Concerning those who care for the sick.

We instruct those who care for the ill with all attention and watchfulness supervise faithfully and diligently whatsoever is necessary for the treatment of their various ailments; for example, meat, food, and other

things, so that the ill be restored to health.

52. That no one may provoke another to anger.

Let one take great care lest he presume to incite someone to anger, because the highest mercy has bound equally the poor as well as the powerful with the closeness and bond of divine brotherhood.

53. Concerning brothers who are married.

Moreover, we allow you to have brothers who are married in the following manner: that if they [husband and wife] unanimously seek the benefice and share of your brotherhood, let each of them grant a share of their property, and whatever more they will have acquired, to the community of the chapter after [their] death. But in the meantime let them cultivate an honest life, and let them strive to do good to the brothers; but let them not go about in white mantels and white wool. If the husband dies first, let him leave his share to his brothers, and let his wife have sustenance for life from the rest. Truly, we consider this to be unjust, that married brothers remain in one and the same house with brothers who profess chastity to God.

54. That one may not have more female companions.

It is dangerous to befriend women because the old enemy has cast out many people from the right path of paradise by female companionship. And therefore, dearest

brothers, so that the blossom of integrity always be manifest among you, it is not permitted to use this custom in any way.

55. That it is not good to associate with the excommunicated.

The brothers must take special care and must fear lest someone of the knights of Christ presume to associate himself in any manner with or receive the property of one who has been excommunicated by name and in public, lest anathema maranatha occur to him likewise. But if he has only been interdicted, it will just be permitted to have fellowship with him and to freely receive his property.

56. How knights are accepted.

If any knight from the mass of the damned or another secular wishing to renounce the world will have selected your communal life, let it not be immediately granted him, but let entrance be given to him according to the apostle, who said, "Test the spirits to see if they are from God."<sup>92</sup>

Therefore, let the rule be read in his presence, and, if he will have diligently submitted himself to the precepts of the rule when it has been set forth, then, if it please the master and the brothers to receive him, let him reveal his desire and petition in the purity of his soul to all the assembled brothers. But then let the end of his probation depend entirely on the consideration and

providence of the master, according to the integrity of the life of the one who seeks membership.

57. Whether all brothers must be called to counsel.

We order them to call all the brothers to counsel, but the master will have recognized those who are appropriate and prudent in counsel. But when he wishes to deal with rather important matters, such as the granting of communal land or a dispute concerning the order itself or the reception of a brother, if it please the master he is competent to assemble the entire congregation. And when the counsel of the common chapter has been heard, let that be done which the master has considered to be better and wiser.

58. How the brothers should pray.

We order by common counsel that the brothers pray just as the emotions of mind or body dictate, standing or sitting, nevertheless with utmost reverence in simplicity and quietly so that one may not disturb another.

59. Concerning the faith of those who serve.

We recognize that there are many servants as well as squires from different provinces desiring to be temporary subjects in your house for the salvation of their passionate souls. Moreover, it is wise that you receive their trust, lest perhaps that old enemy in the service of God be secretly or indiscreetly intimate with them, so that

he drive them away from their good intentions.

60. How boys are accepted.

Although the rule of the holy fathers<sup>93</sup> allows having boys in the congregation, we advise you to never burden yourselves concerning such matters. But he who desires to give his own son or relative to the military order permanently, let him rear him for a time in which he may be able to courageously wipe out the enemies of Christ from the Holy Land with an armed hand. Henceforth, according to the rule, let the father or kin place him in the midst of the brothers and reveal his petition to the whole congregation. For it is better not to take vows in boyhood than having become a man to grossly withdraw later.

61. How they must honor the old.

Moreover, one should with kind consideration support and carefully honor the old, according to the debility of their faculties. And by no means may they be severely restricted in those things which are necessary for the body; nevertheless, let the authority of the rule be preserved.

62. Concerning the food and clothing of the brothers.

We judge that it should be suitably and reasonably observed that food be given equally to all remaining brothers according to the ability of the house. For favoritism is not useful, but the consideration of

weaknesses is necessary.

