



## History Historical

(Dates have been ordered for the Year, Month, Day)

1073/1085. Pope Gregory VII. Reform of the church.

1095. Council of Clermont. Appeal of Urban II. First Crusade.

1099. The Crusaders conquered Jerusalem.

1112. Entry of S. Bernard to Citeaux.

1118/1119. Hugues de Payens creates the Order of the Temple in Jerusalem.

1128. The Council of Troyes approves the rule of the order, drawn up by St. Bernard of Clairvaux.

About 1130. S. Bernardo De laude novae militiae dial.

1136/37. First settlement of the Knights Templar in the brand of love north of Antioch.

1136. Hugues de Payens died and was succeeded by Robert de Craon.

1137. Union of the Kingdom of Aragon and the County of Barcelona.

1139, 03, 29. With the bubble Omne datum optimum Pope Innocent II recognized the organization of the Templars.

1144. Fall of Edessa in the hands of the Muslims.

1146. S. Bernard preaches the crusade

1147/1148. Second Crusade

1147, 01, 13. Robert de Craon dies.

1147. Everard des Barres was elected Grand Master of the third.

1148/1149. Second Crusade.

1149/1150. Transfer of Gaza to the Templars.

1149. Bernard de Tramelay quarter was elected Master of the Order. Consecration of the new basilica of S. Sepulchre in Jerusalem

1153. Fall of Ascalon in the hands of the Franks.

August 16, 1153 - During the siege of Ascalon, 40 Templars, under the command of the fourth master general of the Temple Bernard de Trèmelay, penetrate into the city through a breach in the walls practiced. The Ascaloniti, however, fail to react, to massacre the Templars and then to hang their dead bodies to the walls of the city, in a sign of contempt. (From "Agenda Templar" - 2008)

August 20, 1153 - For stomach cancer dies San Bernardo, author of "De laude novae militae" manifesto of the Order of the Temple. (From "Agenda Templar" - 2008)

1153, 08, 22. André de Montbard was elected Grand Master of the fifth.

1154. Henry II Plantagenet King of England. Emperor Frederick I Barbarossa.

1156, 01, 17. André de Montbard dies in Jerusalem.

1156. Bertrand de Blanchefort becomes the sixth Grand Master of the Templars.

August 29, 1163 The Templars of Douzens (Provence) grant a land that Guibert, with the obligation that he will plant a vineyard. (From "Agenda Templar" - 2008)

About 1165. Statutes or hierarchical retraits added to the Rule of the Templars.

1169/1171. Saladin unites the Muslim world (Syria-Egypt). End of the Fatimid Caliphate (Shia) in Cairo.

1169, 01, 02 January. Bertrand de Blanchefort dies.

1169, 01. The seventh Grand Master Templar is Philippe de Milly, also known by the name of Philippe de Nablus.

About 1170. Statutes relating to the monastic life, the flow of chapters and the penances added to the Rule of the temple.

1170. Death of Thomas Becket in Canterbury Cathedral.

1171, 04, 03. Dies Philippe de Milly.

1171, 04. The eighth Grand Master of Saint Amand is called Odo (or Eudes, Odon, I hear).

1173. Envoy of the Assassins killing at the hands of the Templars.

August 26, 1174 - The Count Hugh of Biandrate and his sons give some of their properties to the task Templar Sant'Apollinare Biandrate (Novara). (From "Agenda Templar" - 2008)

1180. Prisoner dies of Saladin Odo of Saint Amand. He is succeeded by Arnold of Torroja (Arnau de Torroja in Catalan)

1184, 09, 30. He died in Verona on non grandmaster Arnold of Torroja, which will be followed as the tenth Gérard de Ridefort.

August 6, 1186 - The Cardinals Stefano di Santa Maria in Via Lata and Rolando di Santa Maria in Porticu, on behalf of Urban III, define the boundaries of the parish church of St. Paul and the Templar church of San Vitale in Verona. (From "Agenda Templar" - 2008)

1186. Marriage of Henry VI of Hohenstaufen and Constance of Altavilla, heir to the kingdom of Sicily.

1187. Battle of Hattin: conquest of Jerusalem by Saladin. The Latin kingdom reduced to one shot.

1188. Pope Clement III approves the first collection of additional legal rule.

From 1189 to 1192. Third Crusade.

1189, 10, 01. He died at the hands of Saladin in the siege of Acre Gérard de Ridefort.

1190, 06, 10. Death of Frederick I in Saleph in Asia Minor.

1191/1216. Intermittent clashes between the Templars and Leo of Armenia in the brand of love.

1191. The Templars they bought Cyprus from The King Riccado for 25,000 pieces of silver. Reconquest of Acre by the Crusaders. Foundation of the Teutonic Order. The Templars set the new headquarters generate in Acre.

1191. Robert de Sable, sometimes also called Robert de Sable IV is the eleventh Grand Maestroo of the Knights Templar.

1193. Robert de Sable sells the island of Cyprus to Guy de Lusignan, King of Jerusalem.

1193, 09, 23. He died in the Holy Land Robert de Sable as his twelfth successor is appointed Gilbert Horal.

1200, 12, 21. He died during the Fourth Crusader Gilbert Horal.

1201. The thirteenth Grand Master elected between January and March is called Philippe de Plaissis.

1203/1204. The Fourth Crusade takes place against Constantinople, capture of the city and the foundation of the Latin East.

1204. Battle of Chateau-Gaillard. Filippopo Augusto takes hold of the domains of the Plantagenets in western France.

1208. Preaching of the crusade against the Albigensians (Cathars heretics) in Languedoc.

1209, 09, 23. Philippe de Plaissis dies.

1210. He was elected fourteenth Grand Master Guillaume de Chartres.

1212. Battle of Las Navas de Tolosa, a key step of the Reconquista.

1214. Battle of Bouvines: victory of Philip Augustus of John Lackland and Otto IV of Brunswick.

1215. Fourth Lateran Council. Bubble crusade.

1217/1221. Fifth Crusade. Conquest of Damietta in Egypt, the crusades, but soon have to leave the city. Construction of Athlit.

1219. Guillaume de Chartres died during an epidemic of plague, already proven by the numerous injuries sustained during the Fifth Crusade. He was succeeded by the fifteenth master Pierre de Montaigu.

August 25, 1219 - Due to an epidemic that broke the siege of Damietta (Egypt), dies Guillaume de Chartres, XIV master general of the Order of the Temple. (From "Agenda Templar" - 2008)

1226. Death of S. Francis of Assisi.

August 14, 1228 - Peter de Malosco, vicedomino the prince-bishops of Trento and ministerial Count Albert of Tyrol leaves his fortified house of Trent, located in Borgo Novo, all'hospitale of St. Mary of the Teutonic Hospital St. John the Baptist and the Milites Christi (Templars), establishing that each order will go a third of the building and with the condition that this will always remain available to the bishop and his successors, if they need a shelter in case of riots in the city of Trento. (From "Agenda Templar" - 2008)

1228/1229. Crusade of Frederick II, Emperor and King of Sicily. Recovery of Jerusalem.

August 28, 1230 - John, bishop of Sabina, and Cardinal Thomas Frederick II of threatening excommunication if he does not, among other things, to give satisfaction to the Templars and the Hospitallers. (From "Agenda Templar" - 2008)

1231. The Inquisition was committed to the mendicant orders (Dominicans and Franciscans).

1232, 01, 28. Dies Pierre de Montaigu.

1232. Armand de Périgord is the sixteenth Grand Master of the Order.

1238. Taken of Valencia by King of Aragon.

1239/1240. Crusade Tibaldo of Champagne.

1240/1241. Crusade of Richard of Cornwall.

1240. Begins the reconstruction of the fortress of Safed.

1241. Successes of the order in the Holy Land against the Moors in Spain.

1244. Final loss of Jerusalem. Burning of Montsegur, Cathar last stronghold. The Battle of Forbie.

August 20, 1245 - Agreement between the Templars of San Leonardo di Chieri and the municipality of the city about the dispute on the sale of some houses Templar, on 13 December 1203. (From "Agenda Templar" - 2008)

1245. Armand de Périgord is no longer a prisoner of the Turks as Grand Master, Richard de Bures seventeenth succeeded him as Master of the Knights Templar from 1245 to 1247, probably merely temporarily hold the office.

1247, 05, 02. Dies Richard de Bures. Successor is elected eighteenth Guillaume de Sonnac (or Saunhac).

1248/1254. Crusade of Louis IX.

August 14, 1248 - The Commander of the Templar fortress Alfambra (Catalonia), between 'Bernard de Montllor affix its seal of approval to the Agreement between the church of Teruel and the Templars, about the tenth of Serrion and Alfambra. (From "Agenda Templar" - 2008)

1250. Advent of the Mamluk sultans in Egypt. He died Federico II

1250, 02, 08. He died during a battle in al-Mansura Guillaume de Sommac. Nineteenth Grand Master of the order is Reunaud de Vichiers (or de Vichy).

1252. The Papacy authorizes the interrogators to use torture.

1256, 01, 20. He died Reunaud de Vichiers. The Italian Thomas Bérard (Bérault or Béraud) was elected Grand Master of the twentieth.

1257/1267. Further provisions concerning the penances added to the Rule of the temple.

1258. Taking of Baghdad by the Mongols: the end of the Abbasid caliphate.

1260. The Mongols rejected by Syria by the Mamluks.

1261. The Byzantines reconquered Constantinople.

1266/1268. Dangio Charles, brother of Louis IX, takes hold of the kingdom of Sicily.

1266. Fall of Safed in the hands of the Mamluks.

August 24, 1267 - Baldwin, Master Templar, is allowed to export from the port of Bari provisions for the Holy Land, without paying duty. (From "Agenda Templar - 2008)

After 1268. Catalan Rule of the Templars.

1270. Death of Louis IX at Tunis.

1272/1272. Crusade of Edward England.

1273. Thomas died Bérard. The twenty-first is called Grand Master Guillaume de Beaujeu.

1274. Second Council of Lyon.

1276. Ramon Llull founded a school for the teaching of the missionaries.

1277. Maria of Antioch sells his rights to the throne of Jerusalem to Charles of Anjou.

1282. The Sicilian Vespers: Charles of Anjou lost Sicily in favor of the Aragonese, but retains Naples and southern Italy.

August 21, 1288 - Nicholas IV urges the Knights of the Kingdom of Sicily to give up for a year of tithing, and the exemption of devolverla "to defensionem Siciliae." (From "Agenda Templar" - 2008)

August 21, 1288 - Nicholas IV ordered Gerard, bishop of Sabina, and Roberto, the bailiff of the Kingdom of Sicily, to determine whether it is true that the Templars and Hospitallers have occupied some religious places of the kingdom belonging to the Church. (From "Agenda Templar" - 2008)

August 26, 1290 - Fra 'Giovanni de Turrus, treasurer of the house of the Temple of Paris, makes a loan to Adam de Dussy, treasurer of the house of Anjou. (From "Agenda Templar" - 2008)

1291, 05, 18. He died during the fall of Acre Guillaume de Beaujeu. The twenty-second Grand Master Thibaud Gaudin.

August 14, 1291 - died in Reims between 'Arnoul de Wisemale, Templar preceptor of Brie and Reims, and was buried in preceptory of Chevru (Seine et Marne). (From "Agenda Templar" - 2008)

August 14, 1291 - The Templars abandon the fortress of Chateau Pelerin (also called Athlit), their last stronghold in the Holy Land. (From "Agenda Templar" - 2008)

1291. Capitulation of Acre, at which point the order will no longer participate in the Crusades, returns to settle in Cyprus, and then in France. The end of the Latin states in the Holy Land. Evacuation of Tortosa and Athlit by the Templars.

August 18, 1291 - Nicholas IV wrote to the Archbishop of Cagliari, presenting a joint project of the Order of St. John and the Order of the Temple. (From "Agenda Templar" - 2008)

1292, 02, 16. He died in Cyprus Thibaud Gaudin. Jacques de Molay (Jacques de Molay).

August 27, 1295 - Charles II of Anjou, following the request of Jacques de Molay, grand master of the Order of the Temple, addressed a letter to the Executioner of captains with which to communicate the successful donation by Boniface VIII to the Templars the monastery of Torremaggiore. (From "Agenda Templar" - 2008)

August 28, 1296 - The Templar preceptor of St. Bevignate asks the town of Perugia, the repayment of the buildings on the Monte San Giorgio, used as a prison. For the use of those buildings, the council of the people decide to assign the preceptor of St. Bevignate 40 pounds of money per year. (From "Agenda Templar" - 2008)

August 23, 1297 - John, abbot of the monastery temple of San Giustino d'Arno, asks John, bishop of Nocera Umbra, to confirm Egidio Bonaguida as rector of Holy Cross Culiano. (From "Agenda Templar" - 2008)

August 18, 1299 - Gandolfo de Parma, Templar preceptor of the task of Florence, 'in Dino's lease was Benciveni the church of San Jacopo inter vineas. (From "Agenda Templar" - 2008)

1303. Defeat of the Templars on the island of Ruad. "Slap" of Anagni. Death of Boniface VIII.

1304/1309. Joinville writes the history of St. Louis.

1305. A series of complaints made by Esquiu de Floryan trigger order accusations of heresy, blasphemy and lewd behavior.

1307, 10, 13. In a single day, by order of the Grand Inquisitor of France, William Imbert and adviser to the king Nogaret, arrested all the Templars in France.

17 to 20 August 1308 - The Cardinals Berengar of Saints Nereus and Achilleus, Stephen of San Ciriaco in termis and Landolfo of Sant'Angelo, by order of Clement V, goes to the castle of Chinon (Tours) and, after collecting the evidence Templar prisoners there, serve the master general of the Order of the Temple, Jacques de Molay, and his dignitaries Raimbaud de Caromb, tutor Overseas, Hugues de Peyraud, preceptor of France, Geoffroy de Gonneville, preceptor of Aquitaine and Poitou, Geoffroy de Charny, pre-receptor of Normandy. (From "Agenda Templar" - 2008)

1309. Conquest of Rhodes by the Hospitallers.

1310. Stake for fifty-four Templars were considered heretics offenders near Paris.

1312, 03, 22. At the Council of Vienne, Pope Clement V conditioned by Philip IV of France issues the bull Vox in exelso that effectively suspended the order.

1312. The bull of Clement V For providam transfers the property to the Hospitaller Knights Templar.

1314, 03, 18. The last Grand Master of the Knights Templar, Jacques de Molay, for the previously retracted confessions had been extracted is burnt alive in Paris together with Geoffroy de Charnay.

1571. Destruction archive temple of Cyprus by the Ottomans.

THE GREAT MASTERS OF THE ORDER

1. Hugues de Payens 1118 - 1136
2. Robert de Craon 1136 - 1147
3. Everard des Barres 1147 - 1149
4. Bernard de Tremelay 1149 - 1153
5. André de Montbard 1153 - 1156
6. Bertrand de Blanchefort 1156 - 1169
7. Philippe de Milly 1169 - 1171
8. Odo de St Amand 1171 - 1179
9. Arnau de Torroja 1181 - 1184
10. Gérard de Ridefort 1185 - 1189
11. Robert de Sable 1191 - 1193
12. Gilbert HERAIL 1193 - 1200
13. Philippe de Plaisis 1201 - 1208
14. Guillaume de Chartres 1209 - 1219
15. Pierre de Montaigu 1219 - 1232
16. Armand de Périgord 1232 - 1245
17. Richard de Bures (disputed) 1245 - 1247
18. Guillaume de Sonnac 1247 - 1250
19. Renaud de Vichiers 1250 - 1256
20. Thomas Bérard 1256 - 1273
21. Guillaume de Beaujeu 1273 - 1291
22. Thibaud Gaudin 1291 - 1292
23. Jacques de Molay 1292 - 1314

Text of the Rule Templar

## REGULA pauperum COMMILITONUM

### Christi Templique Solomonici

The life of the Order of the Temple was governed by the following documents:

- The Règle primitives, written in Latin, which was approved by the Council of Troyes in 1128;
- The French version, with variations, of the Latin Rule, written around 1140;
- The Retraits, collection of customs and traditions of the Order, written around 1165;
- The Status hiérarchiques, mainly dealing with the ceremonies, written around 1240-1250;

#### 1. The Egards-related discipline, written around 1257-1267

This text is based on two documents:

- The Regula pauperum commilitonum Christi Templique Salomonis in the printed version of Bernardo Giustiniani in 1692, which was inspired by the first printed version of the Rule, which appeared in the work of F. Mennenius (Mennens) *Deliciae equestrium sive Militarium ordinum, et eorundem origines, statutory, symbola et insignia, iconibus additis genuinis*. Cologne, Kinckius, 1613.
- The Regula pauperum commilitonum Christi Templique Solomonici in Second Trecense, reported in the printed version of the *Sacrorum Conciliorum Collectio* JD Mansi in the edition of 1900.

These versions are based, in turn, on three manuscripts, not original, preserved in Rome, Paris and Dijon. On these same manuscripts is also based version of Henri de Curzon: *The Règle du Temple*, Paris, 1886

Latin text not translated

Rule integral of the Templar

The primitive Rule

Here begins the prologue of the rule of the Temple

1. We turn first to those who deeply despise their own will and wish, with purity of heart, serve the king as supreme knights and wear, now and always concerned for the noble armor of obedience. And so we urge you who have so far led the life of secular knights, which has its cause in Christ and who have embraced only to your advantage to those who follow God, by the grace of his compassion, drew from the mass of the Damned and, in his great mercy, has for the defense of the Holy Church, and I ask you to join them, now and forever.

2. Anyone who wants to be a knight of Christ, choosing the holy orders, must, before all else, to profess their faith, with pure dedication and firm perseverance, virtue, so worthy a holy and celebrated for nobility, that if you keep forever untouched, will allow him to enter the company of the martyrs who give their souls to Jesus Christ. In this religious order has sprung to life the dignity of chivalry. Infected riders had taken to despise the love of justice that should guide their actions and not fulfilled your duty is to defend the poor, the widows, the orphans and the churches, however, were devoted to looting, theft and murder. But God works good through us and through our Savior Jesus Christ and wanted to send his friends from the Holy City of Jerusalem and the lands of France and Burgundy, and welcome their sacrifice, because, for our salvation and the spread of true faith, they continue to give their souls to God.

3. Therefore, in joy and brotherhood, at the request of the master Hugh of Payens, from which it was founded, by the grace of the Holy Spirit, our congregation, we agreed to Troyes from different provinces beyond the mountains, on the day of St. Hilary, in the year 1128 from the incarnation of Christ, being nine years to the foundation of the said Order. And how to lead and what were the origins of the Order of the Knights listened, meeting chapter, from the lips of that master, his brother Hugh of Payens, and based on what little we were able to understand, we approved as it seemed good and beneficial that were discarded and that seemed unreasonable.

4. And not everything that took place in that council can be said or told, and because they do not speak lightly, but with wisdom and consideration, we affidammo to the discretion of Mr Pope Honorius and the noble patriarch of Jerusalem, Stephen, well acquainted with the needs of the Order of the Poor Knights of Christ and, at the request of the council we approved unanimously. Although a large number of men who took part in the Council have commended the authorities of our words, but they will not go unmentioned the right judgments and the judgments pronounced by them.

5. Therefore I, John Michael, who was given the divine office by the grace of God, I got to be the humble writer of this document by order of the Council and of the venerable father Bernard, abbot of Clairvaux, whose duty and honor and the ' burden.

Names of the fathers who participated in the council

6. First Matthew, Bishop of Albano, tied for the grace of God, of the Holy Roman Church: R (inaldo), archbishop of Reims, Henry, archbishop of Sens, so their suffragans: G (olseno), 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, Bishop of Laon, the Bishop of Beauvais, the abbot of Vezelay, which later became Archbishop of Lyon and tied the Church of Rome, the abbot of Citeaux, Abbot of Pontigny the abbot of Trois-Fontaines, the abbot of St. Denis, Reims, the abbot of St-Etienne of Dijon; The Abbot of Molesmes, the aforementioned B (ernardo), abbot of Clairvaux, whose words were widely endorsed by fathers said. Also present were the master Aubri of Reims, the master Folco and many others that it would be tedious to remember. Others that are not mentioned here should provide guarantees about one point: they are all lovers of truth, m is the Count Theobald, Count of Nevers, by Andrea di Baudemant. They participated in the council and acted with loving care and accomplished, seeking the good and despising what seemed (appeared) absurd.

7. Also present was his brother Hugh of Payens, Master of the Knights, who had brought with him some of the brethren. They were Rolando, Godfrey, Godfrey, Bisot, Pagano of Montedidier, Archibald Saint-Armand. The same Maestro Ugo, with his disciples, fathers exposed to these customs and rules of their humble

beginnings and the one who said Ego et principium here loquor Vobis, ie, "I who speak to you >> are the beginning, according to what has been reported.

8. It pleased the council that the corrections and decisions taken therein in the light of the Holy Scriptures refer to with care and wisdom from O (Norio), pope of the Holy Church of Rome and the Patriarch of Jerusalem, were put in writing and do not forget, and observed so carefully, leading a righteous life you may deserve to reach the creator, the sweetness of the honey so much more than that to compare the honey seems bitter as wormwood, and allows us to come worthily to serve the one we wish to make us servants. For infinite seculorum secula. Amen.

Here begins the rule of the Poor Knights of the Temple

9. You that you have given to your will, and you who serve the supreme king with horses and arms, for the salvation of your souls, for a period of time, strive everywhere, with purity of desires, listen to the morning and the entire office according to canon law and customs of the regular teachers of the Holy City of Jerusalem. Venerable Brethren, God is with you that you promised to despise the illusions of the world in the name of the everlasting love of God, and not angry with yourselves martyrs of the body supported by the food of God, drank and taught by the commandments of the Lord, at the end of 'Divine Office, no issue going into battle, but is ready to assume the crown.

10. But if a brother is far committed on behalf of the Christian home in the East - which we happen often - and can not hear the divine office, recite thirteen paternoster in place of the morning, seven and nine for each canonical hour of Vespers in place . This affirm unanimously. However, wherever possible, his brother committed to those needs whose circumstances prevent them from returning in time to hear the divine office, must meet the canonical hours to give to God what is due to him.

The way to welcome our brothers

11. If a rider, or any other man, want to separate the mass of the damned, abandon secular life and choose your community life, do not receive him immediately, as the Apostle St. Paul said Probate spiritus is ex Deo sunt. Or 'Test to see their spirit of it comes from God. " But before he is granted the company of brothers, make sure that the rule is read, and if you want to promptly obey the precepts of the rule, and if the teacher and the brothers are willing to receive it, let them manifest their desire before all the brothers gathered in chapter setting out with purity of heart, his request.

Excommunicated knights

12. We command you to go where you know they are excommunicated knights gathered, and if someone wants to join the Order of the Knights overseas, you do not need to consider the most important material gain eternal salvation of his soul. We command you to accept it on the condition that you appear before the bishop of that province and manifests his intention. And, after listening to him and acquitted, the bishop will send it with the master and brothers of the Temple, and if his life is honest and worthy of their company, and if it seem good to the master and brothers will be welcomed with mercy, and if in the meantime he should die because of remorse and sorrow suffered, the forums are all the benefits of brotherhood due to the Poor Knights of the Temple.

13. Under no circumstances will be granted to the brothers of the Temple being in the company, or take things a man clearly excommunicated, because it would be terrible if they were themselves

excommunicated. But if he is forbidden only by the divine offices, you can be in his company and acquire his property for the purpose of charity, with the permission of his Commander.

#### Of not accommodate children

14. Although the rule of the holy fathers possible to accommodate children in religious life, we advise you not to. Because anyone who wants to donate their son forever the Order of the Knights will have to feed him until the day when you know you are able to take up arms with value, and eradicate the enemy from the land of Jesus Christ. Then the mother and the father will lead him to the house and will introduce its request to the brothers, and it is much better not take vows as a child, but only when he is older, and it is better if you do not repent, that if the ago. From that moment, the one who has asked to join the fraternity to be examined fairly by the teacher and by the knights, according to the way in which he conducted his life.

#### The brothers who stand in church too long

15. We heard from a reliable source that you will hear the divine office standing at your convenience, without restriction. There enjoin this conduct to maintain, indeed disapprove. But we command you, to avoid scandal, so strong as the weakest sing the psalm begins with, Come, and the invitational hymn, while seated, and pray quietly, softly, so as not to disturb the prayers of the brothers.

16. But at the end of the psalms, when you sing the Gloria Patri, out of reverence to the Holy Trinity, *inchinandovi* you get up to the altar, while the weak and the sick will lower his head. This will ordain; standing hear the explanation of the Gospel, and sing the *Te Deum* and the other three hymns, until the end of the morning. Ourselves, therefore we command you to stand in these times of the morning and at all hours of Our Lady.

#### The clothes of brothers

17. Command that all the brothers bring clothes of the same color, white or black *Bigallo*. Grant to the brother knights to bring, if it is possible both in summer and in winter white coats, and those who do not fall into the category of the Knights of Christ will not be permitted to wear the white coat, so that those who have abandoned the life of darkness and are reconciled with their creator can recognize each other by means of the white, which signifies purity and complete chastity. Chastity makes the stout heart and body healthy. As the brother who will not make a vow of chastity can not reach the eternal peace, nor see God according to the promise of the Apostle who said *Pacem sectamini cum omnibus et castimoniam sine qua nemo Deum videbit*. That is: "Strive to seek peace with all chaste and keep yourselves, or you will not see God."

18. But these clothes must not have any embellishment, no sign of vanity. We order that no one adds any fur, or any other skin that is not wool lamb or mutton. This applies to everyone, so that we can dress and undress, put on and take off the boots easily. The draper or whoever takes his place will have to win the prize with attention and concern of God in dealing with the things mentioned above, so that the eyes of the envious and evil can not make comments on clothes that are too short or too long, but will have to distribute them so it is correct to people who wear them, depending on the size of each.

19. And if any brother, because of vanity or pride, wants a dress better or more graceful, the worst one is given. Those who receive new clothes immediately return the old ones, because they are given as a gift to

squires and sergeants, and especially the poor, according to the judgment of those responsible for that office.

#### Shirts

20. We establish also mercifully that, due to the strong heat that lasts from Easter to All Saints in the East, every brother who wishes to receive, out of compassion and not by right, a linen shirt.

#### Bed linen

21. Establish mutually agreed that each receives clothes and bedding at the discretion of the teacher. We believe that over the mattress is sufficient a pillow and a blanket for each, in the absence of one of these you can use a mat or blanket, canvas or fleece fabric. Will always go to bed in shirt and trousers, wearing shoes and belts, and the dormitory will be lit up in the morning. And the draper will make sure that the brothers have been smoothed with a lot of care can be examined from the front or behind, the same attention should be devoted to beards and mustaches, because the gold body shall show no signs of self-indulgence.

#### Of pointed shoes and strings

22. No brother wear pointy shoes or use strings, not even allow him to all those who serve in the house for a specified period, and indeed forbid the use of strings and pointy shoes at all times. We know that such abominable things belong to pagans. Neither have hair or clothes that are too long. As those who are of the supreme creator must of necessity be worlds inside and out, according to the word of God: *Estete mundi mundus quia ego sum*. Or: "Be worlds because I am."

#### The way you eat

23. Eat together in the palace, or rather in the refectory. If a brother lacked something necessary, not being accustomed to the signs used by the brothers, who requests in a low voice to its guests, with humility and submission. Infected the apostle said: *Manduca panem tuum cum silentio*. Or "eat your bread in silence." And the psalmist: *Posui gold meo custodiam*. Or: "I have watched my mouth." That is to say: "I thought that the language might betray me," or even, "I held my tongue not to speak evil."

#### Reading

24. When possible, during lunch, and dinner of the convent is read the Scriptures. If we love God, His holy words and holy commandments, we should be encouraged to listen carefully, before you start reading, the reader will ask you to keep quiet.

#### Bowls and glasses

25. Because of the paucity of the bowls, the brothers will eat two at a time, so that everyone cares with concern for others and there is neither abstinence nor surreptitious intrusion into the communal meal. And it is appropriate that each brother receives his cup in the same amount of wine.