63. Concerning brothers who are sent through different regions.

But let those brothers who are sent through different regions strive to observe the rule, in so far as strength demands, in food, drink, and in other things, and let them live blamelessly, so that "they may also have a good reputation with outsiders."<sup>94</sup> Let them not defile by word or action the purpose of the order, but by their examples let them display--especially to those with whom they may be joined--the salt of wisdom and the spice of good works. Let him with whom they have decided to stay be honored with the best report, and, if it can be done, let the home of the host never lack light during the night, lest the dark enemy bring misfortune--may it not happen. Moreover, when they hear that knights who have not been excommunicated are gathering together, we tell them to go over there, not giving thought to temporal importance but to the eternal salvation of their souls.

Moreover, we direct those brothers sent in areas beyond the sea, in hope of transportation, to receive those in this gathering who wish to join themselves permanently to the military order, so that in the presence of the bishop of that province both may come together, and the bishop may hear the will of the petitioner. Therefore, when the petition has been heard, let the brother send him

to the master and to the brothers who are at the Temple (that is in Jerusalem). And if his life is upright and worthy of such companionship, let him be received, if this appears good to the master and the brothers. But meanwhile, if he dies because of labor or exhaustion, let the entire benefice and brotherhood of the poor knights of Christ be paid to him as to one of the [member] brothers.

64. Concerning the receiving of tithes.

For we believe that having abandoned abundant riches you have become instantly subjected to poverty. In the following way we show you who live in the common life how to justly possess tithes. If the bishop of a church, to whom a tithe is justly owed, wishes to freely give it to you, he must give it to you by an agreement of the common chapter concerning those tithes which at that time the church seems to possess. However, if some layman yet clings accursedly to that tithe from his inheritance, and, contradicting himself in this, leaves the same to you, he is able to do this without the agreement of the chapter, but with the approval of him alone who supervises.

65. Concerning light and graver faults.

If any brother by speaking or fighting commits some light fault let him himself show his fault to the master and make satisfaction. For light faults, if they have not become habitual, let him have a light penance. But if the

fault is made known through someone else, while [the offender] remains quiet, let him be subjected to greater and more severe discipline and correction. If, however, the fault is serious, let him be removed from association with the brothers, and do not let him eat at the same time with them at the same table, but let him take his food alone. Let him dedicate himself wholly to the direction of the master, that he may come through saved at the day of judgment.

66. For which fault a brother may no longer be received.

Above all one must take care lest any brother, able or unable, strong or weak, wishing to exalt himself and act somewhat proudly and defend his fault remains undisciplined. Yet, if he does not wish to improve, let a more severe punishment be put upon him. And if he does not wish to improve by holy admonitions and utterances, through prayers delivered on his behalf, but rises up more and more in his pride, then according to the apostle let him be rooted out of the holy flock: "Expel the wicked from among you."<sup>95</sup> It is necessary that the diseased sheep be removed from the society of faithful brothers.

But the master must wield the staff and rod in hand; namely, the staff of the strength of others, by which he supports weakness, and the rod by which, with righteous zeal, he strikes the vices of failing brothers. Let the master strive to do this with the wisdom and spiritual

consideration of a patriarch, lest, as blessed Maximus said, "Either a more relaxed gentleness show reproof of sin, or excessive severity not call back the delinquent from his error."<sup>96</sup>

67. When brothers are to use linen shirts.

Among other things, on account of the excessive heat of the eastern region we compassionately consider that one linen shirt only be given to each brother from Easter until the Feast of All Saints; not out of obligation but from grace alone--to that one, I mean, who may wish to use it. But at other times let them generally have woolen shirts.

68. In what garments they may sleep.

We urge by common counsel that individuals sleep in individual beds and not in any other way, unless great cause or necessity requires it. But let each have covers and bedding with the master's approval. For we believe that after a mattress, a pillow and cover are sufficient for each. But let him who is without one of these have coarse cloth, and at all times let him be allowed to enjoy a cover of linen or rough cloth.

Moreover, let them always sleep clothed in shirts and breeches. Also, let there be a lamp continually until morning for the brothers who are sleeping.

69. Concerning the avoidance of chatter.

We advise you with divine admonition to shun strife,

envy, malice, murmurs, mutterings, slanders, and to flee from these as you would a plague. Therefore, let one strive with vigilant spirit, lest he blame or reprehend his own brother in secret, but let him carefully observe to himself the saying of the apostle: "Do not go about spreading slander among your people."<sup>97</sup> Moreover, when a brother has recognized clearly that another brother has sinned in some manner, let him with fraternal and peaceful devotion correct him according to the teaching of the Lord, between himself and that brother alone. And if that brother will not hear him, let him present another brother.<sup>98</sup> But if the accused will have despised both, let him be reproached publicly and before all in the assembly. For they are of great blindness who slander others and of excessive misfortune who do not keep themselves from spite, wherefore they are plunged into the old wickedness of the crafty enemy.

70. That they not gaze at the face of a woman.

We believe it to be dangerous that any religious brother gaze excessively upon a woman's face, and thus let none of the brothers presume to kiss a widow, a maiden, a mother or sister, an aunt, or any other woman.

Therefore, let the militia of Christ flee from women's kisses, by which men too often are accustomed to be in danger, so that the militia of Christ may live perpetually with pure conscience and a fearless life in the sight of

the Lord.

71. That one may no longer become a godfather.

We instruct all knights as well as servants that no one may presume to raise children from the font of baptism. And let him not be ashamed to refuse godfathers and godmothers in this sacrament, because such modesty produces glory more than sin, and, without a doubt, such modesty does not obtain the kiss of a woman but drives away scandal.

72. Concerning the rules.

All the above instructions and whatever has been written in this rule will be at the volition and discernment of the master.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

#### ENDNOTES

1. George A. Campbell, The Knights Templar: Their Rise and Fall (London: Duckworth, 1937) and Edward Burman, The Templars: Knights of God (London: Crucible Press, 1986).
2. The term "original" denotes the rule written for the order in 1128 which initially contained seventy-two chapters. Continually amended over the course of the Order's existence, the rule comprised 686 chapters at the time of the Order's suppression by the papacy in 1312. See Burman, 31.
3. See Adalbert de Vogüé, The Rule of the Master (Kalamazoo, MI: Cistercian Publications, 1977), 15-83 passim.
4. Timothy Fry et al., eds., RB 1980: The Rule of St. Benedict, (Collegeville, MN: Liturgical Press, 1981).
5. See *ibid.*, 65-151 passim.
6. Gustav Schnürer, Die ursprüngliche Templerregel: Kritisch untersucht und herausgegeben (Freiburg: Herder, 1903).
7. The Latin rule was translated into French ca. 1130.
8. See Campbell, 55-67.
9. In Studia Monastica 12 (1970): 219-40.
10. In Transactions of the Royal Historical Society, 5:34 (1984): 27-46.
11. Peter Partner, The Murdered Magicians: The Templars and Their Myth (Oxford: Oxford University Press, 1982).
12. Barber, "Origins," 231.
13. See Stephen Howarth, The Knights Templar (New York: Atheneum, 1982), 52-61, and Partner, 13-16.
14. For a brief account of the capture see James Brundage, The Crusades: A Documentary Survey (Marquette, WI: Marquette University Press, 1962), 62-65.

15. For a firsthand account of these harassments see Saewulf, An Account of the Pilgrimage of Saewulf to Jerusalem and the Holy Land in the years 1102 and 1103, trans. W. R. B. Brownlow (London: Palestine Pilgrims' Text Society, IV, 1892).

16. One historian has compared the Holy Land at this time to a "medieval Botany Bay." See Sir Ernest Baker, The Crusades (London: Oxford University Press, 1949), 48.

17. William of Tyre, A History of Deeds Done Beyond the Sea, trans. Emily Atwater Babcock and A. C. Krey, vol. 2 (New York: Octagon Books, 1976), 525.