#### Meat

26. You only eat meat three times a week, except Christmas, All Saints, the Assumption and the feast of the twelve apostles. It is well known that the habit of eating the flesh corrupts the body. But if, as a result of fasting, the brothers must give up meat on Tuesday, the next day they have it in abundance. On Sunday, all

the brothers of the Temple, the chaplains and clergy receive two meals of meat, in honor of the holy resurrection of Jesus Christ. Others, or the squires and sergeants will be satiated with one and will be grateful to God

#### Meals on weekdays

27. The other day, or on Monday, Wednesday, and on Saturday, the brothers will receive two or three dishes of vegetables or other pottage, we believe that this is sufficient and acceptable for those who do not eat a food they will eat another.

#### Meals on Friday

28. On Friday, the whole congregation will eat food of Lent, in memory of the Passion of Jesus Christ, and you digiunerete from All Saints until Easter, except on Christmas day to the Assumption and the feast of the twelve apostles. But the brothers weak or sick they will be exonerated. If there are no general fasts, from Easter to All Saints' eat twice a day.

#### Thanksgiving

29. After each meal, the brother will make thanks to God, in silence, in the church if there is one near your home, or in the same house. With a humble heart, make thanks to Jesus Christ, the Lord's great. The broken bread will be given to the poor and the whole loaves preserved. Although the gift of the poor, which is the kingdom of heaven, no doubt it is for the poor, and though the Christian faith affirm for certain that you are such in their number, order that a tenth of the bread is given to your almoner.

#### Breakfast

30. When he dies the light of day and the darkness fall, give ear to the bell or call for prayer, and, according to the customs of the country, and go to compline. But before you take breakfast, but this light meal will be at the discretion of the teacher. If he orders him to be distributed water, or, mercifully, diluted wine, distribuitene judiciously. Because, indeed, must be taken in moderation and without excess. As Solomon said: Quia vinum facit sapientes apostatize. That is: the wine disturbs the wise.

#### Of being silent

31. After Compline, the brothers talk openly only if there is a greater urgency. Otherwise everyone will go to sleep in silence, and if one has to talk with his squire, he will quietly. But if it happens that, after compline, the fraternity house or are affected by a serious problem that needs to be resolved before the next morning, the master or older brothers, who hold the Order under the guidance of the teacher, may talk in an appropriate manner. For this reason we command that behaves in this way.

32. For it is written: In multiloquio not effugies paccetum. That is too much talking is not blameless. And elsewhere: Mors and life in Manibus languages. Or "life and death are in the power of language." Are strictly banned from the conversation scurrilous words and unholy laughter. And if during the conversation will say anything unbecoming, when you say you will be picked up in a paternoster full humility and devotion.

#### Brothers sick

33. The brothers who are exhausted by the service for the home can get up the morning after, with the consent and permission of the teacher or whoever is in charge of that office. But instead of matins say thirteen paternoster, as set forth above, and tell them so that the words come out from their hearts. As David said, Psallite sapienter. Or 'Sing wisely. " And again, David himself: In conspectu Angelorum psallam tibi. Or 'I will sing your praises in the presence of angels. " This will be done at the discretion of the teacher and who is responsible for this task.

#### Of community life

34. In the Holy Scriptures we read: Dividebatur singulis prout cuique opus erat. That will be given to each according to his needs. So do not say that among you there are those who enjoy the privileges, but all you will care for the sick, and the infirm should not angustiansi less, but give thanks to God, and the more suffering must not be overcome by pride because of ' compassion of others, but it will make the humblest disease. In this way, all the brothers live in pacem And none of you exceed abstinence, but you hold firmly to community life.

#### The master

35. The teacher will give the horse, armor, and whatever else a brother to anyone you wish, and her brother where things are given unto should not get angry or go the anger because, of course, going to go against God's anger .

#### Board of turning

36. Will be called for the council to master those brothers known for their good sense, because that ordain, and not all will be selected. And if it happens that you want to deal with important issues, such as the sale of land in the community, or need to rule on any matter concerning the home, or when it comes to welcoming a new sibling, then, if the teacher wishes areas, to bring together the 'entire brotherhood and listen to the opinion of the entire chapter, after which the teacher will do what he feels is right and affordable.

#### Brothers sent overseas

37. The brothers sent to the different quarters of the world must seek, according to their ability, to adhere to the rule, avoiding what is objectionable to the case of meat, wine and so on, in order to acquire a good reputation outside and not to dishonor or words or works with the precepts of the Order, but rather by demonstrating honesty and wisdom; similarly be an example of good works for those who will be with them and offer them hospitality. And, if possible, the houses where they sleep and are not housed at night without a light, so that they are induced to commit evil, that God will look.

#### Peacekeeping

38. Every brother should look carefully all'incitare other brothers anger or indignation, as the supreme mercy of God for the strong and the weak are the same, in the name of charity.

#### The right behavior

39. In order to fulfill the sacred duties and the glory of the sovereign goodness of God and escape the terrible fires of hell, all the brothers who have taken vows obedience must, without delay, to the master. Because nothing is more dear Jesus obedience. Infected must execute the order received by the master, or

his deputy, lost no time in between, as if the order came from God himself. As Jesus said in truth, through the mouth of David ob auditu auris obedivit mihi. Or 'as soon as he heard my voice he obeyed. "

40. For this reason, we urge strongly the brother knights who have renounced their own will to all those who work for a specified period not to travel to the city without the permission of the teacher or legal guardian, except for visits Night at the Sepulchre and other places of worship that are inside the walls of Jerusalem.

41. At these places the brothers can go in pairs, otherwise it will come out either day or night, and if not staying at an inn nor brother nor squire nor sergeant can go into any of the other and visit him or talk, without permission, as has already been said above. We establish by mutual agreement in this order, which is governed by God, no brother will fight or if they abstain according to his will, but only according to the commands of his master, which all must submit according to the word of Jesus, who said not veni facere voluntatem meam, sed eius here misit me, patris. Or: "I came not to do My own will but the will of the Father who sent me."

#### Trade

42. No brother can exchange anything or ask to do so, unless in the case of small objects and of little account without the permission of the teacher or whoever is responsible for this task

#### Locks

43. Without the permission of the teacher or whoever is in charge of the office, will not be allowed to any brother holding bags or chests with locks, are exempt from the prohibition masters and commanders of houses and provinces. Without the permission of the teacher or of the commanders no brother may receive letters from relatives or other people, but if the teacher or commanders believe is right to grant it, the letters can be read.

#### Material gifts

44. If a lay person gives to a brother, as a sign of gratitude, some food, such as meat, the brother will deliver to the master or purveyor. But if a relative or a friend want to want to give something to his brother and not to others than to him, he can not accept the gift without the permission of the teacher or legal guardian. Also, if a relative sends anything to a brother, not the gift will be delivered without the permission of the teacher or whoever takes his place. The commanders and governors, who are responsible for carrying out this particular function, shall be considered exempt from this rule.

#### Of faults

45. If a brother commit a slight lack in speaking, in the military or in any other circumstances, he himself will admit to the teacher, and will do fine with a pure heart. And if it is not accustomed to commit such failure is the punishment inflicted a slight, but is guilty of a serious fault then it should be excluded from the company of brothers and do not eat more at their table, but alone, and he recovers for clemency and the judgment of the master and brothers. And that the day of judgment to be among the elect.

#### Of grave sins

46. Above all, we must not allow any brother, however powerful it may be, whether he is weak or strong, unpunished, and so become more and more self-confident and boast of their sins. Rather, if he refuses to

pay a penalty even harder. And although the pious reasons of mercy lead us to pray to God for his soul, if he wants to make amends, but rather becomes more and more arrogant, to be eradicated from the flock of the faithful, because that's the word of the Apostle: Auferte malum ex vobis . Or "removed the evil from you." You need you to remove the black sheep of the flock of the faithful brethren.

47. In addition, the master holding the stick with which to support the strengths and weaknesses of others, and the rod with which to punish the vices of sinners, must do so for the sake of righteousness, and with the approval of the patriarch. Since my lord, San Massimo said: "mercy is not larger than the offense, or a harsh punishment to induce the sinner to return to the path of evil."

The rumors

48. For divine warning, I command you to avoid a serious problem: envy, gossip, envy and slander. Everyone comply with zeal to the words of the Apostle: It sis criminator et whisper in populo. Or. "There are no allegations or mischief among the people of God." Rather, when a brother knows for sure that a fellow has sinned, the resume in private and fraternal piety, but if that does not give him a straight, I summon a third party, and if one who has sinned disdain both, then you resume publicly before the entire chapter. Terrible is the blindness of those who denigrates others and great is the misery of those who do not hesitate to feed the envy one another, as a result of this will be swallowed up by the ancient wickedness of the devil.

Against those who boast of their sins

49. Those who pride themselves of their sins before the stern judge Jesus Christ, there will be futile to utter words, although they are widely believed to be sinful, which is confirmed by the words of David: Obmutui et silui to performing. That is, that the good should be silent and remain silent. Similarly, those who want to escape from sin must be careful not to speak ill. We forbid in any way to any brother to tell anyone the feats accomplished in secular life, which should rather be called follies committed in the chivalrous actions of life, and the pleasures of the flesh enjoyed with women prisoners of the devil, if someone happens to hear tell these things to a brother, zittisca immediately, and if that did not you just leave that place and leave at the mercy of his heart to the sellers of filth.

Against the demands

50. You are ordered, inter alia, to abide strictly and firmly to the following standard: no brother explicitly ask another to give him the horse or armor. Rather do it this way: if an illness or because of the poor condition of his animals and his armor, his brother is not able to go out and work for your home, without jeopardizing their safety, you can go from the master , or his deputy, and to inform him of the situation fraternally and with purity of intent, after which it remains available to the teacher or whoever takes his place.

Of animals and squires

51. Because of the extreme poverty that exists in the present time in the house of God and the Temple of Solomon, each knight brother may not have more than three horses without the permission of the teacher. For every brother Knight assign three horses and a squire, and the squire if you show willing to serve the charity, the rider does not have to beat each absence.

Against the harness decorated

52. No brother knight will have gold or silver on the harness, brackets, or spurs. What if wishing to buy, but if it happens that it be given as a sign of love, old trappings of gold, where gold and silver have been scraped away and can not be admired for their beauty, or to become due vanity, he can keep them. But if the golden trappings are new are subject to the approval of the teacher.

Of the blades of spears

53. The brothers did not seek sheaths or coverings for the spears to the shields, because they do not offer any advantage, rather they are known to be very dangerous.

Pockets for fodder

54. This provision will have beneficial effects for all, therefore ordain that henceforth be firmly adhered to, and that no brother strive pockets for the corn flax or wool, or other material, outside the canvas by lot.

Hunting

55. In complete harmony of views to forbid any brother to hunt birds by other birds. It is not for a man of religion succumb to the pleasures of good cheer, but listen to the commandments of God, pray frequently and confess every day, in tears, his sins. In particular, no brother considers lawful accompany another man hunt birds by other birds. It is quite befitting a man of religion proceed quietly and humbly, without laughing or talking too much, but expressing himself wisely and without raising his voice for that particular reason we ban all the brothers to hunt animals in the woods with bows and crossbows, or to accompany a hunter, unless it is saved by the infidel pagans. No need to go below the dogs, or shout or talk, and even encourage the horse to lust for a fair catch.

Lion

56. Indeed, your duty is to offer your lives for the salvation of your brethren, as Jesus Christ did, and defend the land of the heathen unbelievers enemies of the son of the Virgin Mary. However, the above prohibition does not apply at all to hunt the lion, which is always in search of victims to devour, every man against his legs and arms of every man against him.

Possession of lands and men

57. We believe that this new order was born in the Holy Land in the East, thanks to the Scriptures and his divine providence. This means that this brotherhood of knights in arms to kill the enemies of the cross, yet without sin. For this reason, we confirm the right to be called Knights of the Temple. Twice as deserving honest, virtuous, and the right to own land and manage men, farmers and companions governerete with equanimity, with overstating the law as has been specifically granted.

The tenth

58. You who have forsaken the pleasures of the world, you have freely chosen to obey poverty, so we've established that you who live the life of the community can collect tithes. If the local bishop, to whom the tithes should be legal, wants donarvele in the name of charity, may, with the consent of the chapter, relocate the tithes belonging to the Church. In addition, if a layman holds the tenth of its assets to their detriment and against the Church, and he wants cedervele can do so with the permission of the bishop and his chapter.

#### Of expressing judgments

59. We know, for real, that the persecutors and the tooth that loves disputes with cruelty and tries to harass the faithful of the Holy Church and their friends, are endless. If part of a contest, in the East or in any other region, one of the two parties, knowing you men loyal and committed to truth, asks you to pronunciarvi on the issue, you are required to do so by the explicit order of this council, provided that the other party agrees. You stick to this rule always in every circumstance.

#### Of older brothers

60. Inspired by piety, order that the brothers are old and rickety reserved honor and reverence, and are treated with respect because of their weakness, they will be well provided by order of the rule of everything that is necessary for the physical well-being, so that should never be in trouble.

#### Brothers sick

61. The brothers sick will be treated with respect, treated and cared for according to the words of the Gospel and Jesus Christ was infirmus et vivitastis me. Or: "I was sick and you visited me" do not forget. Since the brothers affected by the disaster must be treated with patience and care, and that service completed with prompt care will earn the kingdom of heaven. We therefore recommend that the brother Provide nurses with diligence and prudence, according to the possibilities and means of the house, to provide what is necessary to the various sick brothers, as the flesh of animals and birds and other foods that are good for health.

#### Of deceased brothers and sisters

62. When a brother pass from life to death, to which no one can escape, say a mass for his soul with purity of heart, and the Divine Office will be celebrated by the priests who serve the sovereign Lord, and you who are in the service of charity for a specified period, in the house where the body lies, say, in the next seven days, a hundred Our Fathers. And all the brothers who are employed by the house where the death occurred, when I say one hundred paternoster will be notified as described above, for the love of God Furthermore, we urge and command by virtue of our pastoral authority to provide meat for forty days and wine to the poor in memory of his dead brother, as if he were still alive. Are expressly forbidden all other offers that used to be made freely and and without discretion, by the poor Knights of the Temple for the death of a brother, at Easter and other holidays.

63. In addition, professerete your faith with a pure heart, day and night, so that they can be compared, in this, the wisest of the prophets, who said: Calicem salutaris accipiam. Or "receive you the cup of salvation." What do you mean, "with my death avenge the death of Jesus Christ. For as Jesus Christ gave his body to me, I am ready, in the same way, to offer my soul to the brothers. " This is an offer meritorious, because the sacrifice of life is highly valued by God

#### Of priests and clerics in the service of charity

64. In its entirety and by mutual agreement, the council orders you make offerings and donations of any kind, chaplains and clergy and those who live in charity for a specified period. In accordance with the will of the Lord God, the servants of the Church receive only food and clothing, and can not have anything unless the teacher for mercy, forbid them something donar.

#### Knights lay

65. Those who serve in the name of mercy and remain with you for a specified period are knights of the house of God and the Temple of Solomon, so if during this period one of them should be called to God, I firmly enjoin, in the name of 'God's love and mercy fellowship, to feed a poor person for seven days for the good of the soul of the deceased, and that every brother of the house say thirty paternoster.

#### Knights of the laity who serve for a fixed period

66. Order all the riders who want to lay with purity of heart to serve Jesus Christ and the home of the Temple of Solomon for a specified period of honestly buy a horse and weapons suitable and whatever else is needed for this purpose. We also have that both parties agree on the price of the horse and put him in writing so that it can not be forgotten, what they need the knight, his squire and his horse, including horseshoes, they will be assigned to fraternal charity, according to the possibilities of the house. If during the stay of the rider, the horse should die while engaged in the service of the house, if the house can afford it, the teacher will give him another. If, at the end of the service, the rider would like to return, as a sign of love will leave the house half the price of the horse, and if you wish, you can take the other half by the alms of the house.

#### The oath of the sergeants

67. It is appropriate that the squires and sergeants who come from different lands, driven by the desire to serve the charity for the salvation of their souls, in the house of the Temple, and for a specified period, pronounced a formal oath, so that the enemy can not envious induce them to repent and give up their good intentions.

#### The white cloaks

68. With unanimous support of the chapter, we decree that is decided conviction and expulsion of anyone who regularly takes an unseemly behavior in the house of God and the Knights of the Temple; enjoin further that the white coat is not assigned to sergeants and squires, as this custom has very damaged the house, because in regions located beyond the mountains there was the use of false brethren welcome, married men and others who said they were brothers of the Temple and instead belonged to the world. There arrecarono so ashamed and so nocquero Order that even their squires boasted of it, and they were born numerous scandals. So do not forget to assign their cloaks blacks, failing that, give them any capacity manage to find in the province, or because there is less expensive, which is a Burello.

#### Brothers married

69. If married men asking to be allowed to participate in the brotherhood, the benefits and devotions of the house, we enable you to welcome the following conditions: that after their death the husband and wife to leave some of their belongings and everything they have acquired from the moment of the Order; leading meanwhile honest life and to strive to do well in respect of brothers who do not wear the coat or other garments of white, also if they die before the wife, some of the goods will brothers and the other to his wife so that he can stay as long as he remains alive and it does not think it is right that these brothers have to share the house with the brothers who have taken a vow of chastity before God

#### Sisters

70. The company of women is dangerous, because the devil has always been their companion, was able to divert many from the way of heaven. From now on, women will no longer be accepted in the house of the

Temple as sisters and dear brothers, henceforth agree to abandon this practice, so that the flower of chastity will always remain among you.

Against the attendance of women

71. We estimate dangerous for any man of religion look too long the woman's face. Therefore none of you dare to kiss a woman, she is a widow or child, be it mother, sister, aunt or another, and from now on the Knights of Jesus Christ will avoid at all costs kissing women, because of which often men are lost, so you always remain before the face of God with a clear conscience and soul balance.

The ban to be godparents

72. No one will dare brother, henceforth, to christen a baby and no one will be ashamed to refuse to be godfather or godmother, such a shame attorney in fact more glory than shame.

The commandments

73. All the commandments mentioned and written in this rule are subject to the discretion and judgment of the teacher.

To celebrate holidays and days when you need to observe the fast

74. The brothers of the Temple, present and future, know that to fast on the eve of the celebrations of the twelve apostles. Ie: SS. Peter and Paul S. Andrea, SS. James and Philip, S. Thomas, S. Bartholomew, SS. Judas and Simon, S. James, S. Matthew. Eve S. John the Baptist, on the eve of the Ascension and the two days preceding the rogation, the eve of Pentecost, the Ember Days, the eve of St. Lorenzo, on the eve of the Assumption of Our Lady, the eve of All Saints' Day, the eve of Epiphany. In the days mentioned need to observe the fast according to the commandments established by Pope Innocent in the council which was held in Pisa. And if any of the parties mentioned falls on a Monday, we will fast on the previous Saturday. If the Nativity of Our Lord falls on a Friday, the brothers will eat the meat equally to honor the feast. But they will fast for the feast of St. Marco for the litany established by the Church of Rome for the benefit of the dying. However, it will fast if the holiday falls during the Octave of Easter.

Holidays to be observed in the house of the Temple

75. The Nativity of Our Lord and the feast of St. Stephen S. John the Evangelist, SS. Innocent martyrs, the eighth day after Christmas, a New Year, Epiphany, Candlemas, St. Matthias Apostle, The Annunciation of Our Lady in March, Easter and the following three days; S. George, SS. Philip and James, apostles, and the Finding of the Holy Cross, the Ascension of Our Lord, Pentecost and the two following days; S. John the Baptist, SS. Peter and Paul Apostles, St. Mary Magdalene, St. James the Apostle, S. Lorenzo the Assumption of Our Lady, the Nativity of Our Lady, Exaltation of the Holy Cross, St. Matthew the Apostle, St. Michele, SS. Simon and Jude, All Saints Day, S. Martin Winter, S. Catherine Winter, S. Andrea, S. Nicholas Winter, S. Thomas the Apostle.

76. None of the other parties is not observed in the house of the Temple. We urge you also to stick strictly to this rule: all the brothers of the Temple will fast from the Sunday before St. Martin until the Nativity of Our Lord, unless it has been prohibited by some illness. And if the feast of St. Martin falls on a Sunday, the brothers will make less meat on the previous Sunday.

Here they start the statutes and hierarchical institutions of the house of the Temple

## Statutes of the master

77. The teacher is entitled to four horses, a chaplain, a clerk with three horses, a sergeant with two horses and a servant of noble lineage with a horse that bears his shield and his spear, if you want the teacher can do the knight valet that has served for a certain period, but this should not happen too often. Also has the right to a blacksmith, a scribe buckwheat, a turcopolo, and a cook, and can have two infantrymen and a Turkoman who should always be supervised in the caravan. And when the teacher goes on horseback from one place to another the Turkmen should be escorted to a squire on horseback, the return of the master, the Turkmen have to go back in the caravan and during times of war remains in its wake.

78. When the teacher went on horseback from one place to another, it can carry with them two beasts of burden. And those beasts of burden to be his followers, both in camp and in the pasture. And during the time of war, the teacher can have four beasts of burden, and even when he has to cross the Jordan River and the Gorge of the Dog. But when the master is in the convent, the beasts of burden must return to the stables and be employed in the service of the house.

79. The teacher has the right to be accompanied by two knights, so valiant as to deserve to also take part in councils small, involving only five or six children, and they deserve the same ration of barley of the master. And while the brothers of the monastery are entitled to a ration (barley) every twelve horses, the master has one every ten minutes. And during the time of war, when the knights come out of the house, stocks (barley) are pooled and can be increased or decreased only by order of the chapter, The same goes for the oil and the wine. As long as the animals are grazing the teacher can reduce the rations of barley, but when the grass is lacking, rations must remain unchanged.

80. In the case that God calls him one of the companions of the master, he can keep what he pleases of his equipment and give the rest to the marshal for the 81. The teacher should not have the keys or the lock of the treasure. However, it can hold inside a treasure chest for storing your jewelry, and whatever else is donated will be kept in the treasury.

82. The master may lend the goods of the house up to a thousand bezants, with the consent of some of the brethren most valiant, if you want to lend more money has must have the approval of a majority of the brethren most valiant. The teacher can give one hundred bezants or a horse to a noble friend of the house, or even a cup of gold or silver, or a fur vaio or other valuables worth not more than a hundred bezants, provided the gift works to the advantage of the house, and the teacher can make such gifts only with the consent of his fellow men and bravest, always to the advantage of the house. Each type of weapon can be given, except the spear, sword and coat of mail.

83. Goods coming from the West must be placed in the treasury, by order of the Commander of the kingdoms of Jerusalem, and no one can pick them up or transfer without the permission of the master.

84. The horses that come from the West must be conducted in the company of Marshal and Marshal may not assign or transfer before the master I have read, and if he likes the teacher can keep one or more for themselves and can also take one or two horses and give them to a valiant knight old friend of the house. And if the horses are donated he can assign them to other brothers at its discretion. The teacher may request and take the horse any brother to give it to a rich old knight, for the benefit of the house, or to ride it himself, and his brother will have no objection. And, if he pleases, the teacher can give that brother one hundred bezants to buy another, if his horse was well cared for, otherwise the teacher will instruct the marshal to assign another horse that he likes, and if he has the horses Marshal execute the order.

85. The teacher can not donate or sell land or acquire brands in castles far without the consent of the chapter, and an order given by him or the convent can not be shortened or extended without the consent of her and the convent. The teacher can not declare war or to reach an armistice with regard to land and castles belonging to the house, without the consent of the convent, but if a truce is violated, the teacher can renew it after having heard the opinion of the brothers of the province .

86. When he returns from a trip, he suffered a bleeding or has guests (knights or other lay people), the master can eat in her room. When patient can lie in his room, and his companions have to eat in the palace with his brothers, and when he is back to eat in the infirmary, for the good of all our brothers who are hospitalized, for the affection that nourish for him.

87. The teacher can not appoint the commanders of the various kingdoms of the houses without the consent of the chapter: this applies to the Seneschal, Marshal, the Commendatore, the kingdom of Jerusalem, the Commander of Jerusalem, and the Commander of Acre the drappiere, the Commander of the lands of Tripoli and Antioch, to France and England, Poitou, Aragon, Portugal, Apulia and Hungary. And those commanders in the West may not be in the East unless they are called by the master and the chapter. And the appointment of the other commanders of the bailiff or in poor provinces, is entrusted to the master with the consent of the chapter, or in the absence of the chapter, some of the brethren most valiant of the house, and can not name them without the consent of the chapter, but can be removed without the consent of the chapter, after hearing the bravest brethren of the house.

88. And if a brother or a visitor Commander appointed by the general chapter is not liable for any reason to call the teacher or the convent, are dismissed and must be sent to the teacher, and the convent's seal and the treasure, and from that time cease to take part missions in the name of the house and to exercise the authority of the Bailiwick, and the brothers will not obey most of them, but will replace them with a brother as brave Commander, inform the teacher and the convent of the incident and await instructions. He intended to give the bailiffs appointed on the recommendation of the teacher.

89. If you want to go to the land of Tripoli and Antioch, the master may withdraw from the treasury three thousand bezants and more if necessary, to help the homes that are located in that area. But it should not pick them up without the consent of the Commander of the Kingdom of Jerusalem, which is the treasurer of the monastery and holds the keys of treasure up to him to deliver to the master bezants. If you visit the houses of our national do not need money, the master returns them to the Commander, which puts them into the treasury.

90. Traveling from one place to another, the master must examine the conditions of houses and castles, and if you want it deems necessary, may cause a house to help another. If you want to get something, to have it delivered by the Commander who is responsible for it, and this applies to all bailiffs, from the smallest to the largest.

91. If the teacher or ask a Commander Commander less able to show them how much there is in the house, he must obey promptly, if the mind or hiding anything and is found guilty, can be expelled from the house. If the house is donated goods, the master shall take possession and delivers them to the Commander of the Kingdom of Jerusalem, which should put them in the common treasury.

92. In departing from the kingdom of Jerusalem, the teacher may assign his duties to the Commander of the earth or another brother, and he who takes his place will not grow its authority, but give her advice on

what happens in the land and so that the teacher can not act, and chapter and will be called to arms: it all must obey.

The teacher must not send in Tripoli and Antioch brother to give any instructions, in his stead, the commanders of the land, unless his opinion is not required in the circumstances whether or not to inspect the garrisons of castles, such as for things, they must obey him.

If you want to send a few brave brother in the West, to care for him in his place the interests of the house, the master must obtain the consent of the chapter, and may remove from any bailiff chapter, with the exception of the seneschal.

93. If during the general chapter, the teacher has indicated his intention to send the brothers in the West, because of illness or because they look after the interests of the house, he shall contact the sergeant, the commentator of the earth, to drappiere, the Commander of Acre and three or four brave knights of the house, saying: << Examine the brothers and decide which of their AGREE >> send overseas, and they will go to the infirmary and in other parts of the house. So put in writing the names of those they deem appropriate to send overseas, and submit them to the teacher, and these may modify the list only after hearing their views.

94. If the house of the temple are donated to charity, precious objects, the teacher can accept them and give them to whoever he pleases, or store them in their chest with her jewels.

It is up to the teacher to decide whether the wine of Compline is to be denied or granted to others, in addition, if they have not been assigned by decision of the chapter, are at the discretion of the master quarter horse and the second brother knights and squire of the second turn of the brothers sergeants.

Every day that the teacher spends in the house of the temple, five poor will eat in his honor, the same food as brothers.

95. None of the brothers punished before the master can be raised above ground level, unless he get it up, and the other brothers are exempt from manual labor and fasting, but not from the stand-down and fasting on Friday.

It is not granted to anyone to undergo a drain, run the horses, take a bath, or joust before the master, without his permission.

When the master comes out on horseback, if he meets a brother or accompanies it, can not leave without being discharged.

While eating at the table of the convent, the master can offer their dish to anyone he pleases, but no other brother can do the same.