18. Barber, "Origins," 225.

19. The order has been known by several names. For example, "ordo militiae Templi," "fratres militae Templi," "fratres milites Templi Salomonis Ierusalem," and "pauperes commilitones Christi." See Beatrice Lees, Records of the Templars in England in the Twelfth Century: The Inquest of 1185, with illustrative Charters and Documents, Records of the Social and Economic History of England and Wales, vol. 9 (London: Oxford University Press, 1935), xxxviii, n.1.

20. Barber, "Origins," 226.

21. "Fratres Templarii . . . apostolicam confirmationem obtinere et certam vite normam habere desiderant." Marquis D'Albon, ed., Cartulaire Général L'Ordre du Temple, 1119?-1150 (Paris: Librairie Ancienne, 1913), 1, No. 1. Translation mine.

22. In addition to hearing a case on the Templars the council was also convened to give a decision in a dispute between Louis VI and Stephen, the bishop of Paris. See Barber, "Origins," 229.

23. See below, p. 30.

24. Barber, "Social Context," 27. For an excellent account of Hugh's life see Marie Luise Bulst-Thiele, Sacrae Domus Militiae Templi Hierosolymitani Magistri: Untersuchungen zur Geschichte des Templerordens 1118/19-1314 (Göttingen: Vandenhoeck & Ruprecht, 1974), 19-29.

25. See below, p. 30.

26. Authorship of the original Rule will be discussed below.

27. Campbell, 56.

28. William of Tyre, 525.
29. "Constitutiones Templariorum taliter condite." See D'Albon, 1, No. 1.
30. Modern authors have also posited the existence of a rule used by the Order before possessing the one established for them at Troyes. See Burman, 30; Campbell, 56; A. J. Forey, "The Emergence of the Military Order in the Twelfth Century" in Journal of Ecclesiastical History 36:2 (1985): 180; and Thomas Parker, The Knights Templars in England (Tucson, AZ: University of Arizona Press, 1963), 3.
31. Forey, 180.
32. For an edition of the treatise see Bernard of Clairvaux, "Liber ad milites Templi: De laude novae militiae," in Sancti Bernardi Opera, Tractatus et Opera ad fidem codicum recensuerunt, ed. Jean Leclercq et al., vol. 3 (Rome: Editiones Cistercienses, 1963), 206-39. For an English translation of the treatise see Bernard of Clairvaux, "In Praise of the New Knighthood," in The Works of Bernard of Clairvaux: Treatises III, trans. Conrad Greenia (Kalamazoo, MI: Cistercian Publications, 1977), 127-67.
33. Desmond Seward, The Monks of War: The Military Religious Orders (Hamden, CT: The Shoe String Press, Inc., 1972), 22.
34. See *ibid.*, 22-23; Burman, 29; and Partner, 6.
35. See Barber, "Origins," 231; Howarth, 52; and Parker, 3.
36. C. H. Lawrence, Medieval Monasticism (New York: Longman, Inc., 1984), 17 and 170.
37. See Jean Leclercq, "Un document sur les débuts des Templiers," Revue d'Histoire Ecclésiastique 52 (1957): 81.
38. "Since the Templars have unfortunately left no specific or official history of their order, such information as we possess must be pieced together from the incomplete and not always impartial or accurate records and reports which have survived from the Middle Ages." Parker, 1.
39. All chapter citations to the Templar Rule, as well as to the Rule of Benedict, will be noted in text for the reader's convenience.

40. John 4:1.
41. This ceremony is borrowed from chapter 60 of the Rule of Benedict.
42. Under the Cistercians "the ancient practice of accepting oblate children was forbidden." Bennett D. Hill, English Cistercian Monasteries and Their Patrons in the Twelfth Century (Chicago: University of Illinois Press, 1968), 8.
43. However, the exact age for youths is not mentioned.
44. Chapter 60 also contains the only direct reference to Benedict's rule, mentioning it as "the rule of the holy fathers." See below, n.93.
45. For example, chapter 70 states that they not look upon any woman at all, and, according to chapter 54, they should not gain more female friends than what they have.
46. See below, p. 27.
47. Sir Richard Southern, Western Society and the Church in the Middle Ages (New York: Penguin, 1970), 224. Furthermore, Lawrence states that the "spiritual life of the monk was a ceaseless warfare against demons, who roved the world seeking to exhort the weaknesses of man's fallen nature." See Lawrence, 23.
48. This was also incorporated from the Rule of Benedict, chapter 34.
49. Regarding the degree of obedience a modern historian has even quipped that a Templar was not even "supposed to adjust his stirrup without permission." See Seward, 27.
50. The only specific infraction mentioned in the Rule states that knights were not to strike their squires if they serve charitably. Moreover, this rule, apparently modelled after the Rule of Benedict's chapter 70, interestingly enough does not mention knights striking other knights or brothers striking other brothers.
51. Bernard of Clairvaux, "In Praise of the New Knighthood," 132.
52. The Templars "wore a white hooded habit . . . like Cistercian choir monks, while lesser [Templar] brethren wore brown, as did Cistercian lay brothers." See Seward, 22.