96. After Easter, when the house is facing significant cost, and the Commander notifies the master that the meat is scarce, the master can communicate to others and to ask for their opinion, and if they agree, the brothers may waive the flesh of the Tuesday. But can it after harvest.

Because every time you act on the advice of the convent, the teacher should consult the community of brothers and make the decision on which there is agreement between him and most of his brothers.

If a brother or anyone else living here or in the West, it sends a gift to a deceased brother, the gift must be delivered to the teacher.

97. The teacher can not accept new brothers and sisters without the consent of the chapter, but if, in the absence of the chapter, a brave man implores him the Order of welcome for the love of God, because he felt close to death, if it seems that that ' man has the right and with the consent of the brethren present, the teacher can meet your request, provided that it becomes true and loyal brother, and if God restores health as soon as it is in the house, the newcomer has to profession of faith before the whole community of brothers and learn what is required of every brother.

Their clothes and linen that the teacher does not use will be donated for the love of God, lepers or other who makes good use. And if the teacher gives to a brother any of his clothes, his brother, for God's sake, I will give in turn to one or other lepers who makes good use.

98. Every Holy Thursday, the teacher will wash the feet of thirteen poor, and will give to each of their shirts and trousers, two loaves of bread, two silver coins and a pair of shoes. And if the place where it is not possible to put such things, will give, for the love of God, just arrived in the first house of the Temple located on its path.

In time of war, when the brothers are on the battlefield, the teacher may be accompanied by six, eight or even ten brothers

All the brothers of the Temple must obey the master and the master must obey the house.

#### Statutes of the Seneschal

99. The steward must have four horses and a palfrey instead of a mule, is entitled to two squires, and is accompanied by a brother knight, also with four horses and two grooms; must also have a sergeant with two horses, a deacon celebrated for him the canonical hours, a turcopolo with a horse, a scribe buck with a horse, and two footmen, and can take them all with him. And you must have a seal as the master.

The steward brings the standard two-tone, his tent is circular as that of the master, and each time the teacher is absent the seneschal guardian. And his horses take as much barley as well as those of the master. And in every place, when the teacher is absent, the lands, houses and goods of the Temple are under the authority of the seneschal.

100. When the seneschal is located in one of the lands of the Temple, without a teacher, must inspect and can take from it what he pleases and ordered a house to go to the aid of another, and if you like you can transfer a brother one land to another, except for one in which there is the master.

The seneschal can donate to a worthy friend order a palfrey, a donkey or a mule, a saddle combat, a valuable silver cup, a suit of fur-gris bleu or scarlet, or items of lesser value. But such gifts must be made with the consent of the brethren of the monastery eaa house advantage.caravan. Statutes of Marshal of the convent of the Temple

101. The marshal must have four horses and two grooms, and instead of the mule is given a beautiful Turkmen, and if any of the brothers asks him he can refuse to give it away if they do not like. But if you have a roncin combat and a brother asks him to give it to him. Deliver the stallion of another brother. Is also entitled to a sergeant with a horse, which if you like you can pay another of the horses of the caravan, must have a turcopolo with a horse, and a tent with four pitches, three bars, two pegs, plus a tent squires

and equipment, and must have weapons and rations equally to the other brothers of the convent. And during the movement of all kinds, is the chariot of the Commander of the place to carry his tent, his barley and its cauldron.

102. All weapons in the house fall under the authority of the marshal those purchased for the brothers of the monastery, those received as a gift, and those taken from the enemy. And all the weapons included in the booty ... or the consideration proceeds from their sale ... must be delivered to the marshal. As well as the weapons of the deceased brothers, with the exception of crossbows, which go commentator of the earth, and Turkish weapons purchased by commanders for sergeants who fall under their authority. It is for the Marshal Dari orders and deploy the brothers in battle, and can be substituted only if it is missing or invalid.

103. When it rises the cry of war, the commanders of the houses must gather their horses and join the squadron sergeant and not leave until further notice. And all the sergeants have to turcopolerio near them and not to leave until further notice. All the knights and sergeants and men in arms, as long as they are in the army, are the orders of Marshal.

Wherever he is, the marshal can buy horses and mules and mules. But it must inform the teacher, and the teacher should hand over the bezants it needs.

The marshal can donate to a noble lay a saddle used or given to the convent and other small accessories, but in moderation and always with the consent of the master.

104. When the Marshal is located in the lands of Tripoli and Antioch, the commentator can give it the maresciallato of those lands, but is not obligated to do so. And if he likes the marshal may accept the assignment, but is not obligated to do so. And if the commentator appointed him and he accepts it, it may give to others what they need. And if he will accept the marshal of the convent to deal with light equipment. The sergeant has power over local marshals, except for the commandments of the house, which he will perform anywhere, in particular with regard to the light equipment. However if you order in the local marshal to give one of the horses of the caravan to a brother who resides in the land, the local marshal must obey him.

105. But if the marshal of the convent Please give it to a brother who is not established in the earth, can not refuse. However, if, in time of war, Marshal of the convent can go to the caravan and order the local marshal to assign a horse to a brother, and the marshal room must obey him. And when you return from the war, the brothers must lead the horses at the caravan. If there are two squadrons of cavalry, Marshal controls its local one, in the absence of the local marshal, the squadron is assigned, if it pleases him, the Commander of the earth.

106. If desired, the marshal of the convent may appoint sub-marshal and the standard-bearer so circumspect. And if you want to transfer part of the equipment of maresciallato from house to house, to carry war or military expedition or during the rest of the horses, the Commander of the earth must arrange transport of the entrusted to him by Marshal by beasts soma.

Commendatore of any land in which the Marshal of the monastery comes to rest, do not use the horses of the convent to carry the baggage, without notifying the Marshal himself.

What has been said about the Marshal of the convent of the land of Tripoli, also applies to the land of Antioch.

It is up to the marshal of the convent to call the brothers to arms and give them orders, even in the presence of the master or his deputy, for he is the bailiff of the convent. The marshal must take chapter in the land of Jerusalem, in the absence of the master, the steward or the substitute teacher.

107. The horses that come from the West must be supervised in the company as long as the teacher has not examined. As already mentioned, the teacher can pick from two or opus suum or as a gift, but as long as no donates them to leave them in the caravan, Marshal may order the other horses by assigning them to the brethren in need.

If a brother living in the land passes to a better life, or is sent to another province without his equipment, the equipment should remain at the maresciallato of the province, while the equipment of the other brothers of the convent must be kept in the maresciallato convent.

108. The marshal may not transfer from one house to the brothers of the Temple the other, if not as a result of exchange. Marshal of the convent can not transfer the monastery a brother who resides in the land, or send it off the ground, nor dislocarlo in the land, without the consent of the master. The master or the convent may exclude brothers from the chapter on the occasion of the appointment of a commentator on one of the provinces of the East, but can not exclude the marshal unless you have been laid off, and all the commanders of the provinces of the East, with the exception of seneschal and the Commander of the Kingdom of Jerusalem, may be excluded from section at the appointment of marshals, even if they were not laid off.

109. The marshal can not force him to live a colleague in another land, but can only send him on a mission for two weeks, to transfer the baggage or the squadron.

Marshal and Commander of the land must provide everything the maresciallato needs, except for the steel wire and Burgundy.

Statutes of the Commander of the province and the kingdom of Jerusalem

110. The Commander of the Kingdom of Jerusalem has four horses and a palfrey in place of the mule, is entitled to two soldiers, a sergeant with two horses, a deacon who can write a turcopolo with a horse, a scribe buck with a horse and two infantry like the seneschal, also has a tent for the squires and a pavilion as the Marshal. His companion is the draper's house.

111. The Commander of the earth is the treasurer of the convent, all the goods of the house, whatever its origin, here or overseas, are entrusted in the hands of the Commander of the earth and he administered, he must put them into the treasury and can not touch them or transfer them as long as the teacher does not have estimated, after which the estimate is made in writing and must put them into the treasury of the Commendatore and can use them to the needs of the home. And if the teacher or a majority of their bravest ask him, he must be held accountable.

112. The Commander of the land shall provide the draper what they need, and take from him what he pleases, on the advice of the draper, draper and must obey him.

The Commander of the province can donate a palfrey, a donkey or a mule, a silver cup, a fur vaio or brunete, or a triangle of fur vaio or a canvas of Reims friends who make large donations to the house of Temple. And all the clothes vaio or squirrel or scarlet, and all fabrics sewn donated to the monastery are not available to the Commander of the province, and other sewn garments should be stored in tailoring.

113. Donations and legacies of the value of one hundred or more bezants must go to the Commander of the province.

But if the donation exceeds one hundred bezants be paid into the treasury, and if it is to be delivered to the Commander of the lower house, which benefited alms and donations, large or small, made to the house of the sea, shall be paid into the treasury.

If a slave at the disposal of the Commander pay for his ransom a sum of one thousand or more bezants, the money must be kept in the treasury, but if the redemption is less than one thousand bezants must be delivered to the Commander, and if the slave resides in maresciallato and redemption is less than one thousand bezants must be delivered to the marshal, but if the redemption exceeds one thousand bezants must be paid into the treasury.

114. The Commander may assign to one or two of his brothers mules or another of his beasts of burden, but not too often. In addition, the Commander should not welcome into his caravan animals the brothers have replaced with others, they must be conducted in the stables common, unless the replacement has not been authorized by the master.

If any brother asks to be assigned as a horse foals looked after by one of the brothers in the service of the Commander, he may grant a or two, but do not do it too often.

115. If the Commander needs stables for horses or cattle of others, and asks them to marshal those, if you can, to help him, by lending foals or horses. But if it considers it appropriate it may request reimbursement to assign to the brothers of the monastery, and the knight must return when necessary. If a brother asks the marshal that he has taken a horse from the stables, the Marshal can deliver it to him because all the horses from the stables must be returned, but if the Commendatore buy foals, or other animals, and entrusts them to the brothers as they alleviate, the marshal can not pick them up without the permission of the Commander or the master. And if the marshal does not have the means to buy them, he shall so inform the teacher or the Commendatore and these will provide the animals reared by his brothers into his service, with which you can meet the demands of the brothers of the monastery. And the master himself can not prelevarne not one without the consent of the Commander, and the Commander must obey the master. The Commander can buy beasts of burden, camels and any other animal that is needed for their business.

116. The loot, the beasts of burden, slaves and cattle whose homes take over the kingdom of Jerusalem in war, be made available to the Commander of the earth, except horses, weapons and armor, which go marshal.

If the Commander of the Kingdom of Jerusalem intends to ride horseback, carrying goods, may request an escort to the marshal, and the marshal must provide it.

117. If the horses of the Commander are exhausted or unusable, and he needs other horses to serve the house, they must ask the marshal or his deputy, and they must provide them to him, and the knight must retract his horses in the caravan . On his return to resume his horses and return those borrowed.

If desired, decorate the Commendatore can get a seat in maresciallato for themselves or to give it to friends of the house, but not too often.

118. The Commander of the province can not transfer a brother by a bailiff to another, it is not the teacher requires it.

The houses and cottages of the kingdom of Jerusalem, and all the brethren who live there, are subject to the authority of the Commander of the earth.

And if the teacher is present, the Commander can not invite or noble knights or make their gifts, but only received in private friends of the house. But in the absence of the master can do that.

119. The Commander can tap into the coffers of the house only after informing the teacher and with his consent.

All vessels belonging to the house of Acre are subject to the authority of the Commander of the earth. And the Commander of the Volta of Acre and all the brothers placed in his employment are subject to the authority of the Commander of the earth, and all that the vessels carry must be given to the Commander of the earth. But the items sent specifically to the teacher or another brother must be delivered to the recipient.

When it comes to splitting the brothers of the monastery between the different locations, the Commander can tell the marshal: << Assegnatene many in this house and many in this other >>. And the marshal must obey and not dislocarne neither more nor less.

Statutes of the Commander of Jerusalem

120. The Commander of the city of Jerusalem must have four horses, and, instead of a mule, a Turkoman or a nice hack, two soldiers, a sergeant brother with two horses, a scribe buck with a horse and a turcopolo well with a horse; receive rations equal to those of the teacher and the Commander of the Knights of Jerusalem falls under its authority.

121. The Commander of the city of Jerusalem under his command ten knights, to guide and protect the pilgrims who come to the Jordan River, and brings with it a circular tent and the standard two-tone or another sign for as long as it remains in charge.

If while camped meets a brave man in need of help, must accept it in his tent and offered to share with him the Order, and for this reason must carry a circular tent and food and beasts of burden for transport the pilgrims in case we needed it.

122. When the True Cross is transferred from one place to another, the Commander of Jerusalem and ten riders have to watch her day and night, they camp as close as possible to the True Cross, for the entire duration of the trip, and every night two knights in turn must mount guard next to it, and during the military campaigns, if there were no other guards, all must be accommodated in the camp of the convent.

123. Wherever he is, the Commander of Jerusalem can be assigned to the brothers horses, mules and mules, and if he is given a saddle-style Turkish, he can give a layman friend of the convent. It should receive half of the spoils won in battle beyond the Jordan, which belongs to the Commander of the Kingdom of Jerusalem, but it is nothing of the spoils won in the territories on both sides of the Jordan, as the great Commander of the Kingdom of Jerusalem can keep to himself as he pleases.

124. All riders secular residents of Jerusalem and associated with the house of the Temple must put the tents next to the Commander of the city and ride under his banner. And all the brothers who live in the city,

and all those who are and are, in the absence of the marshal, depend on the Commander of Jerusalem and must act with his consent.

#### Statutes of the commanders of the land of Tripoli and Antioch

125. The commanders of the land of Tripoli and Antioch each have four horses and a mule instead of a palfrey, a sergeant brother with two horses, a deacon with a horse, a turcopolo with a horse, a scribe buck with a horse and a jack. And within their bailiwicks play an absence, the function of the master. Have a circular tent, of a standard two-color and are accompanied by a knight, who must raise in rank, so that it is possible to travel from one province to another, and receive as much barley as the master. And all those who live in the houses of the Temple included in their bailiwicks fall under their authority, both in time of peace or in time of war remain in office as long as they can keep the chapter in the absence of the teacher.

126. The commanders must provide castles included in their bailiwicks leather. Wheat, wine, iron and steel, and sergeants presidino the doors, and the other supplies fall to the castle, and if they lack something and do not have the means to buy it, will be the commanders about having it done or give them the money to buy it.

127. The maresciallati included in their bailiwicks fall under their authority, and they should provide food for the horses, mules and mules and all the necessary equipment, and to give to others what they need. And if their provinces there are no marshals is for them to provide the equipment to others, and, in the absence of Marshal of the convent, to send out the orders of the house, and if they lack something, it is for commanders to provide fodder for stables; and materials for dressmaking. And the commanders may elect or dismiss the marshal, with the consent of the provincial chapter, in the same way, commanders may appoint or remove the drapers and the castle that can be found in their bailiwicks.

128. However, these commanders can not, when the teacher is present, invite lay or secular knights, nor do their gifts of great value, but may receive only friends or brothers of the Temple. Nor grant any permission to undergo a drain, to galloping horses and jousting in the presence of the master, unless he himself is to allow it. Nor is it permitted to those commanders to increase or decrease the rations of barley, or use horses as stallions of the brothers, unless you are the master and the chapter to order it, and if the teacher is absent, they can do so only with the consent of the brothers of the monastery, with the exception of the fourth horse that they can use at their discretion as a stud or maintain a half rations.

129. If they wish, the commanders can examine treasures of castles and houses the main fall under their authority, and inspect the garrisons, but if they want to take anything, they should do so with the consent of the Commander of the house.

And these commanders can donate horses, clothes and everything that has been said above about the steward for the good of the house. And every day they spend in one of the houses of the Temple of their bailiwick, three poor brothers must share the food, for the love of God these commanders can not order anything to anyone without the consent of the master. And when the Commander of Antioch travels to Armenia can bring a brother chaplain and a small altar.

#### Statutes of draper

130. The draper of the Order must have four horses, two grooms and attendants for the beasts of burden, a pavilion like the Marshal a tent for the squires and another for tailors, and the beasts of burden must carry, in addition to pavilion, what is needed tailoring.

Long as it remains in office, the draper must provide to the brothers clothes and bedding, with the exception of woolen blankets.

When clothes come from the West, the m draper must examine them, and you must take all the gifts for brothers and deliver them to everyone. But it must be ensured that the brothers are dressed in a decent way, and if you do not have to call them and they must obey him because after the teacher and the marshal, the draper is the highest authority of the convent.

131. If a brother has something in excess, or that he is not entitled, the draper to take it away and put it where it belongs, as all brothers must see who does or says something inappropriate.

When a new sibling enters the convent, draper takes off all his clothes except those with vair and scarlet, and if the newcomer is a gift of gold or silver coin, ten bezants go to the tailor and the rest of the Commander of the earth.

What has been said for the convent draper drapers also applies to the land of Tripoli and Antioch, except that they are not entitled to pavilion staff.

Statutes of the brother knights:

The commanders of the houses of the Temple

132. Knights Commanders of the house is to have four horses and two soldiers each, and two of their horses should receive the same ration of those of the master and the other two a ration equal to the rest of the convent. When the brothers of the monastery have three horses, they could have four, and when the brothers of the monastery have two horses they can have three. These commanders may pay one hundred bezants to the sergeant, fifty bezants to the draper, twenty bezants to help under-marshal and ten-draper, the brothers of the convent a bezant each, or a crush, or a shirt or a jacket, or a chamois leather or a linen fabric.

133. Knights Commanders of the houses can exchange each other up to a hundred steps from the kitchen, and give away part of their inventory, they can exchange or donate one of their beasts of burden to a brother of the convent, but they must have the consent of the marshal or keep the animal of the caravan.

If you are the teacher or the Commander of the province, the commanders can not, without their permission, invite noble secular nor do their gifts of value, however, can receive privately brothers or friends of the house of the temple.

134. Neither the Commander of the house nor anyone else can decide for himself the guilt of a brother, according to the words spoken between them, the brother must be pretty summoned before the chapter, since the word of the Commander is equivalent to the word of any other brother, but in the case of orders given by the Commander to a brother or subject to its authority, the word of the Commendatore is enough, and he can decide for himself of his guilt and take away everything except the dress.

135. If the Commander of the house would like to donate one of his horses to a brother of the convent, the horse is placed in the caravan with the consent of the Commander above. But if the brother makes an exchange of horses with the Commander with the permission of the marshal, the horse of his brother must remain with the other horses of the Commendatore. And if you have foals, or other mounts, the Commander may entrust them to his subordinates, and can donate to the brothers casaliere a mule or the

means to buy one, and can be purchased from the farmers of the houses foals and beasts of burden, in order to breed them.

136. The commanders can not build new homes in mortar, lime or stone, without the consent of the master or of the Commander of the earth. However, they can rebuild or repair their homes who are in poor condition.

#### Statutes of the Commander of the Knights

137. In the absence of the marshal, the Commander of the riders are employed, both in peace and in war, the Commander of the earth (when there is no Marshal), but has the prerogative to allow the brothers to undergo a drain, wash and run on horseback. It may authorize one of the brothers to spend a night out of the convent, and in the absence of Marshal and Commander of the Province, may hold chapter.

#### Statutes of the brother knights and brothers sergeants

138. Each brother knight must have three horses and a squire; quarter horse and a second squire can be assigned at the discretion of the teacher and each brother also receives an equal ration of barley for his horses, a coat, a pair of tights of iron, helmet, a headpiece of iron, a sword, a shield, a spear, a club in Turkey, shoulder straps, a coat of arms, footwear weapons, and three knives, a knife, a bread knife and a penknife. And two more trappings, two shirts, two pairs of pants, and two pairs of tights, and a small leather belt to fasten over the shirt. And each brother has to sleep well dressed, unless it is admitted to the infirmary, or have received permission from their superiors. It has the right to a jerkin with flaps in front and behind, a coat of fur, two white cloaks, one of which is lined with fur me to get the summer coat lined with fur should be returned to the draper who must store it in the tailoring .

139. And whoso shall receive a cape, a tunic, a leather belt to fasten the chest, and three pieces of linen: which is a lot to be filled with straw, a sheet and a light blanket and anything else draper decides to assign , a heavy blanket on the bed to put on or take cotta, and this blanket must be white, black or striped, and two sacks, one for storing the nightgown and one for storing the shoulder straps and the coat of arms, and a bag of leather or chain mail for storing the hauberk, but if there is one can not have the other.

140. And each must have a napkin to eat and a towel to wash his head, and a mat to sift barley, and a blanket for his horse, but if he has the mat should not be covered. It is a cauldron for cooking and a bowl for the determination of barley, he may be allowed to have an ax and a grinding wheel, but if you want to take with you on a trip must ask permission to the master. It has three pairs of saddle-bags, one for himself and two squires, two drinking cups and two water bottles, a halter and a belt buckle and one without, a bowl and a spoon of horn. A hat of cloth and a felt, a tent and a guard, his cloak should be completely white.

141. The surcoat brothers sergeants should be completely black, with a red cross in front and one in back. And the cloaks must be blacks or browns, are entitled to the same equipment as the brother knights, with the exception of the harness of the horses, and the tent of the cauldron. They also receive a mail shirt without sleeves, tights and a hat discoveries on the feet of iron, and all these things, they can have them, according to the possibilities of the house.

142. Each brother can give to another a jacket reach at least a year, an old crush, an old coat, an old shirt, old trousers and short boots, a lantern, if it is able to manufacture it, a deerskin and a cape goatskin. When a squire leaves his lord, having completed the period when he was in the service of the house, the rider can

leave all the clothes they gave him, except the old coat of a year, and if you wish you can donargliene an old two years.

143. There are five brothers sergeants are entitled to two horses each: the under-marshal, the standard-bearer, the cook of the convent, the blacksmith of the convent and the Commander of the Volta of Acre. Each of these five is entitled to two horses and a squire. None of the other sergeants must have more than one horse, but the teacher can assign them another and resume to his liking, and if one of these five was appointed Commander in a house, the Marshal must get the other horse.

144. No brother can take anything from a layman in a personal capacity, without having received permission, but can only accept gifts or bequests to the monastery for alms.

It is forbidden to others shorten the stirrup leathers or the seat strap or the sheath of the sword nor the belt of his trousers, without having received permission, but allowed to settle in the buckle without permission.

It is not allowed to take a bath brothers, to submit to a blood-letting, take medicine, go to the city or riding at a gallop without having received permission, and if a brother has not received permission to go somewhere, can not send there the squire or the horse without having been allowed.

145. If the brothers are at the table while one of them is bleeding from the nose, or the alarm is given, or a fire, and horses are agitated to prevent damage to the house without permission can get up and do what is necessary, then, if may wish to return to the table.

The brothers can not leave the dorm and go to sleep elsewhere without permission, and when they camped, they can not move their tents from a logo to another without permission, nor can find accommodation in the tent of a secular or a religious without being authorized by superiors, unless they are camped next to the Knights Hospitallers.

146. At the sound of bells or when they are called to celebrate the canonical hours or come together, everyone has to go to church, unless they are sick, they are not mixing, are not in the process of forging iron, or no intent to shoe horses (or as you are not washing the hair), and the brothers engaged in the activities mentioned above can not be absent from and vespers. But when you have completed the work must go to church to celebrate or listen to the worship service. The functions of the other hours may be absent only the sick.

147. Hearing the Mass or other functions, the brothers must kneel, sit and stand up together, because that is what the rule. But the elderly and infirm, if they are not able to behave like his brothers, must stand aside in a corner of the church, and those who do not know at what point kneel, or how to behave during the service of the canonical hours, should inform and learn from the brothers who know and take a seat behind them.

The camp

148. When the standard-bearer stops at the place designated, the brothers have to pitch tents around the chapel and outside the ropes, each with their own comrades. And when they had pitched their tents should be storing the equipment, after which each rider will identify an area intended for and receive your result. But no one should take place until the rising of the cry: << Dear brothers, accampatevi, in God's name >>. And as long as the marshal has not taken place, the first of what should be planted only the curtains of the

master, the chapel, the dining-tent, and the tent of the Commander of the province, and if a brother takes place without having been allowed, Marshal can remove it and assign it to whoever he pleases. And everyone must hang place in the chapel, as well as in church, or between the door and the center, because later would bore the priest, and for this reason is prohibited. 149. No brother should send his squire in search of firewood or fodder without your permission, unless the groom does not get close enough to be able to hear the alarm. And the squires have their saddles with schiavine or mats or whatever, and not have to carry stones without being authorized. No brother should be fighting to bring the saddle without having received the order. If any brother has two squires he may remove one and only one in the field or in its immediate vicinity, so that you can have if you need to. If a brother out of the camp for recreation, must remain close enough to be able to hear the cry of alarm or bell. And all the brothers in the house during the time of war, should not ride horseback and if they come to observe these provisions, nor in time of war or in time of peace, the brothers can get away for more than a league, and no brother can ride without boots, or during the day, during the period between two meals, without having been allowed. The auctioneer and the head of the stocks of grains, must camp with the standard-bearer, and deliveries screaming auctioneer apply both for him and for him who orders him to raise the alarm.

150. When, in the camp, was announced the distribution of food, the brothers should wear the cloak and quietly and silently, one after the other, to pick up what is offered in the name of God, and if a layman or a brother who does not live in the camp gives them food, they must present it to the sutler and not accept it without being authorized. And if the sutler decides to accept that food, they may eat it or give it to their liking, but it is better than the sutler return the food to them, rather than keep it for himself. And if there are brothers who, sick, eat food in the infirmary, the brothers who divide their tent must eat in order not to hurt them any deprivation.

151. Each brother can invite to his tent a valiant man, worthy of such an honor, now visiting or passing near the camp, and the sutler to distribute rations to the brothers so generous that all those living in the camp must have in abundance in honor of the brave guest, and this applies to the bailiff as to others. The brothers of the convent not have to go hunting for food, whether for home or for others, with the exception of the herbs of the fields, fish, birds and game, if they can obtain them without hunting, because hunting is prohibited by rule. No brother should take food into its housing, as well as those that are delivered, unless you have received permission. And when the sutler prepares the meat for distribution to the brothers, he must put together two pieces of food, or even two, or two back, but required to divide the different parts of them as impartially as possible.

152. Prior to calling the brothers to his tent to distribute their rations, the purveyor must inform the sergeant of the master, and when the sergeant goes to get the ration of the master, the purveyor must give the best part, but the companions of the master receive their ration of food while standing in line like everyone else.

It is not appropriate that the sutler gifts something to one of the brothers of the camp, unless it is sick, this is better give each equally, but if one is sick can give you two or three pieces of the best meat, and when get the healthy one dish patients must receive two, and the sutler must give these rations to the healthy and the sick who are in a row before him. And when healthy receive two pieces of meat, patients must have three or more, and when they receive the healthy one dish, patients must not have less than two.

153. The meat portions of the brothers of the monastery must be such that with the remains of two brothers can feed two poor. And from portions of two brothers should be able to get three servings of turcopoli, and with two portions of turcopoli you should be able to make the portions of three sergeants.

Rations must be equal. During fasting the brother will have two measures of wine each, and in other measures five days every two brothers, and three measures every two turcopoli, and the same for the rations of oil. This also applies to the provinces of Tripoli and Antioch.

154. No brother should clearly take a horse, a mule, or otherwise, unless it is a small thing, and if any brother has a restive horse or capricious, or rearing and dismounts enemy, shall inform the Marshal or make sure that the Marshal is informed, and if it is true, the marshal, if he can, gives him another. But if the marshal is not intended to replace the animal, the brother can walk and not mount the horse, and the marshal can not in any way require it to mount it, if not do so.

155. When the alarm is given in the camp, those who are close to the auctioneer must go out that way, taking with him shields and spears, while the other brothers must get to the chapel to hear the orders are given. If the alarm is given out of the camp, no one has to move without permission, even in the presence of lions and other wild beasts.

The setting off

156. When they go out on horseback, the brothers did not have to put the saddles, or load equipment, or fit in the saddle, or move out of their place, until the Marshal does not give the order, but the tent pegs, the empty bottles, the ax and the rope from the field and fishing nets, can be placed on the horse before it is given the order to move. And if a brother wants to talk to the marshal must go to him on foot, and after consulting with him, he must return to his post and should not leave it until it is given the order to mount his horse and leave the camp.

157. When the marshal does give the order to mount, the brothers must examine the field so as not to leave any part of their equipment, so they have to ride a horse and go quietly, or ambling pace, followed by squires, and fit in the column, if they can find a space in it, with his retinue, and if they can not find can ask another brother to make room, and they consent to their own discretion. At night, to remain silent, except that there are no special events, and must proceed quietly and in silence until the first hours of the next day, when they hear or celebrate the holy office, according to the custom of the house. After inserted into the column, each brother can make room for another brother in front of him, never behind, then neither of them, nor the one that gave the space, nor the one who occupied, it can give way to a Another brother, neither before nor behind.

158. If two brothers want to talk, the foremost must come out from the column and complement what is behind, so that their result remains before them, and after talking to everyone must return to his post. If a rider exits for any reason, the column must go up it and descenderla downwind, because if you rode over, the dust caused by him would cause nuisance and disturbance to the column. If something happens that prevents a brother to regain its place in the column, another will give you space in front of him, till the rising of the sun, so that brother will hasten to take its place. The same is true for the squires. Or a brother, or two, three, four or more will have to ride next to the column, for leisure or for talk, but go back to their own people and maintain the position, quietly and in silence.

159. No brother should get out of the water column for horses or for any other reason, without having received permission, crossing a peaceful territory, if they encounter a watercourse, the brothers can, if they wish to water the horses, but without disturbing the advance of the column. If during a patrol pass next to a stream and the standard-bearer does not stop to water their horses, even the brothers must do so, unless they have been authorized, but if the standard-bearer stops to water his horses, the brothers can stop. In

case of alarm, the ones that are close to the auctioneer may date back riding, take spear and shield and wait calmly orders of the marshal, while others have near them to the marshal for instructions.

160. In time of war, if the alarm is given, the brothers who are in an inn or within the camp, should not go out without permission, as long as the banner has not been brought out, and when the banner was carried out must follow all without a moment's delay, and shall not take or leave weapons without permission, and while they are lying in wait or supervise the pasture, or are on patrol or during transfers should not remove the saddle and harness or to give feed the horses without permission.

#### Squadron

161. When the brothers are divided into squads, do not have to go from one squadron to another, or horseback riding, or take spear and shield without permission, and when they took up arms must have the squires with a spear before them, and those with horse behind, according to the instructions of the marshal, or legal guardian, and sleep as long as no one in the squadron must turn back the horse to fight or incite his comrades, nor for any other reason.

162. If a brother want to test your horse, to check its condition or check that has been saddled and covered properly, can saddle up and go for some time without permission, and then return safely and quietly in the squadron, but can not take spear and shield without permission, it is allowed to wear the cap iron without waiting for permission, but do not remove it. No one needs to load or exit from the ranks without permission.

163. In the event that a Christian behave rashly and a turkish attack him and kill him, and he is in danger of death, if any, being in those close, decided to leave the squadron to help him, because he feels in his heart that he can help may do so without permission, and then must return to the squadron, quietly and in silence. Who's going to the office or out from the crowd for any other reason will be punished and will be sent to the camp on foot and deprived of everything but the dress.

#### Charge

164. When the marshal deems appropriate, shall obtain, in the name of God, the banner from the sub-marshal, and if the sergeant keeps him, the under-marshal reaches turcopolerio. So the sergeant ordered five or six, up to a maximum of ten brothers knights to protect him and the flag, and these riders have to defeat the enemy all around the banner and give the best of themselves without disintegrating or abandon the position, but indeed remaining as close as possible to the patch so that it can protect if necessary. And the other brothers can attack the front, back, left and right, everywhere believe they can suppress the enemy, in order to assist the standard-bearer and be supported by this if necessary.

165. And if the marshal must order the Commander of the Knights, which must be one of the ten governors of the chapter, to bring another banner wrapped around the spear. And the knight must never abandon the marshal, but rather keep up as close as possible in that way that, if the standard of the marshal was shot down or destroyed, or if, God forbid, there should be some other misfortune, he can deploy the their banner, or at least make sure that the brothers come together, if necessary, around the patch. And if the marshal is wounded or cornered and unable to control the charge, it must be started by the person who holds the banner. And those who have the task of protecting the banner must go with him, nor the marshal, nor he who bears the banner rolled must strike with the rod of the banner, or lower it for any reason.

166. And above all who is the head of a squadron of cavalry must not charge or out of line without the permission or consent of the master, if any, or his guardian (unless the have to use it or touch it were pressed, that can not easily ask for permission), and if it happens otherwise will be punished severely and lose the habit. The captain of each squad must have a banner rolled up his spear and introns have ten knights to protect him and the banner. And what has been said about the Marshal also applies to the commanders of squadrons.

167. And if one is not able to head towards the banner for fear of the Saracens, who stand between him and the banner, or is no longer able to see it, definitely reach the nearest Christian banner. And if it detects that the Hospital, approach to it and informs the head of what squadron, or another journal, which is not able to reach their gonfalon, and there remains quiet and silent until it is able to return its. No one, however badly wounded, he must leave the ranks without permission, and if one is seriously injured that it can not go and ask for such permission should send another brother to ask on his behalf.

168. And if, God forbid, it happens that the Christians were defeated, no one has to leave the battlefield and return to garrison until only one remains standing even standard two-tone, and those who do so will be expelled forever from the house. And when it is clear that there is nothing left to do, is to reach the nearest hospital patch or another patch Christian, if any, and even if they are knocked down get your head into the garrison, where pleasing to God

#### Statutes of turcopolerio

169. Brother turcopolerio must have four horses and a Turkoman in place of a mule, a small tent and the same rations of the other brothers, and the right to get carried barley, the tent and the cauldron from the beasts of burden. And if, when the alarm is located in its housing or inside the camp, should not leave without permission, but must await instructions from the Marshal. It does not have to go in person, but must send one of the two turcopoli the place where you are given the alarm, to see what it is, then it must inform the marshal or his deputy, so that it can give regulations and orders.

170. And when the turcopolerio out with the scouts, and are assigned five, six, eight or even ten, and among them is the knight of knights with the banner-color, the turcopolerio is subject to his command. And when the squadrons of the convent are deployed, the turcopolerio must keep his men in the grid as the other riders and hold the banner as we have said about the sergeant. It does not have to go to the office or attack without having been ordered by the master or marshal.

171. When I'm in the army, all the brothers sergeants are under the command of turcopolerio, but not in time of peace, while the turcopoli are under his command in time of war and in time of peace.

The sub-marshal, the standard-bearer, Sergeant of the master and those of Marshal and Commander of the province are under the command of turcopolerio only if part of his squadron.

172. The brothers sergeants who wear the coat in battle should behave as brothers knights and their fellow sergeants, who do not wear armor, with their good conduct will be able to make grateful to God and to others. If you feel they can not resist or suffer wounds can back in the rear without permission, but must not cause damage to the house.

The brothers placed at the head of the armed sergeants do not have any reason to divide them, without permission, to go to the office, but if the marshal or brothers go to the office, must be followed by sergeants, drawn up in close ranks in order to be able to use their help in case of need.

## Statutes of the sub-Marshal

173. The sub-marshal must have two horses, a tent and the same ration of the other brothers, and the right to be carrying the tent from the beasts of burden. It is up to him to distribute to others equipment minutes, and upload it and repair it, if it has, can donate old saddles, blankets, barrels, fishing nets, spears, swords, iron hats, old Turkish weapons and crossbows, caparisoned new, which belong to maresciallato, and trappings, and can distribute the equipment minutes, regardless of the presence of the marshal, provided they are not prohibited items of the marshal. The sub-Marshal may not distribute the heavy equipment, except by order of the Superintendent.

174. If a brother goes to the West, or leave this world and the marshal want to distribute its entire equipment or keep it for a certain period, it is the under-marshal execute their will, in any case, the sub-Marshal can not distribute it before the marshal has examined. And if the marshal provides otherwise (since he has examined without prohibition to distribute the equipment), the sub-Marshal can deliver what he likes best.

175. All artisans maresciallato subject to its authority, and respond to him or whoever takes his place, his work, and he must provide them with everything they need for their business. He can send them out to work on behalf of the home and enable them to move from one house to another to recreate on holidays. And when the sergeant is absent, the standard-bearer is subject to its authority. And if there is one knight and squire without the under-marshal requests it to assign it to the caravan of horses, or if it requires a squire from the caravan to assign it to a brother, the standard-bearer must grant, and he in turn must give all squires that the standard-bearer requires you to assign them to the caravan. And if the under-marshal has too many squires and the standard-bearer does not have enough, should concederglieli, except for those of the garrison of the caravan.

176. And in the absence of the standard-bearer, the under-marshal, if it thinks fit, may punish the squires that have failed against him and he can also take squires from the caravan and assign them to others who need them, or transfer them to the caravan of horses. And if the standard-bearer shall convene the chapter of the squires and the sub-Marshal wishes to take part, you can keep chapter, as long as it is to judge and punish squires. And all the squires of the caravan loaned to others artisans or riders with one horse, if they are summoned by the standard-bearer must go to him.

## Statutes of the standard-bearer

177. The standard-bearer must have two horses, a tent and the same ration of the brothers of the monastery, and the right to be carrying the tent from the beasts of burden, and all the squires of the house subject to its authority, wherever he comes to rest, it is to hire him, listen to the oath and communicate the laws of the house and the faults that can be removed, put in chains and whipped, and must ensure that at the end of the service are paid. And it can bring them together and keep chapter whenever it deems it appropriate and necessary, and to punish those who transgressed his orders, according to what is established by the house, and must ensure that they receive barley, straw and lodging. The brothers in charge of the barn and the guards are subject to its authority and must have a horse each.

178. And when the brothers send their horses and squires in the caravan of baggage or pasture, or elsewhere, it is the standard-bearer lead them there and back, carrying the banner-color. And when the squires and the brothers eat in the convent, the standard-bearer must watch them, but when they camped and squires go to pick up the food, he does not have to deal with them if you do not want.

179. During the run, the standard-bearer before the squire (or the sentinel and the latter must carry the banner) and guide the column as determined by the Superintendent. In time of war, when the brothers are grouped into squads, is the standard-bearer to have the squires in the squads and the standard-bearer is given to a turcopolo. When the sergeant and the other brother knights go to the office, squires leading the horses must go to the office soon after, and the other must remain with the mules at the standard-bearer. And he must have a flag wrapped around the spear and must have the squires in squads, and when the charge should deploy the banner and lead them back to those who are attacking as much as possible with promptness, skill, and order, or up to 'amble, or gait he considers most appropriate.

Brothers sergeants, commanders of the houses

180. The brothers sergeants, commanders of the houses must have a horse and the same ration of the other brothers of the monastery can give money to each brother and four use a sergeant as a squire. If the standard-bearer deems it appropriate, it may give them a squire.

Brothers casalieri

181. The brothers casalieri should have two horses and a squire and the same ration of barley master, and can give four deniers to each brother, and may have a girdle for their horses.

The way you eat in a convent

182. The teacher and all the brothers must eat healthy and robust in the refectory after listening to bless, and each brother has to say a paternoster, before cutting the bread, and not during the meal. And after eating should give thanks to God in the church, if it is close to the refectory, or otherwise in the refectory itself.

183. Neither the teacher nor any brother should bring bottles of water or wine in the refectory, or allow others to do so. If a layman gives the convent of wine or meat, the master can send them to the infirmary or wherever pleases him, but not in the refectory. And if the brothers receive a gift of food must send it to the teacher if he is in the refectory, otherwise the brothers infirmary. And when the teacher does not eat in the refectory, but to another table or in the infirmary, the donated food to be sent to him.

184. If you donated to the convent beef and mutton, the Commander of the home must divide those who take the beef from those who take the ram, except for the teacher and the chaplain. Each brother can ask to have some of the meat served to the sergeants.

If the meat is served raw, putrid or foul-smelling, each brother can return it and if there is enough, he is given another dish.

185. Often the brothers of the monastery served two types of meat, so that those who do not eat a can choose the other, as happens at Christmas and Easter, Shrove Tuesday and Sunday before St. Martin, or three kinds of meat when we n 'is enough and allow commanders. And the meals should be served in common, according to what has been said about the sutler.

186. On days when you do not eat meat, the brothers have two cooked dishes, but if they are given cheese or fish, then they will have one dish, unless the Commander does not give two. But first of two two Lents will have two or three dishes, so that those who do not want one I can get another. And every Sunday, Tuesday and Thursday, will also have fresh seafood or savory, or other bread. But if on Monday,

Wednesday, Friday or Saturday, get the fish that has been purchased, the Commendatore, if appropriate, may waive any of their other courses.

187. Normally on Friday will receive a cooked dish and after vegetables or relish another, and each brother is entitled to what is served in the dining room. But each one must be silent or speak softly, and listen to the deacon. And everyone can offer a bit 'of his food to those around him, but without leaving the table.

188. The teacher can give a little 'food to his brothers, for penance, eat on the ground. And for this reason, the bowl of the master should contain enough food for four brothers, whether they are served meat, fish or other pottage, neither the teacher nor any brother should have no other food or drink, as well as those served to all the brothers of the monastery . And nobody will have a permanent place at the table, with the exception of the master and chaplain eating next to him. When the teacher is in a house, three poor should receive the food of the brothers, four if it is in one of the main houses or in a castle, for the love of God and neighbor. When the bells ring, the chaplain, the poor and all the riders can take place, while the sergeants have to wait until the bell sounds. First places must be filled in and then those outside. Cups, plates and napkins are shared, but the master and chaplains are entitled to personal cups.

189. When the convent received three courses of meat or another, the servants receives two. But turcopoli and all who eat at the table of the brothers must eat what you eat in a convent. And the poor in the house should receive the same amount of meat and food of others.

Statutes brother's nurse

190. Brother nurse must have so much judgment to ask their brothers sick who can not eat the food served in the infirmary, and do not dare ask for anything else, what kind of food to eat to feel, and sick brothers must answer his questions, and he must prepare and serve until they can not eat ordinary food infirmary. This is especially true for the brothers weakened, suffering or recovering from illness. And those suffering from quartan fever can have meat every day, except Friday, and during the period of fasting between S. Martin and Advent, and three days a week during Advent.

191. The brothers sick and elderly who can not eat the food of the convent, must eat in the infirmary, and after bleeding the brothers can eat healthy in the infirmary, but only three times. And if a brother who is subjected to a drain, or are elderly, ill or quartan fever, asks the climate is given the food of the convent, must be satisfied. However the brothers who require special foods because of their disease, should not receive the food of the convent, unless you want to verify if not able to tolerate, in which case it will try to administer them once or twice. And if they are able to tolerate it, must go back to eating in the refectory.

192. Infirmary will not be served, unless you are the only food available, or a brother do not agree to eat at the invitation of another brother, lentils, broad beans with the skin, not flowering cabbage, beef, trout, goat beak, mutton or eels. Even the cheese will be served in the infirmary.

193. When the master intends to eat in the infirmary, nurses should ask his brother to prepare a meal. And you have to lay a table as close as possible to the sick, with a tablecloth, jugs of water and a glass of wine and glass and brother nurse must be able to prepare a lot of food ammannire to all the brothers who are in the infirmary.

No brother can be admitted to the infirmary jugs or glass goblets, unless it is a brave knight or a great friend of the house.

194. The brothers who can not hear the divine offices or go to the church because of his infirmity, must go to sleep in the infirmary. But it is advisable that before you confess and receive communion and, if not necessary, to receive the last rites by the chaplain. In addition, only the master can sleep in his room when he is sick. And each brother, when unwell, if you wish, you can eat three times in his bed: that is the day in which the disease arises and he can not go to the church, and the next day until vespers, and finally must (if is back) to be admitted to the infirmary. The brothers suffering from dysentery, seriously injured person to vomit or delirium, or suffering from illness so severe as to be intolerable to others, should be admitted to a room as close as possible to the infirmary, as long as regain better health and other brothers can once again tolerate their presence.

195. Brother nurse must meet the requirements of food made by each of the brothers infirmary and so they ask themselves if it is at home or for sale in the village, and syrup if they require it. And the nurse may authorize the brothers to undergo phlebotomy and a haircut. But only the master, or his deputy, may allow them to shave their beards, engrave deep sores or taking medicine.

196. The Commander of the home must provide the nurse brother what is necessary for the table infirmary and whatever else is necessary to cure the sick brethren, and to make available to him the heads of the cellar, the kitchen, the oven, the pigsty, of poultry houses and the garden. Or must give the nurse brother the money to buy what they need for the infirmary.

The Commander of the earth must make sure that the brethren have what they need, and the money to buy the medicine he needs. 197. When they leave the infirmary, first the brothers should go to the church to hear mass and the divine office of Jesus Christ, then they can eat three times in the infirmary, so if you have recovered enough to be able to listen to all the divine offices in the church, may be discharged. But they have to eat in the canteen of the infirmary until you are certain that they can tolerate the food of the convent.

The Commander of the earth, or the master, must find the doctor who can visit the sick and advise about the evil that afflicts.

Election of the Grand Master

Election of the Master of the Temple

198. When the master dies, God disposes of his soul, if he dies while he is in the kingdom of Jerusalem, the marshal, if present, temporarily take his place and keep chapter by virtue of a position he held until set, at the convent and all the governors of the East, fails to appoint a great Commander who holds the office of teacher. It must summon all of the brave bailiwick and invite all the prelates of the kingdom and all the faithful at the funeral and burial. And the funeral is to be celebrated in an illumination of candles, and the teacher must be buried with full honors. And only the teacher has the right to this luminary candles, by virtue of his teaching.

199. All the brethren who are in the house and all those who reside in the Bailiwick, in the next seven days they have to say two hundred paternoster, and no one should be absent unless there are reasonable grounds. And for the sake of his soul, the convent has to feed one hundred poor lunch and dinner. So, as with any brother, his outfit has to be distributed, with the exception of his garments and intimate than those for the night, which go all'elemosiniere, which in turn gives her all to the sick, for the love of God, as it did every time the teacher took new clothes and gave away the old.

200. Then, the Marshal shall inform, as soon as possible, all the commanders of the provinces of the East of the master's death, so that they can come together in a set day and proceed to the election of the Grand Commander who takes the place of the master. And if it poses no danger to the house, the election of the master must take place in Jerusalem or in the kingdom. Since he is the head of the house and the first province of the Temple.

201. But if the master dies in the province of Tripoli or Antioch, and the marshal and the whole convent is located in these provinces should be made to the Marshal of the Temple of the Kingdom of Jerusalem should be applied to the commanders of those provinces. Just as it is to keep Marshal chapter and elect the great Commander, if the death occurs in the kingdom of Jerusalem, this task falls to the ground Commander of Tripoli or Antioch, if the death occurs in their provinces. And if the master dies in the kingdom of Jerusalem must organize the funeral, not unlike the other commanders of the provinces, and to inform other commanders dell'avvenuto death, in the name of the Holy Trinity.

202. And if the great Commander who must take the place of the teacher is appointed in the kingdom of Jerusalem, the marshal must meet the chapter as mentioned and the great Commander shall be elected jointly by all the brothers, or the majority, in the name and in behalf of God

203. The Grand Commander shall meet in committee, with the marshal, and the commanders of the three provinces, if they are not held elsewhere by the canonical commitments with other brave bailiffs, and many others are thought to contribute to the sensible decision (but not all). And with them to determine the most appropriate day for the election. And on the appointed day all the commanders of the provinces must occur, without being summoned, along with a delegation of the valiant men of their bailiwick, whose absence is damage to the province.

204. And from that moment, the great Commander held the seal of the master and give all the orders of the house of the Temple until the day that God has chosen to give the house a new master. And all must obey him as if he were the master.

205. Until the day of the election the brothers of the Temple of the East must fast for three Fridays on bread and water. And all the commanders have to return to their bailiwick and take care of the house, helping to better the will of God, and should exhort the brethren to pray that God will enlighten the House about the new father and teacher. And the same exhortation should be extended to all the people of the faithful.

206. When he arrives on the day of the election of the master, the convent and all bailiffs gather at the place fixed by mutual agreement. After the morning, the great Commander shall convene the most valiant men of the house, but not all the brothers, they have to choose, after consultation, two or three brothers of the best in the house, chosen among the most representative, or even more if is necessary, and commanding them to leave the room, and they will obey.

207. So the great Commander Questions the Council and what gets the consent of all or the majority of the brothers was elected Commander of the election. Then they are called, and is made known to the chosen one who was elected Commander of the election of the master, in the name of God He must love God and justice, to be benaccetto groups of every language and all the brothers must have at heart peace and harmony within the home, and not to favor divisions. Sheets must be all thirteen voters of the master, who come from the provinces and nations. Before dissolving the council must be appointed as a brother knight

companion of the great Commander and each voter. And the members of the council and the assembly can not be replaced.

208. By election day, the morning after, the Commander of the election and his companion remain awake until dawn and pray in the chapel because God will guide and enlighten them so that they can carry out in the best way the office and the task entrusted to them. And they must pray in silence and not speaking to any brother or no brother should pay them the words, nor should they talk to each other except to consult on the decision to be taken. And they have to spend the whole night in prayer and consultation on the election and none of the other brothers must leave the board for those sick in their beds can rest and pray that God enlighten the house, while those who are in good health, if the forces allow him must remain in prayer until dawn.

209. When the bell sounded the hour before and the brothers went to the chapel for the Divine Office, and was sung with great devotion the function of the Holy Spirit, and were celebrated after the third and sixth, enter the chapter room and listen in silence and humility, the homily and the prayer pronounced according to the custom of the Order of the Knights. So the great Commander urges the brothers to call each other the grace of the Holy Spirit to help them find a teacher and a pastor who can lead the house and all the Holy Land, in whose service the house was founded and tidy, and all brothers to kneel and recite the prayers that God has taught them.

210. Then the great Commander shall convene the election and his companion, and before the entire chapter, order them, in the name of obedience that must, at the risk of their souls and in the hope of Paradise, to elect the maximum wisdom and prudence companions who will assist them in their office. It orders them to not choose nor compassion nor hate nor love, but to elect, with eyes turned to God alone, the wisest, and lovers, like them, of harmony in the house, after which they must leave the room.

211. And the two brothers will choose two others, so that they become four. And the four brothers will choose two others, so that they become six. And he shall choose the other two, so that they become eight. And these eight will choose two others, so that they become ten. And these ten will choose two others, so that they become twelve, in honor of the twelve apostles. And the twelve brothers must elect together with his brother chaplain to take the place of Jesus Christ, and he must try to keep the peace, the love of harmony among the brethren become so thirteen. And among these thirteen there will be eight riders, four sergeants and the chaplain. And these thirteen voters will be as the Commander of the election, which has been already said, and come from different countries and nations, for peace to reign in the house.

212. So the thirteen voters appear before the Commander and his brothers, and the Commander of the election urges all the brothers present and the great Commander to pray to God for them, for the heavy burden imposed on them. And immediately all the brothers should prostrate on the ground and pray to the Lord, and all healthy and holy, by which the house had its origin, so that enlighten and guide in the search for a teacher who can serve as the best interests of the house and the Holy Land.

213. Then the thirteen pick themselves up and are placed before the great Commander who ordered each of them to fulfill the office which they are bound to have God before their eyes and not care about anything else outside of honor and of the home and the Holy Land. It ordered that, leaving aside hatred and malice, will not fail to choose the person deemed most suitable by all, or the majority of the brothers. And that is not induced by friendship or dall'affetti to elect a teaching so high a person that is not apparent fits all or the majority of the brothers.

214. And this order is to be delivered by the great Commander of thirteen voters before the entire chapter, as follows: "We conjure you, in the name of God and the Virgin Mary, and of St. Peter, and all the saints and all the holy of God, and on behalf of this chapter, in virtue of obedience, at the risk of losing the grace of God, and having to give an account to God and to the saints on the day of judgment, if you do not do your duty in this election - to elect the one who seems most worthy and useful and representative of all the brothers and the house of the Holy Land, and who enjoys the best reputation. "

215. And the Commander of the election will urge the great Commander and all the brethren to pray to God to enlighten him. After thirteen voters leave the room with the chapter and will meet in the place reserved for the election.

216. In the name of the Holy Trinity, Father, Son and Holy Spirit. Amen. - There they begin to discuss with each other, and each will propose the name of the man he considers most suitable to hold the office of teacher, starting with the brothers who are in the East or in the bailiwicks in the convent. And if God wants someone to be deemed acceptable (by mutual agreement) to all thirteen voters, or the majority, he will be elected Master of the Temple. But if it happens to be most appropriate by all or the majority of the brothers a brother who is in the West, he will be elected Master of the Temple.

217. But if it happens, God forbid, that the thirteen brothers are divided into three or four groups and fail to reach an agreement, the Commander of the election, along with one of the bravest of the house, must go to the chapter, before the great Commander and all the brethren, and exhort them to pray to God to enlighten him, without making the slightest allusion to the disagreement that exists among them, God forbid, and these prayers will be recited over and over again, at the request of the voters. And all the brothers must kneel and bow their heads and pray that the grace of the Holy Spirit enlighten and guide voters in the appointment of the master. - So they have to rejoin his companions in the place reserved for the election.

218. And when agreement is reached on the person to be elected, he was appointed and elected master, unanimously or by majority.

If one who is so elected by the convent in the East and in the chapter with the other brothers, all thirteen voters must appear before the Commander and the brothers.

219. And the Commander of the election must say, on behalf of himself and all the brothers voters, the other brothers, "Gentlemen, give thanks to our Lord Jesus Christ and the Virgin Mary and all the saints for the agreement we have reached . In the name of God, we have elected the Master of the Temple, as there arent commanded our work enjoy your consent?" "It must meet all together and every man for himself:" It is in the name of God. " - "And you promise to obey him as long as he remains alive?" - And they shall answer: "It is in the name of God."

220. So, the great Commander is to be queried using the following formula: "Commander, if God and we will have elected Master of the Temple, as long as you promise to obey the chapter will remain alive and maintain good habits and customs of the house?" and he must answer "Yes according to the will of God." And the question he must be asked by three or four of the bravest men of the house.

221. And if the chosen one is present, the Commander of the election approaches him, called him by name and addressed the following words: "Brother ... in the name of the Father and of the Son and of the Holy Spirit, we elected you and you elect teacher. " And turning to the other brothers, the Commander of the election continues: "Dear brothers and sisters, and gave thanks to God, this is our teacher." And

immediately the brothers chaplains singing the Te Deum. All the brothers are raised, raise the master with great joy and devotion and take him to the chapel, holding in his arms and present to God at the altar whom He sent to guide the house, the master kneels before the altar, while the brothers pray to God he pr. And the brothers chaplains provide:

222. Kyrie eleison. - Christe eleison. - Kyrie eleison.

Our Father ... And it inducas in temptationem nos. R. And free nos a malo.

Salvum fac servum tuum. R. Deus meus, sperantem you.

Mitte ei, Domine, de auxiliium sancto. R. Et de Syon tuere eos.

Esto ei, Domine, tuttis fortitudinis. R. A facie enemies.

Domine, Exaudi orationem meam. R. Et clamor meus veniat to you.

Dominus vobiscum. R. Et cum spiritu your

Oratio

Oremus. - Omnipotens sempiterne Deus, wretched famulo your heads eum et secundum tuam clementiam in viam salutis eternal, ut, you donor, tibi placita cupiat et perficiat total virtue, for Dominum ...

223. All the things said by the brothers voters must remain secret and hidden as the chapter, because it could arise great scandal and great hatred, if anyone was allowed to repeat the words spoken and displayed.

Punishment

These are the things that can cause the expulsion of a brother from the house of the Temple

Of simony

224. The first thing that a brother of the Temple can be ejected from the house is simony, for he who is welcomed into the home by means of simony must be expelled because of it, because he will be damned. Commit simony making gifts or promises a brother of the Temple or to another person in order to be accepted into the Order of the Temple.