53. For a Benedictine parallel see the Rule of Benedict, chapter 55.

54. Under the Benedictine Rule the abbot was also in charge of meals. See the Rule of Benedict, chapter 40 and below, chapter 16.

55. It should also be noted here that this monastic custom would have been impractical for knights who needed their corporal strength for battle.

56. A tenth of their bread was also to be given as an alm to the poor. See below, chapter 15.

57. See George Lawless, Augustine of Hippo and his Monastic Rule (Oxford: Clarendon Press, 1987), 75.

58. It has never been established with certainty from where the Templars received their liturgy or their canonical status. But by virtue of geography, however, it appears that they may have been influenced by the secular canons who resided at the Templum Domini, an area that was adjacent to the Temple of Solomon donated by Baldwin I. See Barber, "Origins," 225, and Joshua Prawer, Crusader Institutions (Oxford: Clarendon Press, 1980), 90.

59. Prov. 10:19.

60. See, for example, the Rule of Benedict's chapter 2, "The qualities of the abbot" and chapter 64, "The election of the abbot."

61. See, for example, Howarth, 57.

62. Lawrence, 27.

63. See Parker, 5-6.

64. The Templar Rule appears "more concerned with ordering the life of the members in the new association than in propounding principles." Joshua Prawer, The Crusaders' Kingdom: European Colonialism in the Middle Ages (New York: Praeger, 1972), 256.

65. Burman, 74.

66. This phraseology is borrowed from C. Warren Hollister's Medieval Europe: A Short History (New York: John Wiley and Sons, 1982), 224.

67. See below, p. 27.

68. For example, Burman refers to a passage of the preface of the rule which in Latin reads "qui despecto iustitie zelo non pauperes aut ecclesias defensare, quod suum erat, sed rapere, spoliare, interficere contendebat." The later French, quoted by Burman as the original rule, reads "Laquele orde desprisoit amor de justise, ce que apartenoit a son office, et nen faisoit pas ce que devoit: ce est defendre povres, veves, orfelines et yglises." See Burman, 30; Henri de Curzon, ed., La Règle du Temple (Paris: Librairie Renouard, 1886), 12; and Schnürer, 130.

69. John 8:25.

70. An allusion to Num. 18, 23:24.

71. Ps. 116:13.

72. 2 Thess., 3:12.

73. Ps. 39:2.

74. Ibid.

75. Ecclus. 19:2.

76. Prv. 10:19.

77. Prv. 18:21.

78. Ps. 47:7.

79. Ps. 138:1.

80. Acts 4:35.

81. An allusion to Rom. 2:11.

82. Heb. 12:14.

83. Is. 1:16.

84. Job 33:9.

85. Ps. 18:44.

86. John 6:38.

87. An allusion to Mt. 12:36.

88. Ps. 39:2.

89. 1 Pet. 5:8.
90. Genesis 16:12.
91. Mt. 25:36.
92. 1 John 4:1.
93. The Rule of Benedict.
94. 1 Tim 3:7.
95. 1 Cor. 5:13.
96. Saint Maximus, "Homily 107," in Patrologiae cursus completus. Series latina, ed. Jacques P. Migne, vol. 57 (Paris: Jacques P. Migne, 1844-64), 500.
97. Lev. 19:16.
98. An allusion to Mt. 18:15-16.

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