Of who reveals the secrets of the chapter

225. The second thing is if a brother reveals the secrets of the chapter to a brother who took part or anyone else.

Of those who kill or cause the death of a Christian or a Christian

226. The third thing is if one kills or causes the death of a Christian or a Christian.

Of larceny

227. The fourth thing is the larceny, which may be interpreted in several ways.

Of those who leave a castle or a fortress without going through the door

228. The fifth thing is if someone leaves a castle or a fortress by a route different from the door barred.

Common cause of

229. The sixth is the common cause: in fact it has the ganging among two or more siblings.

Of those who pass the Saracens

230. The seventh thing is if one leaves home and goes to the Saracens (will be expelled from the house).

Heresy

231. The eighth thing is if one heresy or practice goes against the law of the Lord.

Those who dropped the banner for fear of the Saracens

232. The ninth thing is if a brother leaves the patch and fled for fear of the Saracens (will be expelled from the house).

These are the things that a brother of the Temple may be deprived of the dress

Of those who disobey the commandments of the house

233. The first thing is if a brother disobey the commandments of the house and keeps its own madness and does not intend to carry out his orders, should be deprived of the garment and can be put in chains, but if he repents before the suit was the removed and did not cause damage to the home, is the brothers decide whether or not to deprive him of the dress. Because when a brother is ordered to serve the home must answer: "In the name of God." And if you answered: "I will not," the knight must summon certainly chapter, inviting the elders of the monastery to deprive him of clothes, because he refused to follow an order, because the first vote we do is the vow of obedience .

A brother who hits another brother

234. The second thing is if a brother, seized by anger or rage, put your hands on another brother is deprived of the dress. And if you hit him with hardness, can be put in chains. It will not bring the banner-color, nor the silver seal, or participate in the election of the master, according to the process as many times. And before his guilt is held, shall be paid, as it is incurred excommunication, and if not fulfilled can not eat with the brothers or go to church. And if it hits a religious or a cleric must be fulfilled before is to examine his guilt.

A brother who hits a Christian or a Christian

235. The third thing is if a brother hits a Christian or a Christian with a pointed object, a stone, a stick or anything else that can injure or kill with a single shot, is the brothers decide whether or not to deprive him of the dress.

Of a brother who has no business with a woman

236. The fourth thing is if a brother has no business with a woman, because we judge the guilty brother to come into a place of ill repute or in a brothel, a sinner, alone or in bad company, is deprived of the garment and put in chains . It will not bring the banner-color, or the seal of silver, nor shall participate in the election of the master, according to the process as many times.

A brother who falsely accuses another brother of a fault leading to expulsion from the house

237. The fifth thing is if a brother accuses another brother doing something that involves the expulsion from the house, if the brother who accuses him is not capable of proving his guilt, can not keep the dress because it was forced to beg for mercy before the chapter, and if denied before the chapter is to others to decide whether or not to deprive him of the dress, and even if it does not appear before the chapter, can not get back the dress, whatever I say, unless does not dispute that and desist from error.

A brother who blames himself

238. The same thing is if a brother is unjustly self-incrimination in order to obtain permission to leave the house, should not be deprived of the dress.

A brother asking leave

239. The seventh thing is if a brother asks the chapter to be discharged to seek the salvation of his soul in the service of another religious order, if the chapter will refuse and he says he wants the same leave the house, it's up to others to decide whether to deprive or less of the dress.

A brother who says she wants to move to Saracens

240. The eighth thing is if a brother says he would go to the Saracens, even if it does so in a moment of anger or rage; brothers will be up to decide whether or not to deprive him of the dress.

A brother that lowers the banner during the battle

241. The ninth thing is if, in battle, a brother of the Temple that holds the banner to strike it down, while not causing damage to his companions, brothers will be up to decide whether or not to deprive him of the dress. And if he uses it to fight and thereby causes damage to his companions, should be deprived of the dress, and you can decide to put him in chains, and he will never take more than the banner and never will play the role of commander in battle.

A brother holding the banner and go to the office without permission

242. The tenth thing is if a brother holding the banner goes to the office without permission of his superiors, unless it is in trouble or not able to apply for such a permit, as required by statute, is the brothers decide whether or not to deprive him of 'dress. And if his actions are causing serious damage, can be put in chains, he will never more the banner, nor never will play the role of commander in battle.

A brother that loads without permission

243. The eleventh thing is if, in battle, a brother goes to the office without permission, and its action injures; brothers will be up to decide whether or not to deprive him of the dress. But if he sees a Christian in danger of death, and he feels in his heart that he can help, as established by the statutes, he can. But in no other circumstances a brother of the Temple should load without permission.

A brother who denies the food of the temple to another

244. The twelfth thing is if a brother denies the bread and water of the house to a brother who is or who goes, and do not let him eat with his brothers, is deprived of the dress, because when a man is taken up among brothers, has the right to bread and water of the house, and no one can negarglieli, whatever he

does, except as set forth from the house. The same applies to anyone waste to open the door to a brother, preventing it from entering.

A brother who gives the dress a man who does not have the right

245. The thirteenth thing is if a brother gives the dress the house to a man who does not have the right, or someone who is not authorized to grant, or without the consent of the chapter, is deprived of the dress. And who has the authority to grant, can not remove it without the consent of the chapter if it does should not be deprived of the dress.

A brother who accepts something from another brother to help him become

246. The fourteenth thing is if a brother accatta something to a layman, promising in return to help him become a brother of the Temple, is deprived of the dress, because commit simony.

A brother who breaks the seal of the teacher or another

247. The fifteenth thing is if a brother breaks the seal of the master or his deputy, without having received permission from those who can grant it; brothers will be up to decide whether or not to deprive him of the dress.

A brother who force a lock

248. The sixteenth thing is if a brother force a lock without having been given permission by those who can give, without causing any damage to the house will stand the brothers decide whether or not to deprive him of the dress.

A brother who has a secular donations made to the house

249. The seventeenth thing is if a brother of the Temple delivered the donations made to the house to a layman, or anyone else outside of the brothers of the Temple, without having received the consent from those who can grant, but it will be up to brothers decide whether or not to deprive him of ' dress. And if it is a donation large or alien land, is deprived of the dress, and because of the severe damage it has done to the house, you can get to put in chains.

A brother and lends goods without permission of the house

250. The eighteenth thing is if a brother lends an asset that belongs to the house, without having received permission from those who can grant, if the house loses this right, is deprived of the dress, and if the loan has been considerable, will be made in chains.

A brother who lends his horse to another brother without permission  
251. The nineteenth thing is if a brother lends his horse to another brother in a place where it is not allowed to go without permission, and the horse is lost, or dies, or is injured, will stand the brothers decide whether or not to deprive clothing. However, it can lend it, if he pleases, in the city where it is located.

A brother who puts property belonging to another with those of the house

252. The twentieth thing is if a brother asks the goods of another as well as those of the house, so their owner loses all rights on them; brothers will be up to decide whether or not to deprive him of the dress.

A brother who claims to respect that things belong to the house of another

253. The twenty-first thing is if a brother says knowingly that the lands or property of another belonging to the house, which is not true, and there is evidence that he does it out of malice or greed, will stand the brothers decide whether or not to deprive him of ' dress. But if his conscience tells him to do so, or guarantee it can say without suffering any damage.

A brother who kills, injures or loses a slave

254. The twenty-second thing is if a brother kills, injures or lose so guilty a slave, and his dress is in the hands of the brothers, is up to them to decide whether or not to take it away.

A brother who kills, injures or lose a horse

255. The twenty-third thing is if a brother kills, injures or lose a horse for negligence, her dress is in the hands of the brothers, it's up to them to decide whether or not to take it away.

A brother who goes hunting and cause damage

256. The twenty-fourth thing is if a brother goes hunting and cause damage;'s brethren to know whether or not deprive him of the dress.

A brother who test their weapons

257. The twenty-fifth thing is if a brother test their weapons and cause damage, are the brothers decide whether or not to deprive him of the dress.

A brother who gives an animal other than a dog or a cat

258. The twenty-sixth thing is if a brother, from the herd or from the stall, gives an animal other than a dog or a cat, without the permission of the Commander of the earth are the brothers decide whether or not to deprive him of the dress.

A brother who builds a new home without permission

259. The twenty-seventh thing is if a brother builds a house of stone and lime without the permission of the teacher or of the Commander of the earth are the brothers decide whether or not to deprive him of the dress. But houses in poor condition can be repaired without being so.

A brother who intentionally procures a loss at home

260. The twenty-eighth thing is if a brother, intentionally or negligently, it provides the house a loss of four or more money, are the brothers decide whether or not to deprive him of the dress: because there is no loss allowed. And if the loss is large you may want to put him in chains.

A brother who walks through the door with the intention of leaving the house

261. The twenty-ninth thing is if a brother walk in the door with the intention of leaving the house and then regrets it, you could remove the dress, and if he goes to the order of the Hospitallers, or anywhere else, is the brothers decide whether to deprive him or hand clothing. But if you spend the night outside, should be deprived of the dress.

A brother leaves the house and lies two nights outside

262. The thirtieth thing is if a brother leaves the house and lies two nights out, because of that I do not lose the habit and will recover sooner than a year and a day. And if he persists in doing what is forbidden for more than two nights, will be ejected from the house.

A brother who intentionally gives the dress, or throws a tantrum

263. The thirty-first thing is if a brother returns intentionally dress, or throw it in a fit of rage, and despite the prayers and invitations refuses to pick it up, and another brother picks it up before him, is deprived of a habit a year and a day. But if it is to pick it up himself, of his will, is to others to decide whether or not to deprive him of the dress.

264. And if it happens that he does not intend to pick it up, and another brother takes it and puts him on his shoulders, that brother will lose its dress: Because only the chapter can return the dress to make a man or a brother. And he to whom the dress is returned in the above way, you will keep or lose at the discretion of the brothers.

265. And in all other cases - except the last two, that is, if a brother lies two nights out of the house or intentionally returns the dress, which are punished with the loss of the dress for a year and a day, as mentioned above - it to others, depending on the conduct of the brother who has failed to decide whether or not to deprive him of the dress.

266. And when you judge sull'abito a brother, these veins taken into account as provided in the home, and the deprivation of the dress extinguishes every other punishment.

And when a brother is deprived of the garment and put in chains, must stay and take meals at the almoner and can not go to the chapel, but must say the canonical hours and work with the slaves. And if he dies while doing penance, they must receive the funeral service reserved for the brothers.

And if a brother does not have the authority to give the dress does not even have the authority to take it away, without the permission of someone who can.

These are faults that can be judged from the house of the Temple

267. The first is to be expelled from the house, so there are also sins so you can be put in chains or imprisoned for life.

The second concerns the dress, so there are also sins so you can be put in chains.

The third is when a brother is allowed to retain the habit, for love of God, but is punished for three days, until God and neighbor does not free him from penance and punishment must be over immediately and without delay.

The fourth is two days of penance week, three the first week.

The fifth is only two days.

The sixth one day.

The seventh is on Fridays and corporal punishment.

The eighth is when you give an end to a brother before the master or other dignitary of the house, so deliberino of uncertain issues for the brethren.

The ninth is when a brother is sent before the chaplain.

Tithing is when a brother is acquitted.

Statutes of the brothers chaplains

268. The brothers chaplains are subject to the same constraints of the other brothers, and should act like his brothers, and, without prejudice to the right of the paternoster, have to say the canonical hours. Wear the robe closed, should shave their beards and can wear gloves. And when a brother dies, instead of saying one hundred paternoster, must sing Mass and celebrate the funeral service.

The brothers chaplains should be treated with reverence, receive the best garments of which the house has table and sit next to the teacher and are served first.

269. The brothers chaplains receive the confessions of the brothers, and the brothers must entrust his brothers chaplains their faiths, they may come to them without having to get permission. In fact receive absolution from the pope more power than it receives an archbishop.

270. If he commits a failure, the brother chaplain should apologize to the chapter as any other brother, but without kneeling, and must defer to the judgment of the brothers. If a brother chaplain leaves home and then come back to ask for forgiveness, should give up before entering the chapter, go before our brothers and ask their forgiveness, without kneeling. Unless the lack of it is not likely to procure the expulsion, must do penance and be deprived of the dress for a year and a day, and to eat at the table of servitude, without a tablecloth, and observe all the fasts provided for brothers who must do penance, until the brothers did not set him free, and Sunday should receive corporal punishment by another brother chaplain, but not the public, and is subject to any other punishment, and during the week can recite the psalms in private, but not sing. And while the brothers work together to slaves punished, his brother chaplain instead of working to recite the Psalter.

271. And if a brother chaplain leads a wicked life, or sowing discord among the brethren, or to sin, must appear before the chapter even more reason that it was a simple brother, because it established the pope, in the grant chaplains. And if you do penance, but retains the habit, should eat at the table of turcopoli, but no towel. And he deserves it can be put in chains or imprisoned for life.

These are the things from which a brother chaplain can not absolve

272. These are the things from which a brother chaplain can not absolve a brother of the Temple. Or if a brother kills a Christian or a Christian.

If a brother gets his hands on another brother drawing blood.

If a brother of the Temple put your hands on a member of another order, be he priest or an ordained priest of the Holy Church.

If a brother enters the Order, while belonging to another, and then confesses, or if they enter the house through simony.

273. The brother chaplain can not absolve them because the Pope wants them to be subject to the judgment of the Church of Rome, so they need to be fulfilled by the patriarch, archbishop or bishop of the country where they are located.

## Formulas profession

274. "Vis abrenunciare Seculo? A. Flight - Vis profiteri obedientem secundum canonicam institutionem et secundum preceptum domains pape? R. flight. - Vis take tibi conversationem fratrum nostrorum? R. Flight '

Tunc illegal here eum alloquitur DICAT post: Deus et auxilietur benedicat nobis; totus Psalmus dicatur.

275. Post and DICAT professionem suam "Ego ...

Regulam commilitonum Christi et milicie eius Deo adjuvant preserve flight promitto et propter eternal lives premium ita ut ab hac die not mihi liceat collum excutere de Yugoslav regule, et a hec peticio professionis mee Firmiter teneatur, hanc conscriptam obedientiam in Presentia fratrum in perpetuum Trado , et manu mea pono sub altar, quod east consecratum in honor Of onnipotentis et beate Marie et omnium sanctorum. Et dehinc promitto obedientiam Deo et Huic domui, et sine own life, et castitatem keep secundum preceptum domains Pape, et domus conversationem fratrum milicie Christi Firmiter keep. "

276. Tunc dimittat sum super altar, et prostatus DICAT. "Suscipe me Domine secundum eloquium tuum et vivam" Tunc to: R. "And not confundas me ab expectatione mea." Post DICAT: "Dominus illuminatio mea." R. "Dominus protector screw mee." Postea: Kyrie eleison. - Christe eleison. Kyrie eleison. - Our Father - Tunc sacerdos DICAT: And it nos ...

Psalmus: Levi oculos. - Ostende nobis Domine. - Salvum fac servum tuum. - Intret postulatio mea conspectu in your Domine. - Erravi sicut ovis this periit. - Ecce quam bonum. - Sit nomen Domini Benedictum. - Domains Exaudi orationem meam.

## Oratio

277. Oremus. - Suscipe quesumus Domine hunc famulum tuum to thee procella huius seculi laqueisque diaboli fugientem, ut to you susceptus et instantis Seculo salvatum, et Seculo in the future if gaudeat to you feliciter muneratum: for Christum ...

## Oratio

278. Deus here for you to sanctos et patres nostros regulare magisterium precipue sanctisti, quesumus clementiam super hunc famulum tuum Seculo abrenunciatum respicias, et cor eius to seculi vanitate convertas, and to supernal vocationis amorem accendas, et gratiam quam in you perservas infundas, ut your protectionis munitus garrison quod you promittit hoc donor impleat, et professionis his executor and effectus to this perseverentibus in you promittere dignatus eg pertingere mereatur. For Dominum nostrum Jesum Christum filium tuum, here tecum vivit et regnat ...

## The monastic life

### Rules of the daily lives of brothers

279. Every brother of the Temple should know that the first of its constraints is to serve God, and each will you have to devote to all the intellect and participation, especially listening to the sacred functions, because no one should avoid it as long as is employed by the home . Since our rule says, when we love God, we will hear gladly if His holy words.

280. No brother should attend religious services without the dress. And no one should eat or drink without the dress, and all must take the dress so true the strings on the neck. And who, during services, wearing the hood must also bring tunic with his coat of arms, if not the mantle, and this also applies to meals.

281. When the bell rings for matins, each brother has to get up quickly, dress her cloak, wearing tights, going to church and hear mass, and no one should stay in the dormitory during the day, unless sick or fatigued. But it must have the permission of the teacher or whoever takes his place. Each brother can attend the morning in shirt and trousers, and with the cap and no belt, except for the little one. Must have footwear and shoes, and dress as mentioned above. What about the other functions, each brother will presenziarvi all dressed up, depending on the weather and the seasons.

282. While in church to listen to the morning, the brothers must remain calm and in silence, and pray thirteen paternoster the morning of the Virgin and, if they wish, those thirteen of the saint of the day. But if they can recite the refrain, as they listen to them, but it is better to say them rather than listen to them.

283. After the morning, everyone must take care of horses and equipment, if you can, and if there is anything to forgive, forgive and give the necessary arrangement. And if a brother should talk to their squire should do so in a low voice, and then can go back to sleep. But before going to sleep must still say a paternoster, so that Our Lord forgive him if he has committed some lack, in violation of an order of silence or whatever.

284. When the bell tolls the hour before, each brother has to get up quickly, dress in all points, as mentioned above, the chapel and listen to the entire function. First, the time function first and then, if possible, the mass, and after application to listen or recite the third and sixth hours, according to the custom of the house. And if a brother wants to hear or say the third and sixth before starting, he can. And when the first Mass was sung, then if the church does not celebrate other masses, siblings can participate. If you do not have tasks to be accomplished is preferable who go to Mass, but each one is free to go after hearing the first Mass, third and sixth, as mentioned above. But before going anywhere else, each brother has to look after the equipment, as prescribed.

285. If you do not have a horse or not there are special orders, after leaving the chapel, the brothers have to deal with equipment and armor, repairing or doing repair what needs to be repaired, constructing poles or stakes for your tent or whatever 'Another relates to their task. And each brother must avoid the Enemy seize the idleness, because the Enemy axle with greater boldness and more willingly to the man who has evil desires and vain thoughts and says impious words, rather than devoted to work well.

286. When the bell rings for dinner, those of the first board must take place, so that no one can be left behind without permission, except for the things listed below. But before eating, each must have played or heard the morning, the first, third and sixth, and especially the sixty paternoster that each brother of the Temple has the obligation to recite every day, for the salvation of their brothers and benefactors of the house, living and dead, or thirty for the dead, that God would free them from the pains of Purgatory and welcome them to heaven, and thirty for the living, so that God will deliver them from sin, forgive their sins and grant them a worthy end. And no brother should refrain from reciting these sixty paternoster, in whole and every day, unless it is so ill they can not be acting without harming your body.

287. When they took place around the table, if they have a chaplain and he is able to reach them quickly, the brothers must send for him and wait until he comes, then have to make sure that he has bread, wine and water, if you do not have to eat more otherwise, there should be anything else. The chaplain must give

the blessing, and each brother has to get up and recite a paternoster up, then everyone can sit down and cut the bread, and no one has to cut the bread, eat or drink before it's replaced by the blessing. And even if there is a chaplain, each brother has to say the paternoster and comply with other rules, then everyone can eat, for God's sake

288. And during meals, wherever the monastery is located, a cleric read the scriptures, and it has been established that the brothers are induced to remain silent to hear the holy words of our Lord, because it's the rule. In fact it is known to all that, wherever the monastery is located, brothers and all others must eat in silence. And even in the canteen of the infirmary each brother has to eat in peace and quiet.

289. When the brothers eat together, no one should eat or drink things other than those of the others (even the teacher, or anyone else), unless a brother does not ask that he be served a dish different from that served in common with the other brothers. At the time of service the other dish will be served after the normal one, so if someone does not like the one to get the other. And this dish should be more miserable than served first, and if a brother does not eat the dish municipality may have another, if desired.

290. Each brother of the convent may apply for and obtain the food that is given of servitude. But if you eat the food of the servants can not eat the food of the convent, and if you eat the food of the convent, can not eat the food of servitude. Each brother eating a convent may ask what they eat other brothers, but should not eat another plate.

291. None of the brothers of the monastery must offer the food in front of him, the dog or whatever to men, birds or other animals. Should not invite anyone to drink from his cup, unless it is a man worthy of eating in the convent. However, each brother has to offer drink to a man who came to confer with him, but the wine must come from the winery or from any other place, but not from the table of the convent.

292. And a brave man may be asked to sit at the table with his brothers, and will take place at a table depending on its importance. But brother shall notify to the Commander of the house or building, and this can not be refused. - Even when they eat in the canteen of the infirmary brothers must offer the food you have in front of men, birds or animals, or offer to drink or eat to anyone, except as already seen about the brothers that they eat in the refectory. But it is worse if this happens in convent rather than in the hospital wing, and in any case is prohibited.

293. No one who lives in a convent must bring two pairs of tights or trousers, nor lie down on the mattress without permission, or cover with schiavine or mats, or attempt by any other means the comfort of the body on the mattress and you can only have one sheet.

294. When the brothers eat in the convent, no one who has broken the bread, or have eaten or drunk anything for lunch or dinner, you may never get up from the table, until he has concluded the meal. And none of the brothers of the first table to get up before anyone else, unless you lose blood from the nose, in which case can stand without a permit, and go sit down after the blood has stopped. And if the alarm is given if you are certain that it was a brother or a good man to cry out, or if the horses are restless, or if there is a fire in the house, the brothers can get up without permission and then go back to the table .

295. After having dined, the brothers of the first table must stand together, while the cleric says Tu autem Domine ... and no one should stay in the refectory, and they all have to go to church, if it is nearby, and give thanks to our Lord for what he has given them; And he shall say a paternoster and if there is among them a priest or cleric, will precede the brothers in the church, and give thanks to God, recite the prayers provided according to the custom of the house. But if the church is not close to the refectory, recite prayers and

make due in the refectory itself, just as if they were in church. And after they left the table must not utter a word before he had given thanks to God, as prescribed.

296. The brothers last panel should say the blessing as those of the first, and should receive the same food and the same as those portions of the first, and must be served the same way, they should be served the same food the first table if they have remained sufficiently. But if you do not leave enough, they can get different food. However, should not be in any way better than that served to others, and is known to all that the brothers should willingly accept it and remain silent. Is also clear that those who serve and distribute the food must divide so that they receive the last as the first.

297. When the brothers eat the last table, did not place the reading of the Scriptures, but the brothers must nevertheless remain silent and observe the rules which are subject to those of the first, except that when a brother of the last board has dined, stand up, but should give thanks and behave in the same way as the first brothers.

298. The same is true for the brothers who eat in the infirmary, both the first and the last table when it comes to stand up and give thanks. The brothers last panel of the infirmary will be served the same food as those of the first, unless there is enough water with, in which case you can serve them a different food. And anyone who violates this rule will be accused of greed, and will suffer a harsh punishment, and this is also true for the brothers who tolerate the common food of the infirmary, because we need to favor the weak, the sick and the elderly, because that is what the rule .

299. If the Commander of the building not realize that the food is abundant but scarce in the convent infirmary, can invite the last table in the refectory to eat with him in the cafeteria of the infirmary, and they welcome the invitation and the Commander of the building will serve them in the infirmary the same food served to the brothers of the first table.

Gave thanks to God, in the above way, everyone goes back to their jobs and will do their best to please the will of our Lord.

300. When approaching the ninth hour or evening, or any other time, each brother must be close enough to hear the bell or can be found if someone tries to invite him to listen to functions. Then, when the bell rings for the ninth hour, everyone should go to hear the church service. And then, when the bell rings for the evening, everyone should go see the function, and no one should be left behind without permission, except for the brother in charge of the oven, if you are kneading, brother of the blacksmith, if you are forging iron, in which case it can continue to work while the iron is hot, and his brother farrier, whether it is preparing the knife, or if you are shoeing a horse or other mount. But as soon as they have completed their work, they have to go to church where they sing the hours and hear or recite. 301. And you should know that no brother who is not sick should drink wine between lunch and evening, and those who eat in the convent should not drink at all until it was sung at the ninth hour.

302. When the brothers heard or recited Vespers, those who eat twice a day should go to the first table of the dinner, and no one should be left behind without permission, with the exception of those three, which may be absent from the lunch and dinner, ninth and vespers, peer these reasons, and at the dinner will say the blessing, you will hear the read and will comply with all the rules already described for lunch.

303. During fasting, the brothers have to listen to or recite the ninth hour before dinner, after dinner can, unless it is the great Lent, because after the first Sunday of the Lent, fasting days, each brother can dine only after having heard or recited vespers.

304. When the bell rings for Compline, the brothers come together in the church or in the place where you usually meet together and can drink water or diluted wine, if it please the teacher, or according to the customs of the house, but they shy away from any excess, because that is what the rule. So if you receive instructions must execute them safely and quietly. Then listen to each brother or recite Compline alone, if you can not hear with the other brothers.

305. And after compline, each brother will take care of the horses and equipment, and if they want to talk to their squire should do so quietly and gently, and then can go to sleep. And when he is in bed to say a paternoster, that God might forgive him if he has committed any deficiency after compline. And, except in cases of emergency, each brother must remain silent until the hour of Compline before.

306. And each brother knows that if he can not listen to hours first, third, sixth, ninth, and compline, will recite the paternoster as shown below. Fourteen paternoster every hour for seven hours of Our Lady should always be recited first, and seven for the canonical hours. Hours of Our Lady must always be recited standing, while those of the day can be recited even when seated.

For each recite Vespers eighteen paternoster: Our Lady of nine and nine for the day. Hours of Our Lady must always be recited first, because Our Lady was the beginning of our Order, and in her and in her honor, God willing, will end our lives and our Order, when God wants.

307. If a brother listens functions, may refrain from saying the prayers, but it is better and healthier than the chant. It is known to all the brothers that are associated with the church to kneel, stand and sit together, according to the rules of the divine office, and many are unable to do so because of their blindness, they must ask yourself aside, the shoulders of the other brothers.

308. The hours must be heard in its entirety and no brother should leave the church before the end of the function, unless you should perform a task avoided, or must go in search of her brother in church occupies the seat next to her, and if not occurred for the function, must go and find him in the dorm or at least the horses.

309. Each brother has to make sure to be present at the end of the functions when, with the exception of Compline, the calls are made and shall be transmitted through the instructions, according to the custom of the house, and when there is compline, the orders are branched at the time of dinner, before the function begins. It will be communicated before Compline begins, because if they were disclosed at the end, would be a violation of the order of silence, however in case of need can be done, but it is better if it is done before, without violating the rule, rather than later. - No brother should leave the place of breakfast before the bell rings, unless it has not been ordered, and even if a brother does not want to drink, must remain with the other to receive orders.

310. Each brother must accept orders willingly. If a brother was not present at the end of a function, it must ask the others who were present if there were orders, and they must inform him, unless it is something covered in secrecy. But if you have been given instructions to confer tasks, or otherwise, he must appear immediately before the one who gave the orders and say, "Lord, I was not present at the communication of orders." So you will comply with these orders.

311. At the sound of the bell brothers must come together, and no one should remain where it is not allowed. No brother may request that another be exempt from duties, from calls made by Chapter or any other office, unless he is specifically asked or commanded by the brother himself.

If a brother asks another to do so exempt from an office from which it is possible to be exempted, the brother has to do it, if he does not he is guilty and requested him to his brother who is acquitted.

312. In applying for exemption from duties on behalf of a brother, he should be expressed as follows: "Sir, you grant the exemption to his brother ...". And this must be the name and explain why his brother asked to abstain from the canonical hours, whether of sickness or another, so it was decided that the Commander is familiar with the brothers. And if he sees that the brother is accustomed to fail at too often admonishes him and invited him to behave according to the rule, and if the brother does not repent, the Commander should refer to the chapter and may deny the exemption.

No brother should ask a lay person or others to seek waiver on his behalf, but can ask a lay person or another to ask a brother who ask for exemption on its behalf.

313. When a brother receives an order from the master has to say: "In the name of God" and, if within its capacity, execute promptly. And if it is not able to run it, you need to ask someone who asks the teacher to dissolve from office, because it is not able to carry it out, or because the order is unreasonable, and if he sees that this is the case, the master must cancel the order. In this way, every Commander must behave towards his subordinates, and each brother has to say: "In the name of God," when the Commander gives them an order, and run it as mentioned above. Each brother must be careful not to do what is not allowed in the house.

314. Each brother has to go to the function first time all dressed up, it should not go or poached or in jacket, if not above them wearing the coat or tunic, nor shall have the hood over his head. After Compline, no one has to comb, you can stand with his head covered only in the infirmary and as we went to the morning, but you have to be sang during office bareheaded.

315. Each brother has to take care of your equipment with zeal and their horses. No one should run a horse is not rested, or gallop without permission, especially one that does not use regularly, if not riding for service, it is sufficient to go up or ambling. No brother should launch their own horse for an entire race without permission. Does not bring the crossbow and want to launch at a gallop, can do it for one, two or three races, even without your permission. No brother should, without permission, to run his horse halfway to bringing another person, even if in a hurry. No brother should run his horse for an entire race or carry weapons without a permit, when he has his boots, but it can make him halfway. If a brother intends to purposely throw his horse for an entire race, must wear boots. And 'forbidden to throw the spear, the brother knights during tournaments, as it may cause damage. No brother should shoe, groom their horses, or take other actions that force him to stay in the stables without permission.

316. No brother should take anything without permission from the place where it encamped another. If a brother is a horse of another in the place where it encamped should not take it or move it, but ask the owner of the horse to leave the place, and they must do so, Marshal or his guardian must order him to leave free there.

When a brother out riding for pleasure must entrust their place and their equipment to the surveillance of another brother.

317. And 'forbidden to win horse or other property, except for crossbow arrows sprouted, or other things that cause no outlay of money, such as lanterns discoveries, mallets, stakes or pegs for camps or tents. And these objects, which do not cause any expense, can be donated by a brother to another, even without your permission. And every brother of the Temple can compete with another with the crossbow giving away no

more than ten pieces of candle, and much can be lost in a day or even a rope crossbow used, but must not, without permission, leave it unattended during the night. And nothing else could be at stake in the challenges crossbow. At daybreak no one should fasten his sword over the tunic or belt.

The brothers can play with their pickets that do not contain iron, or chevilles forbot. The brothers of the Temple can not play any other game, but only the bell for pleasure and without any stakes. You can not play chess, or trictrac eschaçons.

318. And if a brother is the equipment of another should not appropriate it, and if you do not know who is to take it or prune it in the chapel, but if you know who to return it to the owner. If the equipment that was found and taken to the chapel belongs to the house, but you do not know which brother belongs, must be delivered to maresciallato if it is its relevance, if it's the tailoring tailoring, or other artisans.

319. No brother should give a higher ration of barley to one of his horses to the detriment of others. No brother should try to obtain barley for his horses without permission, in addition to the one distributed to all the brothers in the barn. No brother should keep their ration of barley when he takes another, but if he does he must declare. When the brothers give their horses half rations, the ration should be ten (measures), and is known to all that the horses of the caravan must always have half rations, this ration, or ten (measures), and even the horses of the brothers craftsmen must have half rations, or ten (measures). It must always be the case, unless the house does not have different customs; especially, that masses rations are larger or smaller.

320. No brother of the convent may enter a village, a house, a castle, a garden, a farm or a house, located at a distance of a league from the house without permission, unless it is accompanied by a bailiff who has the authority to bring him.

It is common knowledge that every brother of the convent or brother craftsman must refrain from entering into a village, a garden or a farm, unless authorized. No brother of the convent or craftsman must eat or drink wine without a permit in a place away from the house or not a league in which he resides, unless there is forced by circumstances, he is instead allowed to drink water, you need it. But if you can drink wine in the company of the bishop or archbishop, or other prelate who is more important to the bishop. And if you need and want to drink in the Hospital of St. John, but must behave as if it would if it were in the house.

321. If, in fulfilling its duties, a brother is to be a one of the laboratories of the house, should not enter the wardrobe, without the permission of the head of the laboratory brother or a superior. The brothers of the convent must make their own inquiries to the brothers artisans quietly and humbly, and, if they can, the brothers craftsmen must satisfy in all humility, without question or fuss, and if they are not able to do that, they say it softly and humbly. And if they act otherwise, they will answer before the chapter, as this may be the cause of discord among the brethren, and it is well known that each brother has to be careful not to move another brother to anger or indignation, and this is strictly required by Regulation .

322. No brother should take the hauberk or tights iron in a purse or canvas or sackcloth, but in a bag of leather or chain mail, and should not hang the wire mesh to a rope, but hold it in hand or hold it by the sergeant, but it can be hung on a rope, if you give it permission.

323. And 'Do not eat in the convent infirmary or wearing the hood, if a brother lunch in the morning in the convent can not dine in the evening anywhere else in the house, and this applies to the teacher and everyone else. But if it happens that the master, after having lunch in the infirmary, out riding for pleasure,

or for any other reason, and brings with it the brothers who had lunch in the convent, the teacher can invite them to dine with him in the same house in they had lunch in the morning. But if the teacher had lunch in the convent can not dine in the evening anywhere else. And when the teacher eat at a table that is not that of the convent, the almoner must take the food served at his table and distribute it to patients sergeants and squires infirmary, and must take the infirmary table sauces meat, the meat and the meal in white, if any.

324. No brother should cover her head with a hood. No brother should wear the hood of chain mail without a headdress of cloth. No brother should dishonor the coat hanging by hooks around the bed, no brother can paint his own spear without permission, or decorate your own sword, neither the iron hat, or coat of mail, or paint your own iron hat.

325. No brother must curse, he is calm or angry, or say things ugly or vile, nor do them. Each brother must act nobly and speak properly. No brother should wear leather gloves, with the exception of the brothers chaplains are allowed to take them out of respect for the Body of Christ, which often hold in their hands, and also to the brethren builders are allowed to wear them sometimes, because of the hardness of their work, so they do not have to hurt your hands, but can not wear them while they are at work.

Each brother must take the iron gloves when wearing the shoulder straps and the rest of the armor, otherwise it can not take them without permission.

326. None of the brothers must bring the constitution or the rule without having received permission from the convent, because the monastery prescribes that do not have with him, because it was that got into the hands of the squires who have read them and revealed to the laity, exposing Order to serious risks. So it can not be anything like the convent has determined that no brother should take them with you, with the exception of the bailiff who uses them to carry out their office in the Bailiwick.

327. No one can bring or take money without permission.

When a brother asks a brother of our bailiwick money to buy something, it must buy it as soon as possible and can not buy anything without permission, and every bailiff of the Temple can do so and to grant such authorization, and each brother bailiff may allow a another brother to buy a dagger of Antioch or of England. And in the absence of the Commander of the Knights, the brothers must ask permission from the magistrate, if it is present among them.

328. And if among them there is neither a Knight Commander, or a bailiff, the brothers have to choose one among them who seems the most sensible and appoint him Commander of the Knights, and from that moment he will grant permission. And if they are brothers sergeants in the absence of other commanders of the brothers, the permissions will be granted to them by Sergeant bailiff, if there is one among them. But be it known to all that no sergeant can become Commander of the Knights, or hold chapter where there are knights.

329. Each brother of the Temple, and even the master, he must look carefully keep themselves from any currency, whether gold or silver, as a man of religion must not own anything, in the words of the saint: A man << of religion that change is not worth even a penny >>. No brother should have anything personally, nor little nor much, nor deposit or no deposit, and above all must not have money. The bailiffs can dispose of the assets they need to perform their duties, but must be ready to give an account of their superior, if he so requests, because if they refuse and that own them will be charged with robbery and driven by the house, God preserves the brothers of the Temple.

330. The assets of the house belong to everyone, and is known to all that neither the teacher nor anyone else can allow a brother to possess something for myself, even if only a single money or may authorize any brother to do something different As vowed to God through the vows, or obedience, chastity and poverty. However, when a brother travels from one province to another, or from one place to another, the teacher or another Commander may allow him to bring the money to do its job and buy what they need, but as soon as his brother has reached its destination, it must return the money he has left the treasury or what it has been delivered, as can not and should keep it to themselves, much or little it is.

331. Since the money found on him a brother at the time of death, or between his own clothes or bedding, or purse, will be considered and then stole her. And that wicked brother will not be buried together with those honest, or in consecrated ground, and the brothers are not obligated to recite the paternoster him, nor to celebrate the funeral rites, but bury him like a slave, by which God preserves the brothers of the Temple.

332. But if after the death of a brother, it turns out that he had money in the treasury on deposit, or by order of a magistrate brother, that brother should not be treated as mentioned above with regard to the brothers evil, because he had no money on himself or herself or had put in a risky place for your home. As he has committed a serious failure and has violated the vows and constraints contracts, be forgiven and treated with mercy and compassion, like any other brother, and pray for the salvation of his soul, whom God forgive him. But if the deposit entrusted to him is found outside the house, and her brother dies without depositary confess the existence of someone who can allow the house to repossess, the brother in question will be treated as an evil brother, which, at the time of death, is found on the money.

333. It is well known that if the same master files a sum out of the house without making sure that, at the time of his death, the house is able to regain possession, should be treated worse than the false and wicked brothers mentioned above, since it is well known that the most influential person is, the more indebted to the house, if you spot a crime so heinous intentionally.

334. It is well known that no brother, nor the treasurer, or anyone else, must keep long goods of another brother, especially when it comes to coins, whether gold or silver, and those who do commit a serious misconduct and as an accomplice of a despicable sin, his brother where the money is entrusted should rather warn him that his brother has entrusted to purchase as soon as possible what they had asked for money or otherwise be returned to the treasury or to whom he had given him, and the brother must obey him.

335. It is well known that no brother can deposit a sum of money in a different place from the treasury and, in the absence of a treasurer, she must deliver to the Commander of the building or the house where he lives.

And the fabrics, sewn or not, shall be filed with the sewing, except for the squires sewn tunics, shirts, trousers and jackets from the field, they have to go to the upholstery, what is bought at the tailor should be replaced in tailoring and also what is being purchased by the under-marshal, and also the equipment of each brother. And no brother should take as filed by another brother, without permission.

336. No brother craftsman or jailer or anyone else should put in chains one skied without permission, although if it is deserved, no one has to put a slave in the stocks or stab him with the sword without permission, but if a slave if it is deserved you can flogged with whips without permission, provided that care should be taken not storpiarlo.

337. If one is not the legitimate son of a knight can not wear a white coat, and the brothers must stop him. But if the father of a gentleman dies before the son was welcomed into the brotherhood, and he was man enough to merit the dignity of a knight, his son will not lose his nobility to this, on the contrary, will be knighted and brother of the Temple, and wear a white coat. But not even the son of a knight or a knight can wear the white coat did not originate from a legitimate marriage.

338. When a brother of the Temple is too old to take up arms to address these words to the marshal: << Ladies, please, for the love of God, take my equipment and give it to a brother who can use it in the service of the house, because they do not are no longer able to perform the duty of the house and I >>. And the marshal has to agree, and give the horse a mild valiant brother for his delight, his brother if he wishes, but before taking the equipment must inform the teacher of his brother. Since neither the marshal nor anyone else can take the equipment to a brother, irrespective of the wishes of the latter, without notifying the master or his deputy, in order to free him of all his equipment.

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brother does not have others. It is well known that this applies to the old brothers and how they are unable to do their duty for the good of their souls and the house. It is also known to all that much damage to the house is by a brother holding three or four horses and all the equipment without being able to serve for the benefit of the home. The elderly should be an example to others and look carefully from committing any failure in Hungarian, drinking, apparel or anything else, so that the young brothers, in particular, may be reflected in them, and learn the right way to act by their own behavior.

#### The Divine Office

340. Each brother must strive to live honestly and set a good example in all respects to those who live in the world and the brothers of the other Orders, so that anyone who sees it can not see anything wrong in his conduct, in his way of riding or walk in his way of eating or drinking, in his eyes, in his words and in his works. And in particular, each brother should strive to maintain a humble attitude and honest as he listens or reads the office of Our Lord, should kneel and say your prayers according to the custom of the house.

341. When the brothers are in church or elsewhere, and the canonical hours are sung or recited by the brothers, each one must kneel in accordance with the customs of the house, with the exception of the days in which they take nine readings, or the eighth of the festivals celebrated by the home the Temple, and during Advent, when reciting the antiphons of those "O", the brothers must genuflect to each function, except at vespers. Even on the eve of the Epiphany and Christmas genuflection must be made for each function, and do not need to kneel on the eve of the feast days, when the ninth hour nine readings are recited.

342. During the mass sung the great Lent, whenever the priest or deacon says *flectamus genua*, all the brothers who are not sick you must kneel, and when the celebrant says *resursum* must rise again. The first Wednesday of the great Lent, just after the morning, the priest and the cleric must then tune the seven psalms of penance, and as the psalms are recited, the brothers must stand, but at the end of each psalm, at the time of glory shareholders, each brother must genuflect and immediately his feet. And after the psalms, the priest and the cleric should start reciting the litany and in full, together with the prescribed prayers, quietly and softly, meanwhile the brothers should bow down and listen to the office with great devotion. The seven psalms and the litany to be recited in this way, every day, until Ash Wednesday, unless it does not coincide with a festival of nine readings, and every day the brothers must comply with those rules.

343. The first Wednesday of the great Lent, which is called Ash Wednesday, the brothers should have his head covered with ash from the chaplain or another priest if they can not have a chaplain, so remember that we are ashes and ashes back.

344. When he arrives on a Saturday in mid-Lent, and the singing of the antiphon is that average life, that every time they say *sancte Deus sancte fortis, sancte et immortalis*, the brothers must genuflect to every *sancte*, whether it be a day party or not.

345. But from Holy Wednesday, after none, the brothers do not have to genuflect at the end of the work, until the Monday after the octave of Pentecost, with the exception of Good Friday to the end of the function, when you recite the *Kyrieleison* and the *Miserere*, as this If everyone must bow down to the end of the prayers, for each function, the same day, when the celebrant at Mass says *flectamus genua*, each brother must kneel whenever commemorated the resurrection. And the brothers must genuflect only remember occasions.

But be it known to all that the sick brothers are not required to kneel as long as they are handed over to the point of being able to do without aggravating their condition.

346. Holy Thursday is the custom of the house to ring the bells for morning and all hours to commissioning. But after the Mass began the bells are silenced until the eve of Passover, and when the Gloria is sung must ring a full peal. On Holy Thursday the kiss of peace is not exchanged, but after Mass and Vespers the almoner must bring together thirteen poor and provide hot water, jugs, bowls and towels.

347. And the brothers have to wash, dry and humbly kiss the feet of the poor. But the chaplain must ensure that the poor do not have to be washed on the feet and legs filthy diseases that could infect the brothers. And while the rite is celebrated, the priest and the cleric should wear the coat and carrying the cross and recite the prescribed prayers of the house for the day. Then the Commander of the home, or a dignitary of the highest levels, must deliver to each of the poor two loaves of bread, a pair of new shoes and two pence, This must be done before the Supper on Holy Thursday.

348. On Holy Thursday, before Compline, will play the rattle sound and that the brothers will come together as if they had heard the tolling of the bell, and the priest and the cleric will be in their convent, carrying the cross. So the priest or cleric read a passage from the Gospel prescribed by the house for the occasion, but not announce the title, and if you wish, you can read it sitting, but will be wearing the sacred vestments, and after reading for a while 'can rest. And the brothers sergeants bring wine to the brother knights, and the brothers will drink if they wish, and when they drink, the celebrant will terminate the reading of the Gospel. Then the brothers, the priest and the cleric will go to church together, and then the priest and the cleric wash the altar and aspergeranno of vine and water. And all the brothers will approach the altar in prayer and kiss each other, according to the custom of the house, welcoming lips a few drops of watered wine versatovi by celebrants and drink. And after all the brothers have taken part in the ceremony, you will start to sing Compline.

349. On Good Friday all the brothers to pray before the cross with great devotion and barefoot. And in that day should fast on bread and water and eat without a tablecloth, also the boards should be washed before fixing the bread, and in no time the brothers of the Temple must eat without a tablecloth, unless you are serving a penance , and in that case will eat on the ground of a flap of their coat and without napkin, as we shall see later.

And although the brothers eat in the dining hall on the day of Good Friday, those of the first table can stand up if they want, without permission, and this is not allowed in any other day.

350. The other days of fasting that the brothers of the Temple must be observed are as follows: every Friday, from Easter to All Saints' Day, with the exception of Friday, which falls within the octave of Christmas. And if Christmas falls on a Friday, the brothers will eat meat equally to honor Christmas. And the brothers are not obliged to fast even for the Epiphany, Candlemas and the Feast of St. Matthias the Apostle, if they fall on a Friday.

351. In addition, all the brothers of the Temple are obliged to fast during the two Lents: Monday before the feast of St. Martin, who is in November, until the eve of Christmas, the Monday before Ash Wednesday to Easter Eve.

352. Each brother should observe fast on the eve of the Epiphany, the eve of St. Matthew the Apostle, the day of St. Marco, on the eve of SS. Philip and James, Apostles, the three days of S. John the Baptist, on the eve of SS. Peter and Paul Apostles, on the eve of St. Giacono apostle, the eve of St. Lorenzo, on the eve of

St. Bartholomew the Apostle, the eve of St. Matthew the Apostle, on the eve of SS. Simon and Jude Apostles, on the eve of St. Andrew the Apostle, and Eve S. Thomas the Apostle. - The brothers of the Temple must comply with four other fasts: Wednesday, Friday and Saturday after Ash Wednesday, on Wednesday, Friday and Saturday after Pentecost, on Wednesday, Friday and Saturday after the exaltation of the Holy Cross, which occurs September, on Wednesday, Friday and Saturday after the feast of St. Lucia virgin.

353. And the brothers of the Temple must know that every night, after none, vespers are recited for deceased brothers and sisters, and brothers should listen to them, but on the eve of the feast of the nine readings when vespers can be omitted, and Vespers for the souls of the deceased can be left out even two days before Christmas, two days before the Epiphany, the Holy Trinity and during the octaves of recurrences usually celebrated from the house.

354. But be it known to all that a brother of the Temple can make your own confession only a brother chaplain, except that there are no serious reasons of necessity or in the absence of his brother chaplain, and after receiving permission.

355. And the brothers of the Temple must know that every night, after none are

recited Vespers for deceased brothers and sisters, and brothers should listen to them, but on the eve of the feast of the nine readings when vespers are traiesciati, and Vespers for the souls of the dead can also be left out two days before Christmas, two days before of 'Epiphany, the Holy Trinity and during the octaves of recurrences usually celebrated from the house.

356. And you also know that the vigil in honor of the deceased must happen every day in the Temple between the ninth and vespers, but after the first Sunday of the Great Lent is to take place between dinner and Compline, in the days of fasting, and as has been said before on other days. In addition, the vigil in honor of the deceased may be omitted when they are left out vespers, and then they will be the brother chaplain, priests and clerics to recite it. And the brothers are not obliged to assist, but is known to all that is best assist you, if you do not have more important duties to perform.

357. And 'custom of the house recited every day at church, before morning, the fifteen psalms, except in the festivities of the nine readings on the eve of Christmas and Epiphany. But the fifteen psalms are recited during the octaves of Christmas, Easter, Pentecost, the Assumption and the feast of the saint to whom the church is dedicated the house. - Hours of the Virgin should be recited every day, except on the eve and during the octaves of Christmas and Epiphany, and is celebrated only one office for the Candlemas and during the eighth, with the exception of Septuagesima.

358. But if Septuagesima falls during the eighth, agrees that the hours should be recited every day, and the office of the Virgin and the morning after Septuagesima and octaves can be omitted. In the house of the temple is celebrated only one office on the day of the Annunciation of Our Lord on Palm Sunday, Easter Day and during the eighth, Ascension Day, the eve of Pentecost and during the eighth day Assumption of the Virgin and during the octave, the day of the Nativity of the Virgin and during the octave, All Saints 'Day, the feast day of the saint to whom the church is dedicated in whose parish is the house and during the' octave.

359. And each brother must take part assiduously in the functions listed above, and must do so if it is sick, with the exception of vigils in honor of the dead which can be neglected as mentioned above.

The brothers sick who are unable to listen to the office, or to genuflect as the healthy, should sit on the sidelines in the church behind the other brothers, and listen to the office with great devotion, and to remain silent, and take part to function as best they can, but without aggravating their condition.

360. All the brothers of the Temple should be aware that in homes where there is a chapel or a church you go in procession for Christmas, Epiphany, Candlemas, Palm Sunday, Easter, Ascension, Pentecost, the assumption the Virgin, the Nativity of the Virgin, All Saints, the day of the saint to whom the church is dedicated, and the day of the donation of the church. And these processions are called general, for all the brothers in good health in the house in which he must take part in a procession, and no one should escape from it without permission. And even those who are in the house, wherever they are, if they can, they must participate in the procession.

361. It has happened in other temple processions are called private, since they are carried out privately by the chaplain, the priest and the cleric, without the other brothers. And the other brothers are not obliged to take part, but can do so if they wish. However, if the procession through places that are normally closed to brothers, the brothers may go in procession only if they have received permission.

362. All the brothers of the Temple should lead to their church great composure and reverence, and is known to all that it is forbidden to remove any item from the church needed the celebrant or carers in there to function without having received the order.

363. During the function, no brother, with the exception of the chaplain, must stay near the priest and the cleric who celebrate the office of our Lord, unless it is authorized to do so, as it may hinder their office.

And with regard to all other aspects of the office of Our Lord, each one must do his best, depending on the possibilities of the house and as stated in our legal system, which is derived from the rule of the Holy Sepulchre.

364. And you should know that the brothers should go to church and listen to the function as described above when reside in the house, and even when they are in the camp have to go to the chapel or in the place where divine service is sung to the sound of the bell or when handle the call. And know that the brothers are bound to obey the call as well as the bell or the one who will order the recall.

365. And when it happens that the brothers are called to pray morning or other times in their housings, have to get up quickly and start to pray, and wherever they are, if you do not have a priest or other cleric who can recite the hours for their must play for every hour paternoster prescribed, so that Our Lord what is due, on time. In fact, if possible, should not exceed those terms at their discretion, and it is better to make due in early rather than late, but if one forgets to make due at the scheduled time, it must do so as soon as possible.

The discipline in the camp

366. When the brothers are camping must have a Commander of victuals, and he is committed to divide and distribute the food to the brothers, in equal parts, according to the rules undertaken, and the Commander must be one of the elders of the house, regard must be had to the own soul and the fear of God when seeking camp, the brothers can not erect tents together three or more without permission, but they can erect two and no more without permission.

367. When you are camping, brothers of the convent must behave in eating, in getting up from the table, listening to the reading and everything else as it is said above about the other houses, and if they eat the infirmary should behave as in the house. And if it happens that they eat in external housings, all the brothers must ensure that others, especially their peers, to behave as honorable men, and according to the rules, and that no one is treated worse than peers, or the entire community, unless the rule demands it, and that no one behaves or arrogant and reckless acts dishonestly or contrary to good manners of our house.

368. When the brothers are called the distribution of food, you should have one or two brothers for each slot, bringing with him the household most likely to carry the food, and the brother sutler must distribute the food respecting the row impartially, without encourage anyone except the sick, because that is what the rule that you do not have respect for people, but only because of the infirmity of others. However, he must have regard for the person of the master and give him the best of the best, but the companions of the master and brothers of his retinue must get in line with others. And if food is donated to the convent, is brought to the mess tent and the sutler distribute them equally among all brothers.

369. And if the brother purveyor intends to donate something to the brothers must do so fairly. It is known that the brothers should not apply to foods other than those distributed to all, with the exception of the herbs of the field, or fish that they themselves fail to take, or the game they can get without hunting, ie without violating the commandments of the house. And if a brother receives a gift, or in any other form, wine or groceries, to send them to the tent of the provisions and make it known to the Commander, and if he deems it appropriate, may hold them back, but it is preferable to return them to his brother, which were donated.

370. When the brothers are camped, the brothers of a housing can give food to those of another, and it is good that they do.

It is well known that the leftover meat ration of two brothers should be enough to feed two poor, and the ration of two brothers must suffice for three turcopoli, and the ration of two turcopoli must suffice to feed three servants.

It is clear that if the rations are not so abundant to allow knights and sergeants of gorging (which could easily settle for less), but for the love of God and charity towards the poor. And it is for this reason that no brother, whether you eat or in the convent infirmary, must give away the food in front of him, so that the charity does not rimpiccioliscano, because if it decreases the food ration distributed alms to the brethren fell.

371. And it is a commandment of the house, on receiving meat or cheese, cutting through the portion of their brothers enough, so as to leave the piece to which they use as whole as possible, unless they still have enough for their needs. So that it will no longer worthy to be donated to the poor and most honorable to receive a poor vergognoso.e of their souls and the house. It is also known to all that much damage to the house is by a brother holding three or four horses and all the equipment without being able to serve for the benefit of the home. The elderly should be an example to others and look carefully from committing any failure in Hungarian, drinking, apparel or anything else, so that the young brothers, in particular, may be reflected in them, and learn the right way to act by their own behavior.

372. When distributing the meat, the sutler brother, or his deputy, care must be taken to put together two pieces of first choice or two poor pieces, like two thighs and two shoulders, but should give everyone as

fairly as possible. And in this manner must be served the brothers of the convent when they are in the house, to not accept two pieces of first choice, but the best one first and then the more poor, so that there is always for everyone.

373. And each brother can offer some of the food that was in front of the brothers who sit next to it, but only to those which can offer it stretching out his arm, and no more, and every day those who had the best part is sharing it with those who had the worse. And if that happens in a housing there is any brother who, sick, eat the food of the infirmary, to be served the same food as his companions, that there is no difficulty. It is well known that the sutler brother must give the invalid rations enough for his companions, if they want to eat.

374. And also the food should be distributed as the infirmary of the convent, the brothers lined up in the queue. The purveyor must give the best food available to the sick, and if the brothers in good health receive two courses, the sick must have three, and when the healthy have only one range the sick must receive at least two. And if you wish you can promote them and give them something, but if he does it with healthy has to do with everyone, without distinction of any kind. If one or two honorable men lay or religious are spending near the camp, each brother can invite them into his tent and his brother sutler should give his brother brave man who invited a lot of food in his honor, which all the brothers of the tent have plenty.

375. No one has to keep in the tent in addition to other food distributed by the sutler, unless it has been authorized to do so.

And if you advance the bread or wine, the brothers must do this or return to the sutler when withdrawing the ration. It is known to all that the rations of meat, wine and everything else should be the same. And during the fasting brothers must have wine at the rate of four measures each two brothers, and when they do not fast five measures, and three measures every two turcopoli, and the same goes for the oil, for the whole of the East.

376. When the brothers can not camped out for pleasure, or for rotations to their homes, or move away so as not to be able to hear the bell or the cry of alarm. Nor can carry any bag on their horses, neither near nor far, without permission, and will be considered "baggage" everything will be found between the pommels of the saddle or hanging them.

Before sending their horses in the caravan of baggage, or load something on their backs, each brother has to cover the saddle or saddle-cloths with a Schiavina or else.

377. In no case (nor in the camp or elsewhere) should be paying your own horse or other animal to a brother, or anyone else that it moves away from the field for fun. Or allow others to provide it without permission. No one should leave the night their horses tethers and musetta without permission.

378. If a brother receives permission to groom and care for the horses at night can leave the blanket on the back of the horse only if it has been expressly authorized to do so. And you know that when a brother asks for and gets a permit of any kind, it must specify in detail what they ask for permission to his brother when he asks, and not have to hide anything. And it is appropriate that the brother who has the authority to grant it, after hearing his reasons, if the request is reasonable and does not cause damage to the house, grant him permission.

379. When horses eat straw, no brother should give them grass without permission, especially to those who are intent on eating the straw. No brother can put the harness and rope on your horse, or other things to be able to ride ambling without permission. It may not rise in two on a single horse.

380. When it rises the cry of alarm, the brothers camped near the place from which rises the cry should go that way with shield and spear, but without leaving the camp, and wait to receive new orders, and all the other brothers must immediately reach the chapel to receive any instructions. But if the alarm comes from outside the camp must leave, without waiting for permission, in the direction from which the cry of alarm, whatever the cause. 381. When it is time to remove the camp, and the teacher along with other dignitaries considers it appropriate to dismiss the brothers, the Commander of the earth to tell the Marshal's brothers to be assigned to each of the houses of the Temple, and the marshal must trust him, as the Commendatore knows better than anyone how many brothers can be accommodated in each house of the Temple and how each house could accommodate. So Marshal divides the brothers, as has been said above about other things, so fair-minded and impartial, and if you can assign to different homes, according to the instructions of the Commander. After the marshal has divided the brothers assigning them to different homes, each brother has to look after your equipment and that of his accommodation, so that nothing is left behind to leave the camp, except what is permitted.

382. And the marshal, or the person who will make the division shall appoint a Commander of the Knights, when the brothers will be in their homes should be assigned to each litter and a place to sleep and a place in the stables for the horses, in an impartial and equally. It is up to him to keep chapter, in the absence of dignitaries of the highest grade, and issue orders, and the brothers must obey him as if he were the master, since they are subject to his authority, and it is to him that he must seek that permission may grant.

And if the brothers are housed in a Commandery of the countryside, it is the Commander of the house or the castle from which depends the commenda provide them with what they need (in the same way as the other brothers), with the exception of the cups and bowls to be provided by the brother cellar.

383. And in their houses, the brothers must strive to behave in such a way as to do honor to God and to the house, for the salvation of their souls, and each one must do everything in his power not to arouse the wrath of the brothers.

And each must take care with the zeal of others, so that no one says or does forbidden things, or behave in practice and attitudes so unbecoming.

384. And if a brother realizes that another is doing something they should not do, or behave so bad, he should take it back to eye the first time, and if that brother instead of accepting the advice and admonition refuse to make amends, the first brother to call another and repeat the admonition with him. And if even just now at the invitation of two brothers refuse to make amends, the good brother should refer to the chapter that evil, and bring him out to the entire brotherhood and give it to the justice of the house, because that is what the rule.

It is well known that the brothers of this chapter must condemn his brother who committed the lack or another, since no brother shall knowingly persevere in error, especially in the matter, as Justice of the house would corrupt so shameful and that brother would be lost.

385. And you should know that according to a commandment of the house, wherever they met four or more siblings, you will have to keep chapter, if deemed necessary, on Christmas Eve, the eve of Passover and the eve of Pentecost, as well as all Sundays with the exception of those that fall during the octaves of

these feasts, as regards these Sundays, it is for brothers and a person who has submitted decide whether to keep chapter or less, all other Sundays you can hold chapter for the good and coexistence of the house, but always at the discretion of the brothers who live in, or a part of the most honored.

#### The chapters ordinary

386. Upon entering the room where he met the chapter, each brother has to make the sign of the cross, in the name of the Father, the Son and the Holy Spirit, and if you do not have to discover the head is bald, but if he is bald can keep the cap, and standing up to recite a paternoster and then to sit, one should do so. And when they came all the brothers, or the majority, the one who holds chapter, before the homily, he should say to his brothers, "Gentlemen and my good brothers, stand up and pray to Our Lord to send His holy grace today on us, "to which all the brothers must stand up and everyone has to say a paternoster.

387. And the chaplain, if present, must also recite a prayer or a sermon, before the chapter begins. Then everyone has to sit down, but be sure to carefully that no one but the brothers of the Temple, listen to what is said in this chapter.

388. After the prayer was recited, the one who holds chapter begins the homily in the name of God and pronounces it as best he can, admonishing, exhorting and enjoining the brethren to make amends.

After the homily began, no one can move from your seat without permission to go to the bottom, but it can go ahead if you want, even without your permission.

389. After the homily, every brother who feels he has sinned must stand up, uncovering his head and go to the one who keeps chapter and after one, two or more genuflections, with the humility of one who is about to confess, must pronounce the following words: "My good sir, I ask pardon of God and the Virgin Mary, to you and to the brothers for committing this lack and to tell his guilt in full and in a truthful way and do not lie, nor for shame of the flesh either out of fear of the punishment of the house, because if there is a lie, there is confession and everyone knows that the chapter was created to allow the brothers to confess their sins and make amends.

390. When his brother will be narrated in detail the sin that believes that it has connected and you will be fully confessed, he who keeps the chapter should rule out, and must retire to a place where it is impracticable to hear what the brothers of the chapter are saying, because when a brother is out of the chapter, because of his sin or repentance, should not listen to what is being said and resolved by the brothers say. When it came out, the one who holds chapter should summarize the faults of his brother before the assembly, taking care not to change anything, then you should consult all our brothers and follow the opinion expressed by the majority.

391. When all the brothers have spoken as they deem just, the Commendatore, after taking note of the opinion of the majority, should call his brother in the room, show the seriousness of his offense, and to report the opinion or decision rendered by the brothers chapter, but not to say "that the brother has expressed this opinion" or "it has been said in favor of this resolution," because doing so would reveal the individual decisions of the chapter.

392. When a brother asks for forgiveness for a fault in the matter, all those who believe they have spotted the same fault must ask for forgiveness with him, and ask for forgiveness, each brother has to mention all the faults I believe you have committed, and for how many faults committed, the punishment will be imposed one, so he asked for forgiveness for all at once.

None of the brothers must stand up and ask for forgiveness, while another is doing it, unless you have committed the same fault. If a brother asks for forgiveness for ten faults and deserves forgiveness for any of them, may be forgiven for all ten.

393. In chapter all the brothers must fight those who do or say things incorrect, and remain composed and in silence, each brother has to speak only if asked, or if it is to censor someone who does or says things unfair, because everyone has a duty to counter who acts or speaks unreasonable. Everyone can censor it without moving from your seat without permission, but must be taken immediately when committed the impropriety and induce his brother to make amends, and this is the only way a brother can acknowledge another, with the exception of the master. The teacher can and should criticize any other brother without moving from your seat.

394. While taking part in the chapter, each brother must reflect carefully and remember if violated in some respects the votes or the constraints which it is subject: if they have work correctly if it has aroused the ire of some brother, if observed the house rules. And if it seems to have failed in something, should apologize and make amends before leaving the chapter. In fact, when the homily of the chapter is finished it is not permitted to show their sins outside the chapter, but rather should make amends in the chapter, and if a brother hides his sins unintentionally, these will become more serious and this would be a grave act of disobedience .

395. You should know that neither the teacher nor any other brother that takes chapter shall not do anything that involves the advice of the chapter and the judgment of others, without first having said the prayer and the sermon he considers most suitable, for, before giving beginning of each meeting of the chapter, you must implore the grace of Our Lord in the beginning.

396. No brother can not miss the meetings of the chapter without permission, unless it is admitted to the infirmary. No brother can leave the chapter without permission, unless it is certain to return before it is finished. After the homily, no brother can show something to another without permission, getting up from his seat by raising or the other, but when a brother is standing in front of him who holds chapter, anyone can get up from his seat without permission and accuse the brother who is standing for the sins of which it is aware.

397. When a brother comes to know that one of his companions did or said anything wrong, should invite him to make amends at the first meeting of the chapter in which they are both, and must not allow him to leave the chapter before he asked for forgiveness, but is a good thing if the other brother recalls his lack separately, before the chapter begins, warning before one or two brothers in this way: "My dear brother, remember that thing," then will quote the fact, and say "do fine at the first meeting of the chapter where you will take part." Our brothers feel honored to be enough to say to a brother, "remember that thing," and these should be charged and with what already feel led to make amends before the first chapter which takes part.

398. No brother should accuse a fellow in front of men who do not belong to the house of the Temple, and no brother can not and should blame a brother in chapter or elsewhere, or made to bear a fault, by hearsay, but one can accuse him or made to bear blame if they have witnessed, if it behaves otherwise gives evidence of great evil and can be blamed for the common cause.

399. The accusations leveled by a brother to another should not be done lightly, and if his brother did not take up the mate in private, as mentioned above, or if he has recovered and he refuses to make amends,

will in this way accuse him before the chapter: "Commander," or "My good sir, let me talk to this brother," and should be granted.

400. And, after getting permission, the accuser can stand up from your seat and call by name the accused, and that is to stand up and uncover his head and go before him who holds chapter. Then the prosecutor must present him with calm and serenity, the lack on his part and which is aware; since no presumption to have to throw false accusations against a brother. It should say "My good brother, ask forgiveness for your lack," and must mention the bad actions of his brother by word or deed. And the accused has to say: "My good sir, I ask pardon of God and the Virgin Mary, to you and to the brothers for the thing of which I am accused" and must genuflect to any lack of which he is accused.

401. And if he knows that what he is accused of responding to the truth, to admit his guilt in front of all his brothers, because no one has to lie in the matter. But if it is taken unjustly to say, "My good sir, I ask pardon of God and the Virgin Mary, you brothers for the thing of which they are accused," and kneeling down, "but you should know that is not true." Or he may say, "No, my lord, God preserve me from committing a similar action." Or "The thing is gone otherwise." It must set out in detail its reasons, because, as stated above, must not lie out of shame or fear of the justice of the house.

402. And the one who has to defend itself should not appoint those who want to call to testify in his favor without permission, but he should say to the one who holds chapter: "Sir, there is a brother who knows how things went 'to that Commendatore has to say: "If there is a brother there knows something, come forward." And if someone has something to say, you have to get up and go before the Commander and swear on their honor to the truth of what is seen or heard, and not have to say nothing but the truth, without hiding anything or change, nor speak for hate or love for one of the two parties, because if he did commit a grave sin and may be accused of making common cause.

403. And if the brother who knows how to place things do not intend to stand up to testify, the Commendatore, after calling him once or twice in the above way, you should tell your brother that he intends to call to testify in his favor: "My good brother, bring him forward. " Then the witness may be called by name and must stand up and testify, as above. And if his brother knows anything about the fact on which it is called as a witness and not immediately raises the call of the Commendatore, should be found guilty and punished harshly.

404. And if the brother in turn accused intends to resume his accuser, because he knows some fault of his own, he can certainly, without requiring another permit, while both are standing in front of the Commander, and to accuse him and indicate the guilt in this way.

405. If one of the brothers, or both, are found guilty, the Commander must have them leave the room, but no brother should be removed from the chapter if it is not proven guilty. While the brothers are outside, the Commendatore summarizes the facts or offenses for which they have asked for forgiveness and have been attributed to them, and then see the brothers of the chapter and shall comply with the opinion of the majority. And when each of the brothers has spoken, the knight must treat our brothers and sisters who have come out according to the rules you've seen about the brothers who spontaneously ask forgiveness for their sins.

406. And if the brothers decided that the brothers found guilty should be punished immediately, the Commander must punish them, after having communicated their verdict, he can say to them, "Go and get

undressed." And inflict corporal punishment and certainly give ' another course to the punishment, if it thinks fit, and the brothers must agree because it is up to him to decide.

407. It 'just a brother to acknowledge one another, or two, three or even twenty, as described above, but a brother can not alone determine the guilt of another, but two brothers can determine the guilt of another, or even two or a hundred, when those two or those hundred say that things are not so long as they remain in the chapter, because the testimony is not accepted in our chapter, unless it can be condemned by other means.

408. However, if one or two brothers say in the matter to another brother, "Lord, you have committed this sin Sunday at Chateau-Pelerin, ask for forgiveness," and that their brother responds, "No, God forbid, since Sunday I was in Beirut, "and one or more siblings can testify that this is true, the brother accused must be acquitted of course, and those who have accused must be found guilty of lying against him, and may be charged have made common cause, and this is the only way we can protect a brother, and there are others.

409. And if it happens that two or more brothers or accuse another or two or more, and the master or the person who holds Chapter suspect that the charge is malicious, it can and must exit from chapter one of the brothers and ask each other what you accuse mate, how did you hear about the lack of it, if he saw it with his own eyes or heard with his ears, and after well into the matter to get it out and call each other and ask him the same way . If the two versions agree, brother accused is found guilty, but if you do not match will be acquitted of the charge put to him, and the two brothers accusers be condemned for their wickedness and impiety and accused of ganging.

410. And everyone knows that no brother of the Temple may be charged by a layman, or a member of another order, but only by the brothers of the Temple, according to the above procedures, and with regard to the justice of the house.

411. but if a man honored, he is secular or religious, worthy of belief, or a brother of the Temple, says in faith to the master that a brother has dishonored the house, the master, trusting in the word of honor of those worthies, can treat it harshly, without the need to consult with our brothers and without their judgment. And everyone knows that a good teacher must remove the evil brother from the company of honest, because that is what the rule.

412. To consult the brothers, the one who holds chapter must begin with a better knowledge of the customs and habits of the house, and then feel all the others, taking into account the value of the wisdom and righteousness of each.

Each brother, when consulted in the matter, to say what they please, without being influenced by love or hatred, and without bothering to please or irritate someone, but keeping God before his eyes, working and talking to love of God Every charge must be moved out of pure charity and with the sole purpose of saving the soul of the accused.

413. When a brother is taken to have committed a breach or for being guilty of a crime, do not be offended, but rather thank him that the prosecution, but if a brother shooting a companion for trivial things, he may be sentenced to a punishment .

414. When a brother is brought out of the chapter, accused of any defects or after voluntarily asked for forgiveness, the judge must take into account its usual behavior, as well as the type and severity of his guilt. If his conduct is usually good and the fault is slight, but the verdict will be slight, but if his behavior is

normal and the fault is serious evil and despicable, the brothers will inflict a punishment harsh and severe, and often a honorable man is punished lightly, despite having committed a serious lack, while the wicked pay dearly for the most venial of faults: for if the honest man should profit from his righteousness and honor, the wicked must be paid back with harm and infamy for their wickedness.

And everyone knows that the smallest failure or disobedience to the commandments of the house must be punished with two full days in the first week, according to the usual conduct of the brother should not apply further penalties, unless the fault is not among those punishable by the loss of the dress or expulsion from the house, from which God save our brothers.

415. And after that he who keeps away from the hall chapter has a brother to decide his guilt, that brother can not go back to the chapter to take another brother, unless it has been authorized to do so, but it can and must return to the Chapter, without permission, ask for forgiveness for another fault that he had not previously sovvenuto.

Each brother must submit willingly to the punishment imposed by chapter.

#### Punishment

416. These are the penalties that may be imposed to the brothers that they deserve. The first is the expulsion from the house, that God save our brothers. - The second is the loss of the dress. - The third is when a brother is allowed to dress for the love of God - The fourth is two days or three days the first week. - The fifth is when a brother is deprived of everything except the dress, or two days. - The sixth is one day. - The week is Friday. - The eighth is in the opinion of the chaplain. - The ninth is absolution. - The tenth is the referral to another authority.

417. The first is the life expulsion from the house.

May be imposed for a brother to nine cases, of which the first is simony. That's when a brother is welcomed into the home of the Temple, as a result of gifts or promises made by himself or by another on his behalf, God forbid, because anyone who is found guilty to be entered into the house thus must be banished and he who awarded him the dress that way he will lose, and lose the dignity of command and the right to assign the dress of the Temple, and all those brothers who have agreed to give the dress in this way if did so in bad faith, they will lose the habit and will never be able to appoint new brothers.

418. The second is if a brother reveals the decision of the chapter to a person. Had a brother, who was not present at the meeting.

The third is if a brother kills a Christian or a Christian.

The fourth is if a brother gets on the filthy, stinking sin of sodomy, which is so filthy, stinking, horrible do not have to be even mentioned.

The fifth is if a brother makes common cause with another brother or with more than one, because a man can not make common cause alone.

419. The sixth is if a brother escapes from the camp for fear of the Saracens, when still waving the banner-color, and leave the patch. This applies to the knights and sergeants who carry the sword. But a sergeant unarmed, if feels in his heart not to be able to help or be of no use in that place, may withdraw without harming the rear of the house. But a brother Knight can not behave in this way, armed or not it is; since he

is not allowed to leave the banner without having received the order, even if it is injured or for any other reason.

420. However, if a brother knight or sergeant is injured enough to not be able to do his duty, may request or on its behalf to ask permission to retire, and the marshal, or his deputy, shall grant to his brother injured or what the question on his behalf, and having obtained permission to withdraw his wounded brother can not harm the house. And if it happens that a knight or sergeant find themselves unarmed, even in this case must remain close to the banner, because no one has to leave the field as long as waving the banner-color. And who is to be expelled from the house, even if it is a sergeant, because since they take up arms together, together they must accept what God has set for them. 421. But if it happens that there remain no banner, and another flag is visible Christian brothers must reach, armed or not to be, especially if it is a flag Hospital. And if there are no outstanding Christian banner, each can return to the garrison that God will show him, without harm to the house, but if it is possible, siblings should remain together, with or without patch.

422. The seventh is if a brother is found guilty of heresy, that is, if he does not believe the articles of faith prescribed by the Church of Rome.

The eighth is if a brother leaves the house to go to the Saracens.

423. The ninth is if a brother steals something that belongs to the house, this sin can take many forms, and anyone who does it look with great care can fall into it in more than one way, yet anyone who commits this sin, in any way, will be recognized pleaded guilty, will be ejected from the house. It is clear that the removal will be considered theft by a brother, whatever belongs to the house. And if a brother in going at night by a castle or a fortress is not through the door, you will be considered a thief. If the teacher or a Commander ask one of his subordinates to show them the things of the house of which they are responsible, they should show them all, and if you are hiding something and refuse to show it will be treated as thieves.

424. If a brother to leave the house, take something that belongs to him and spent two nights out of the house shall be called a thief. If a brother puts the alms of the house out of the house itself, entrusting them to someone, giving a loan or pledge should not deny it if anyone asks him, but rather to recover. Since he denies having done so and then it is proven otherwise, will be considered a thief. And what about those things every brother that performs will be expelled from the house, without remedy possible.

425. And everyone knows that if a brother leaves the house because of his sins or his great misfortune, it is up to each of the brothers carefully to make sure that he will bring about only the things listed below. In fact, he can bring what is allowed to wear for the first time function, but only one leader for every outfit and with the exception of the dagger can bring shirt and trousers, the tunic, the hauberk and jacket, belt, socks and shoes, and even a cloak or cape, but if the first port can not bring the second. Moreover, whenever is required, it must return the coat and not keep it for any reason. The second night out involves the life expulsion from the house.

426. Since he spent two or more nights out, a brother must be expelled from the house and deliver anything that they are asked and not keep it for himself and will be expelled if you spent two nights out as if he should spend percent. And yet it is a good thing and an act of charity and mercy deprive him of his cloak. But it can keep the cap and a pair of breeches. And these things are what she is wearing when she leaves the house, but his brother expelled should not take another brother.

427. The things that should not carry are: any object made of gold or silver, and armor. Or the iron hat, the coat of arms, the shoulder, the coat, the coat of chain mail, sword, spear and shield, mace Turkish dagger, the tights, the crossbow, weapons Turkish and, in short, everything that is part of the armor. And if a brother brings any of these things, he will be expelled from the house in perpetuity.

Each brother must be careful not to put your hands in the bag or in the trunk of another, unless it has been authorized to do so, and if it does will be considered a thief, even more so if his conduct is habitual evil.

428. And if a brother is guilty of a crime because of which must be expelled forever from the house before leaving to appear before the brothers gathered in the matter, wearing only his trousers and with a noose around his neck, and kneel before the master and do like those punished for a year and a day, so the teacher will deliver the farewell letter, that I may go to atone for his guilt in a more severe order.

429. Some brethren believe that the expelled brothers should join the Order of St. Benedict or St. Augustine and can not enter in any other order, but we do not allow it, and we believe that they can pay for his crime more severe than at any Order ours, if the brethren of that Order are willing to accept them but, as required by the agreement between the brothers of the Temple and the Hospital of St. John, no brother expelled from the Temple can be accepted among the brethren of the Hospital and no brother expelled from the hospital can be accepted by the brothers of the Temple. And no brother expelled from the Temple can join the Order of St. Lazarus, unless it becomes a leper, and no brother expelled from the house of the temple can enter an Order more forgiving, unless you have obtained a dispensation from someone who has the power.

430. And you should know that there are other things that a brother of the Temple may be expelled from the house. Since it is established that the master of the house or any other dignitary has the prerogative to assign the suit, must ask the petitioner to swear on the Holy Gospels that tell the truth about everything that will be asked, and after that the petitioner has sworn and promised, the one who looks to him: << My good and kind friend, take care to tell the truth about what we are going to ask, because if mentirete and will for sure that you lied, you will be put in chains and covered with infamy and expelled from the house >>.

431. Then he who looks must ask: << My good and kind friend, you, personally or through others, given or promised something to someone that would help you to join our Order, which is equivalent to simony and leads to damnation? You son of a knight or a knight or a descendant of knight in the paternal line, so that can and must be accepted among the knights? You are born of legitimate union? You made a vow or the robe of another order? Do you have a wife, a bride or a girlfriend: answer truthfully because if mentirete and will for sure that you lied, you will be taken off the dress and you will be covered with shame, then you will be sent back to your wife. You have contracted debts, which could endanger the house: because in this case the dress you will be taken away, you will be covered with shame and returned to your lender. Suffer perhaps some secret ailment? You have been ordained or have taken holy orders? >>

432. And the petitioner must respond to these questions in a concise way, yes or no, but must always tell the truth, because if mind and then it is for sure that he lied and perjured himself, must be put in chains and covered d 'infamy and removed from the home, and if he has a wife and returned to his wife, and if debts were contracted to be delivered to his creditor.

433. However, the gentlemen of our house have established that if one should be expelled for this reason, can not make his wife come to turn in an Order and sister face, or if you die, and he, in every other respect,

has led an honest life, without violating the customs of the house, the brothers may, at their discretion, accept each other again without imposing a penance, but must take the vows and be subject to re-sworn in as the first time. And as for what has been postponed from its creditor, the gentlemen have established that we can lead the same way, provided he is untainted by the creditor and they can not demand anything neither he nor the house for him.

434. But if they are priests have taken holy orders, which are deacons or sub-deacons, will not be put in chains, or treated with infamy, but private apparel, and returned to the patriarch or the bishop. And these brothers will not be allowed to keep the white coat, because the rule prohibits those who are not knights to bring the white coat, and is not required by the customs of the house of the Temple that a brother chaplain wear a white coat, unless not be called to serve in the bishopric or in the offices. However, if a brother chaplain was elected archbishop or bishop of a church, can wear a white coat, but before putting it to ask, in all humility and devotion, both the master and the convent, to assign the dress of a brother knight, and they must certainly grant it and willingly, out of respect for the dignity that he has acquired, and for the great honor that results Order.

435. You do not need to ask a gentleman if he is a servant or slave of someone, because if you said it was the legitimate son of a knight, and if this is true, it is of course free.

436. But if you claim to be a knight, as mentioned above, and this is not true, it must be kicked out of the garment and private home with great contempt. However, the gentleman of the house have agreed that if a brother, having lost the white coat as described above, asked with sincere devotion for the love of God and of the Virgin, have pity and mercy, the sergeant is assigned the dress, and is committed to serving God and the house of the Temple as a sergeant with readiness and humility and loyalty, like any good sergeant to do, and swear to observe the rules of the house, and keep faith with the votes and commitments before God, the Virgin and the house, he may be granted the dress sergeant. And the teacher, or another who at that time the powers of the master, and must put allacciargli the mantle of sergeant, but not before inviting him to swear to what has been said above, and if one agrees to swear can put his coat , and from that time will be entitled to the bread and water of the house, and all things belonging to others. This can be accomplished by our gentlemen, at their convenience, but taking into account the views of others.

437. But you should know that if the brothers do not believe that a brother should remain in the home, they can dismiss him forever, and it is clear that if a brother is dismissed from our house should enter as soon as possible in another order, more severe than ours. And if you must do so within forty days, and if he refuses to enter, and the brothers have to find him put in chains, and give him enough to survive as long as he, or someone else, does not provide for his condition, as has been said. It 'was decided to do so because if a wicked man ejected from the house is left free to roam the world and live in a wicked and disgraceful, causing severe damage and disgrace to the house, so it was decided that this can never happen.

438. When asked if the petitioner is suffering from some secret ailment, to speak the truth, and though suffering from some illness refuses to admit it - before the chapter - and then, after it has received the dress, it is proved that he lied, can be put in chains and ejected from the house, if the illness concerns the whole body or any of the arts, or if it is incurable. However, if you suffer from an illness of little consequence (that we may improve in a short time), it is good to expel him from the house, but instead they should be treated with compassion and mercy.

439. And if a brother is injured (or hit by a defect in the body) the siblings may, at their discretion, to receive him into the house and leave the dress, but only if it is afflicted with a disease that does not result

in mayhem, but this must be done for judgment of the brethren. However, it is clear that this should not become a habit of the house, because if the illness affects the body or any of the arts, his brother should be considered perjury. In addition, everyone should know that if one is afflicted with leprosy or other malignant disease called epilepsy, or any other infectious disease, must be banished forever from the house and from the company of brothers. The house is not required to give excuses, because his brother has denied under oath to be sick: thus it is perjury.

440. But if one is suffering from an illness of this kind admits before one who has to assign the dress and before the entire chapter, and even though the dress is assigned with the consent of all the brothers before which the petitioner has confessed his infirmity, must not and can not be deprived of the dress, or away from home, unless it is to ask himself, but must be kept in a separate place from the rest of the brothers, and will receive all what they need like the other sick brothers.

441. But the one who gave the dress and all those who have agreed to grant it can not reasonably allow him to wear it, because they have allowed the suit to a man unworthy to receive it. And you should know that these brothers have so much and so badly stained that their consciences will never have to be consulted when deciding whether the admission of a brother, and he who has consciously given the dress to the man, or anyone who is unworthy to receive it, you will lose forever that power.

442. And if a brother contracted a serious illness after receiving the dress, should be kept in a separate place, as has been said, and while he lives should receive what he needs, unless they have contracted leprosy, in which case, behave otherwise.

443. When, by the will of our Lord, a brother contracted leprosy, and it is proved that this is the case, the honorable men of the house should urge him to seek leave from the Temple to join the Order of St. Lazarus and take the dress that Order, and if the sick brother was a pious man, must obey, but will be himself, of his own free will, ask to leave the house, before being urged to do so. And the teacher, or whoever has the prerogative to grant it, but only after hearing the brothers, after which the master and the gentlemen have to take care of him until the day she took the habit of St. Lazarus. And they must carefully take care of that our brother, and make sure that it is received into the Order of St. Lazarus, so that nothing is missing from his poor existence long as he lives.

444. However, it is clear that if a brother, who contracted leprosy, stubbornly refuses to leave and ask to leave the house, he can not be deprived of the dress or away from home, but must be kept in a place separate from the company of brothers, as has been said about the seriously ill, and there to receive his livelihood.

445. And all the things that need to be asked to those who want to be knight, must be requested for those wishing to be sergeant, and if he tells the truth he will be subjected to the same punishment. In addition to those who wish to become sergeant should be asked if a servant or slave of someone, and if it is, and he admits before the brothers, he will be assigned the dress, and if they deny before the chapter and made sergeant, but then the lie is discovered, they must be removed and the dress should be returned to his master.

446. If one denies to the moment of a knight before the chapter and you assign the dress sergeant, and later learns that he is a knight, should be deprived of the garment and put in chains and covered d 'infamy and out of the house because a knight can not stay in the house as a sergeant, in fact as well as one that

does not have the right not to wear the white coat of the knights, knight who can not wear the dark mantle of the sergeants.

447. Some believe that the teacher and the other brothers could, for pity and compassion, give it the same the white coat and thus give him to stay in the house, because without the white coat could not stay on it. But we believe that such a man should not stay in the house, since this causes disappointment and damage to the house and the brothers.

448. None of the brothers of the Temple, however noble it may be, if it is not knight before he is given the dress of the Temple, it can never become and wear the white coat, unless it becomes bishop or other more high, as is said above.

449. At the time of acceptance, the brother chaplain should be addressed the same questions posed to sergeants and knights, but he will never be asked if he is a servant or slave of someone, because being a priest have to be a free man, or if he has a wife, a girlfriend or a fiancé. And whoever wants to be welcomed into the home as a chaplain must respond truthfully to each question, as those who wish to become knights or sergeants. And if one says the false and it later turns out for sure that he lied, should be treated as already seen in the case of sergeants and knights, but that should not be put in chains, or covered with infamy, but to be deprived of 'dress and returned to the patriarch or the bishop.

450. But there is one thing that a brother may be expelled from the house, for if a layman took the habit that it is and then take holy orders without having received authorization from the party who has the power to grant it, may be expelled from the house if the master and brothers agree. However, you may not allow to remain as a chaplain, but if he took orders in our house, can not wear another dress or hold another job. And in any case proceed, you must abide by the decisions of others. And if the master and brothers of the grant to remain in the house, he should apologize for the lack he has committed, because it has taken orders without being authorized to do so, and he shall be assessed a penalty harsh and severe, at the discretion of the brothers and taking account of his conduct routine. But it is better to be expelled forever, to serve as a lesson to others. 451. The second punishment that can be inflicted on a brother is the hardest and bitter after the expulsion from home and the loss of the dress, by which God saves each brother, and this punishment can be inflicted on a brother for various misfortunes that may happen to him. As a brother can lose the dress for you, in a fit of anger or rage, knocked down another brother, or hit him making him stagger, or for breaking the bonds of his cloak. And if a brother acts in this way is excommunicated and have to fulfill. As soon as his brother is deprived of clothes, his armor back in harness and is delivered to the brethren who are in need, and his horses were requisitioned by the marshal who assigns them to others who need it.

452. And if a brother, in a fit of anger, hurt a Christian or at least the infers a shot that can kill or hurt him, he can not keep the dress.

If it is assumed that a brother has lain with a woman, can not keep the dress and must be placed a chain. It can no longer carry the banner-color or the seal or under him have brothers or participate in the election of the master, in the number of thirteen voters.

453. If a brother mind, can not keep the dress.

If a brother says that another has said or done something to deserve it, if it were proved, to be expelled from the house, but, as he may try, he can not prove guilt, and yet refuses to repent or want to retract and persists in their mad conduct, can not keep the dress.

454. Know that if a brother accuses another before the chapter of having committed something that can cost them their expulsion from the house, but can not prove the guilt of the dress will be private, unless they portrayed their statement saying: <<Miei good fratelli, before all the capitolo, want you to know that the accused was guilty of that l'ho falsa, and in truth I must say that bene>>. In this case it is for brethren to decide whether or not to deprive him of the dress. It is clear that when a brother has recanted once before the chapter its claim and must never be believed if you accuse other brothers, with regard to offenses involving deportation or loss of the dress, and you will not have never take account of its views, as it turned out bad, and the word of the wicked shall in no event be held against the honest.

455. If a brother or lost through negligence kills a slave, can not keep the dress.

If a brother says with conviction, or in a fit of anger, that it intends to move to the Saracens, and his words are heard by a brother, and his brother who uttered them was accustomed to hold a misconduct, can not take the ' dress, but if the conduct of the brother is usually correct, is at the mercy of the brothers decide whether or not to deprive him of the dress.

456. If in a fit of anger, or negligently, a brother kills or injures an animal used for riding, her dress is in the hands of others.

If a brother takes possession of the estate of a man secular or anyone else and declares that belong to the Temple, and this is not true, so that the true owner would lose all rights and the toll on those possessions, can not keep the dress.

If a brother, without authority, makes a living animal out of the house on all fours, that is not a dog or a cat, her dress is never in the brothers.

457. If a brother is rebelling against the commandments of the house and refuses to watch them, and instead of repenting continues his crazy behavior, and, in spite of the entreaties and warnings of the other brothers, refuses to make amends, is deprived of the garment and held in long chains. However, if it happens that a brother, because of anger or rage, says he does not want to run an order of the house, it is best to let his anger to subside, after which someone will go to him and say with the utmost calm and tranquility : << My good brother, for God's sake, do the order has been given >>. And if he does, and the house has not suffered any damage, you must be understanding and forgiving towards him, for the love of God, and demonstrate magnanimity and mercy, since this is the behavior most dear to the Lord. But if you refuse to obey, is deprived of the garment and put in chains.

458. If the teacher or another Commander holding chapter, intimate a brother or subject to its authority to ask for forgiveness for some offense, and his brother refuses to apologize and even keeps its own foolish conduct, can not keep the dress. However, this procedure should not be applied if they are involved just two brothers, because if a brother refuses to apologize to another that is not his Commander, should not be deprived of the dress, but must still be assessed a severe punishment, rough and tough. Because when a brother says to another: << Apologize for such a thing >>, the brother must ask immediately apologize and behave in this way.

459. If the chapter does not give a brother a permission to leave, and he declares his intention to leave and abandon the house too, is deprived of the dress.

If a brother breaks the seal of the master can not keep the dress.

And some of our older brothers argue that if a brother breaks the seal of whom shall act as master, must still be deprived of the dress, even if his guilt is less severe, due to the lower damage which could result from its gesture.

460. If a brother has received the habit of the house so not due or received it, but it is not worthy to be deprived of the dress, and he who assigned it to him forever lose the power to order new brothers .

If a brother or pay someone is out of the house without permission and alms so that the house could not repossess it can not keep the dress. If a brother who does not have the authority to do so gives the goods of the house to a layman or an order different from that of the Temple, without having received permission, can not keep the dress.

461. If a brother leaves the house in a rage and spends a night out without permission, will be taken away if the dress so like his brothers, but if they like to be able to keep it. But remember that account should be taken of the habitual conduct of the guilty brother: if it is generally good, and he leads a righteous life, honest, siblings can appear magnanimous and, more importantly, allow him to keep the suit, and more easily and easy to agree on the decision. But if you sleep outside for two nights, without permission, if you have had all the things he had with him and he had to return and has brought nothing that is not allowed to bring, he can get back the dress after a year and a day, and can not recover it before it's been a year and a day. But if he brought with him something that he should not and spent two nights out of the house without permission, he must be expelled forever. And everyone knows that if a brother does not intend or can not return until at least two groups when he left the house, on the second day has to postpone his cloak in the house of the Temple, because if he keeps it with him for two nights, will be expelled forever, as has been said.

463. If, into a rage, a brother throws the suit on the ground in the presence of those other brothers and implore him to pick it up, but he refuses to do so, and some of the brothers pick it up in his place, it will regain the habit before they are I spent a year and a day, but if a brother collects the dress instead of what he has sown, and puts him on his shoulders, he'll lose the habit, while that which has returned may retain or lose, at the discretion brothers. And you should know that whoever returns so the dress to someone who threw it is punished, because who does not have the prerogative to assign the dress does not even have the right to return, and anyone who does lose the habit. Since the dress is assigned by the chapter and the chapter can only return it, so each brother knows that no one can deprive him Commander of the dress because she disobeyed, though that brother has his orders, since no Commander can assign a new dress brother or remove those who have already obtained.

464. But if it happens that a Commander who may not assign the dress is disobeyed by one of the brothers under its authority, it is his duty to warn, as mentioned above, then, if that is so determined not to make the order should immediately ring the bell and gather the brothers. And when the brothers came together to hold chapter, and order the disobedient brother to ask for forgiveness for not having executed the order, then invite him to go away, so the chapter to refer it, with unanimous verdict before the master or a Commander who has the 'authority to deprive him of the dress.

465. And the failures for which a brother can not lose the habit can not be judged by someone who does not have the power to deprive of the dress, and the one who holds chapter can not afford it, nor brothers must agree, and if any permits, incurs a serious failure and must be punished severely, because it would be reasonable to judge a brother in the presence of someone who is not endowed with the power to uphold their punishment decided by the brothers, whether mild or severe. Therefore it was decided in the house,

depending on the gravity of the offense, the judgment must be made in the presence of the master or a Commander with the necessary authority to carry out the sentence between, whether mild or severe.

466. And everyone knows that many times it happens that a Commander can order a sergeant but not a knight, and if a Commander may not assign the dress a brother knight must not and can not take it away, because only those who can assign a certain dress can also remove it. And just as you have to look from granting the dress incorrectly, you must also be careful not to remove it incorrectly, and those who do suffer the same punishment. And to s' that a brother is proved garment incorrectly, it was established that it is private in front of the teacher, or in front of another that performs the functions of the master. And no one has the authority to order a brother or to take the dress in private, unless they occupy the place of the master, or the master has received a special permit to do so.

467. If a brother or return your dress is return of his own accord, he can not retrieve it until a year and a day.

And you should know that with regard to these things, which can lead to the loss of the dress depends on the mercy of the brothers take it away or leave it, but not for the last three reasons: that is, if one throws it to the ground and another brother collects before him, if one returns to his own free will and if one sleeps for two nights out of the house without permission.

468. And everyone knows that as long as no garment is a brother, during services, must remain outside the door of the church and every Sunday, after the Gospel, must go to his brother chaplain to receive corporal punishment, and if there is a brother chaplain, will receive from the priest who holds the position, and will have to go there willingly, before all those who are in the church. And when he went to receive punishment, a brother has to wear only pants, socks and shoes. And after receiving it, must leave the church, dressed and listen to the office of Our Lord, peacefully and quietly like all the other brothers as brothers punished with the loss of the dress must attend all the functions, like any good brother of the Temple, and if they intend to be absent from one of the functions required to obtain a permit, like all the others.

469. But if a brother punished for a year and a day is bedridden with some illness and spent the entire period of the penalty or much of it in his bed, and can not go to church at the end of the year will regain however the dress. And the time spent will be counted as sick as the one who has suffered the full punishment, as if he had gone to church every day and every Sunday had suffered corporal punishment, because it was not removed voluntarily to punishment, and when God decides to send health or sickness, no one can hold back. And if a brother dies in penance, they must be treated like any other and must be sewn on the cross sull'abito, as with all the others.

470. The brothers who are serving penance must sleep in the infirmary, and if they are sick, the chaplain must ensure that they have everything they need, and as long as they can eat sick in the infirmary. But if you are healthy have to work with the slaves and eat sitting on the floor in front of the servants, and eat their own food, and always have to wear the hood without the cross.

471. And if the almoner decides to increase the amount of food the servants should not add anything to that of those who, as a punishment, they eat on the ground, who have the habit or not, since I do not have the right. However, if your teacher eat in the convent can send a portion of the food that they eat in front of the brothers on the ground, but no one else is allowed to do, and even the teacher can give them

anything, if you eat in the infirmary or in any other place outside the convent .. The teacher can do so only for their brethren penitents which has not been removed the dress.

472. And each brother penitent which it was removed the dress must remain on bread and water three days a week, until God and the brothers decide to ease his pain, and if they deem it appropriate and brother affected his sentence diligently, siblings can ridurgliela of one or two days. And these are the days when should fast as long as it remains free of the dress on Mondays, Wednesdays and Fridays. And if the brothers decided to decrease the days of penance in a private brother of the dress, if it is one day, will be on Monday and if it will be two days, on Wednesday, but no one can give a penitent brother not to fast on Friday. For it is expedient that the brothers who eat on the ground for the decision of the brothers to fast every Friday, whether they have the dress or not, but as soon as he is allowed to get up each of the brothers is exempt from Friday and from all other punishments that were been inflicted during the penance.

473. However, when the dress is returned to a brother who had been punished by the loss of the suit, he can not get up immediately from the ground, but must eat on the floor with the dress once more and even more. And if the dress is returned on Friday to stay on the ground with the dress, but after eating once on the ground with the dress can get up in the will of God and neighbor, because if a brother has not served the their sentences with diligence can be left on the ground for many days, at the discretion of the brothers.

474. No brother to leave the house to get in another order without the permission of the teacher and of the convent, and if you want to return to the house, he can not re-enter before a year and a day, and in the meantime will be subject to penance just described, according to the custom of the house. However, some argue that if a brother gets the master and convent permission to enter another order, and enters this Order can not ever go in the house, nor the convent must consentirglielo.

475. And everyone knows that if the Holy Father, the Pope, who is the father and master of the order, before anyone else, except God, interceding at home in favor of someone who has left the convent in this or otherwise, it does so in accordance with the justice of the house, because he intercedes lightly undermining the justice of the house, on the contrary wants order and that the punishment goes to those who deserve it, according to our custom.

476. And when a brother is deprived of the dress, for the verdict of the Chapter shall be acquitted of all other punishment, it was decided that because of the hardness of the sentence, and the great misfortune and unhappiness and shame that affect who is deprived of the garment and of all the honors which will have no right in the house. But if one punished for a year and a day left home early, he will not be condoned any penance, and indeed will have to serve out his sentence after taking up the habit, because it has avoided the infamy of being deprived of the dress before brothers, and, because of their wickedness, has disgraced his body first and then God and the brothers of the Temple and in fact has left a company as virtuous as the home of the Temple and got rid of something so precious and honorable as the dress of the Temple. It will not benefit from such wickedness and folly, but only suffering.

477. And if a brother has been deprived of a habit verdict of others, or in any other way, because of his madness, he can never speak in the matter against another brother, about a crime punishable by expulsion or loss of clothing, or one who holds shall consult the chapter about that. If a brother has been deprived of the dress because of their wickedness, should not and can never accuse another brother of a crime punishable by the loss of the dress or the house, and no one should lend faith, but if one was sentenced to

a lighter punishment, as penance for two or three days, or even less, may raise charges and be consulted in the matter.

478. If a brother has been deprived of the dress because of their wickedness can not bear the seal or the bag, or be appointed Commander of the Knights, or hold the banner-color, nor have any under him, and the teacher should not ask the opinion on questions referred to the judgment of others, of a brother who has perjured himself in the matter.

479. Neither the teacher nor any other man of wisdom can fulfill any brother to a fault involving the expulsion or loss of clothing, nor allow it to be acquitted because in this case would act against the will of God and violate their oath, because any failure must be punished, and the punishment must be imposed on both the size of the small, because the higher the position that his brother takes, the more odious is its act when acting improperly, and how more serious and hideous is the lack, the more appropriate will be the punishment.

480. But if a brother is guilty of an offense punishable by expulsion, and is found guilty, even if the sentence is suspended, can not testify against another brother to a lack mild or severe, as long as it is awaiting the verdict.

481. And if a brother is guilty of an offense punishable by expulsion from the house, is found guilty based on the testimony of another brother, even if the sentence is suspended, which can not and must not happen, can not raise accusations, mild or severe they may be, against any brother or who holds chapter shall ask anything, nor can accuse a brother that he has committed a breach, even if he has seen with his own eyes. Because you should not give credence to the words he made against a brother, for if one has done something for which it is expelled from the house, is no longer a brother of the Temple, especially if two or more siblings are witnesses of his guilt.

482. And everyone knows that if a brother knows for certain that another brother did something that involves the expulsion from the house, she commits a serious failure if you hide it, because if one has done something that leads to expulsion from the house, can not remain as a good brother, and his presence would not cause benefit, but only damage to the house. - And a lack that lead to expulsion from the house can not be punished in any other way, unless it is not one of the above cases, in which a brother mind about its condition at the time of entering the house.

483. If the teacher or another, which maintains or less chapter, suspend the sentence of a brother guilty of a sin that leads to expulsion from the house, even if it does the presence of the convent, that brother is not free, however, since each of the brothers who know how things turned out can and should take it back again in later chapters, and if found guilty, must be struck by the justice of the house. And if a brother can not order new brothers and sisters, can not even keep chapter where it is misconduct punishable by loss of home or clothing.

484. And all the brothers of the Temple should be aware that if a brother is in a private section of the dress, and the same chapter, after he left the room, he decides to give it back, under the mercy of the brothers and sincere repentance of the offender, these will remain without clothes for two days, because on the third day he will be forgiven and the garment will be returned to the humiliation and mortification which has been before the brothers. And even if the dress is returned, through the intercession of the brothers, before it has crossed the threshold of the chapter (but when the dress has already been removed), it will remain without clothes for two days and the third will be forgiven , as has just been reported. But normally

the dress should not be returned in this way, without his brother out the door, and when the suit is removed for unanimous judgment of all the brothers present in that chapter.

485. However, the elders of our house believe that if a brother is condemned to the loss of the dress, it can save you if you show truly sorry and if his habitual conduct is honest, but be aware that, according to the house rules, if a person is sentenced to loss of the dress, the dress should be removed, after which if the brothers, showing he sincerely repented, they want to let them, they should do it again out of the room and that all manifest again its will, and if all brothers agree, the clothes do not shall be taken away. And if the private garment brother for once without the dress on the same day, when he is returned must do penance for one day, as the two days are condoned because of the humiliation suffered before our brothers in chapter before the brothers themselves and the laity. And even if he has already eaten twenty or thirty days, so after that was returned the dress, will make a day of penance, since only the chapter held by someone with the authority to punish him, may condonargli that day. And if anyone does not have the authority to assign or remove the dress can not compel a brother to do penance without the dress, because to be able to force a brother to do penance without the dress must have the authority to grant , on behalf of himself and the chapter, going to do penance in a different order, to save his own soul, if his brother's request.

486. And if the chaplain wants to present his case to the brothers must speak in this way: << Gentlemen, this man, or this sergeant, or the knight >> - and makes it the name - that was our << brother, is located in front of the door and asks to be reinstated in the house he left because of his madness, and is waiting for the mercy of the house >>. And the one who holds chapter adds: << Gentlemen, my good brothers, if there is any one among you who knows if this man, who was a brother, he did something or subtracted something to the house, so can not return to be allowed in the house? >> And if there is a brother who has something to say to take the floor, but everyone has to say what he knows for sure.

487. If that brother is known for his bad behavior and you know that you do not submit willingly to repentance, the one who holds chapter to speak in this way: << My good brother, you know that you expect a penance long and heavy, and if you asked to be excused to go to seek the salvation of your soul to another order, it would be best for you >>. And if one asks to be discharged, the person to whom it is to inflict punishment has the power to dismiss him, as we have said, with the consent of the brothers of the chapter. And if it does not ask to be excused, it will be forbidden to return between the brothers, verily did nothing to deserve expulsion from the house, but before chapter in asking for forgiveness, the judgment should be suspended and he have to wait long before the door to better realize their own folly and misfortune.

489. But if a brother asks to be reinstated in the house is known for the rectitude of his behavior, the brothers must immediately it out of the chapter house and clothe it and give it a hood without the cross, that from that moment be his. And the one who holds chapter will order all'elemosiniere to take care of him and give him lodging with him, for thus it is established from the house, and instruct him what to do. And since it is submitted to the penance, the almoner must instruct him on what to do, and note the date on which the penance began, so that it can be remembered. And when the time has elapsed, or after a year and a day, will be refunded once the dress, to the disposal of the chapter, as has already been said. And each penitent brother, if he was deprived of the dress is also exempt from military obligations and must not touch any weapons.

490. And everyone knows that if a brother has left one of the houses of the Temple which is on this side of the sea and asks to be reinstated in the house, must be returned to the house of belonging, and punished

according to the procedure relating to those who ask to be readmitted they have done nothing punishable by expulsion. But if he leaves a house located on the side of the sea and coming this way to beg forgiveness and ask to be readmitted into the house, the brothers if they wish and if you did nothing and did not hide anything in the house that could be punished by expulsion, may serve penance on this side of the sea.

491. You also need to know that when a brother leaves the house, the almoner must go with another brother or two gentlemen in the place where that's gone he kept his equipment and to write down everything you find, no more, or less, So Buddhism empha when his brother, according to the will of Our Lord, come back to ask to be readmitted to the house, it is possible to establish whether he had brought with him something that is not allowed to take, and in particular whether or not he had brought with him their equipment, after which we will proceed as we have said above about those who leave the house, or punishing or giving back to the dress.

492. And in return the dress to a brother, who returns him to speak in this way: << My good brother, if scontavate worth while you have breached in any way, the rules of the house, ask forgiveness from the first chapter where you will take the >>. And the brother who is back in the possession of the dress must obey that command. Since each brother punished by the loss of the dress must be careful not to violate the rules of the house, and make the most of his duty, as if he still had the dress, and if lacking in something, just back of the dress have to do fine as any other brother, the first chapter which takes part. And you have to discuss or deliberate on the dress of a brother if that brother is guilty of an offense punishable by the loss of the dress, because it would be very severe punishment imposed on a brother who has not deserved it, or administer justice in accordance with the rules of the house.

493. The third penalty, in order of severity, which may be imposed is when a brother is allowed to keep the dress, for the love of God, and that brother is punished for three days a week, as long as God and the brothers do not want to forgive him and him condonino someone, and you need to proceed with the punishment without delay, whether it is to conduct the ass or someone else to do the most unili duties of the house, such as washing plates in the kitchen, peel the garlic and onions, or a fire - and the one that leads the donkey must also help to load and unload it - and the penitent brother should take his cloak fastened and hang out with the utmost humility.

494. No one should be ashamed of the sentence that is imposed or fail to expiate all the way, but rather should be ashamed of sin and expiate it willingly. And his brother which, for the love of God, is allowed to keep the dress must undergo corporal punishment before anything else. And if he falls sick, the chaplain can offer the stock of the infirmary, and if this is so sick that it should be admitted to the infirmary, his brother must notify all'elemosiniere, and it should tell your teacher or whoever is guardian, ie the Marshal or the Commander of the Knights. And they must call the chapter and put all the current infirmity of his brother and, using the advice of others, whether it is appropriate to do so to get up and do it admit the infirmary, and if the brother is so sick enough to require , must grant it. 495. Then the brother can be admitted to the infirmary and there should behave no differently from any other sick brother, and eat and eat the foods that seem most appropriate, as well as any other brother. But as soon as he was ordered to resume penance, without talking to the brothers, and if you eat in the palace to eat on the ground, until God and the brothers did not demonstrate their clemency making raise, but can remain in the infirmary until is able to tolerate food of the convent.

496. And everyone knows that as well as his brother penitent can be lifted off the ground only by decision of the brothers, in the same way, if you get sick, you can take refuge in the infirmary only by decision of the chapter, as if the brothers do not allow it to continue to pay their sentences without him to be allowed to

get up from the ground, for the love of God and because of his infirmity, for which his brother must serve at least part of their sentences, ie three days, or two days the third, or two days or one day. And the punishment that allows the brother to keep the dress, for the love of God, is inflicted on those who are guilty of a crime punishable by the loss of the dress, and if deemed appropriate and reasonable, the brothers can take it away at any time . And the failures punishable by the loss of the dress should not be punished with penalties too light, for great is the magnanimity shown to a brother who, despite having committed a breach for which the dress he should be removed, is not authorized to hold; and if it is left for God's sake, no less than a brother remains at the mercy of the chapter. Only failures that can lead to the loss of the dress should be punished with three days of penance.

497. The fourth punishment, in order of severity, which may be imposed for others is two days and third day the first week, if appointed, but if the third day is not appointed, the penalty shall not exceed two days, and it affects the brothers for the slightest lack that breaches the rule of the house. And if the third day is appointed without further specification should be understood as the following Monday. But if the brothers say: << We two days increased by a third day the first week, which corresponds to the one in which you have sinned, his brother penitent must fast on the third day, whatever it is, with the exception of Sunday. And if he sin on Sunday, will fast on Monday, and even if he has sinned Wednesday or Friday should fast on Monday as the third day, and if he has sinned in any other day will fast the day corresponding to that in which sin >>.

498. The fifth punishment, in order of severity, which can be inflicted on a brother is only two days, and when a brother is punished for two days only, or with the addition of a third in the first week, or three days, must lead the donkey and carry out the tasks most humble home. And it has to pay for his crime in such a manner, and subject to corporal punishment, every Sunday, at the beginning of the chapter, before recited the prayer. The punishment that involves the loss of anything except the dress, should normally last for two days and no more, and this used to be a rule, more severe penalty imposed on the brothers, after the loss of the dress. However, as a result, because of the wickedness of some of the brothers, was added on the third day of the first week, for those who refused to make amends and persevered in error.

499. And the brothers sergeants and punished for two days, or with the addition of the third day, for three days, or for a single day, can continue to take care of your equipment and brothers craftsman may continue to perform their duties.

500. The sixth punishment is only one day, and the brother who is affected should not lead the donkey work or as has been said about those punished by two days, two days on the third or three days.

501. And when a brother shall be liable to the ground should not touch their weapons, unless it does not need emergency repairs and that he can not do otherwise. And everyone knows that each brother undergoing penance must remain quietly in his place from the rising of the sun, but it is generally carpenter or craftsman must perform its task. This applies to all the brothers who must atone for their sins.

And the brothers punished should not respond to the summons or orders issued during the meetings, but may be consulted privately, if necessary. If the alarm is given when there is no need of one, two or more siblings penitents, the chapter can temporarily assign their arms and horses, without this punishment on the ground and lift them out without giving them any mercy, and when the alarm will be stopped, they must return to their place and continue as before to atone for their sins. But no one, not even the teacher can provide them with weapons and horses or allow them to take them, without the consent of the

chapter, because as long as they are punished can not dispose of their things more than they can dispose of things of others.

502. To punish a brother, teacher or whoever takes his place to tell him: << My dear brother, if you are in good health go to strip >>. And if his brother is in good health must go to undress and then return to the room and kneel before him who holds chapter. And the one who holds chapter or is in charge of imposing the punishment has to say: << Ladies and my good brothers, you see here a brother who is to be punished; pray the Lord to forgive his sins >>. And each brother must recite a paternoster, and if there is a chaplain must also pray to the Lord for his brother who has sinned, the node sees fit. After the prayers, the one who holds chapter to punish his brother with a whip, if it thinks fit, and if it does not have the whip can use his own belt.

503. And everyone knows that, in the chapter or elsewhere, the brothers must recite the prayers standing up, except on days when it is prescribed genuflecting in church in those days, the brothers must recite the prayers on his knees that open the chapter and all others, and in particular, on the day of the nine readings, the brothers must recite the prayer that concludes the chapter, but the one who holds chapter should recite it in feet, but then must kneel only when the chaplain gives absolution or while reciting the Fathers. It was established that the brothers recite this prayer on his knees, as the master or the person who holds them chapter untainted by the power it had before beginning the prayer.

504. And after that he who holds chapter recited the prayer, each brother has to make his confession, after which the brother chaplain, after the confession of the brothers, may give general absolution. In the absence of his brother chaplain, each brother will recite a paternoster, remaining on his knees, so if there are no other orders, everyone is free to go.

505. If the brother says he is not punished in health, the master or the Commander shall not give over to the punishment immediately, unless it is a brother you left the dress for the love of God, because in this case, immediately give way on the punishment, he is healthy or sick, as long as the illness is not serious enough to threaten his life, and in this case must be immediately hospitalized in the infirmary, by decision of the brothers, and soon you will be returned will be given without delay to the punishment. And if the brother claims to be suffering from an illness which does not allow him to undergo corporal punishment in the matter, will be sent by his brother chaplain who will be in charge of punishing himself and every brother who is suffering from a bad secret, will be treated in the same way, even if he has been sentenced to death on Friday. And the period of penance must begin with corporal punishment.

506. And everyone knows that the penance must be performed one after the other, in the order in which they were imposed, first imposed for the first and then the other, with the exception of the brother whose clothes do not 'been removed for the love of God, which must be imposed immediately what substitutes for the loss of the dress, although it must suffer other, and in his case it is necessary to progress without delay to the punishment, unless the chapter does not expressly provide that it is imposed for first the punishment imposed for last. Because often, when a brother is condemned because of their misconduct or a serious lack, or because he is accustomed to sin, the chapter states that is imposed for the first punishment that was imposed last. It must comply with the provisions of this chapter.

507. And if it is in good health should be given immediately during the punishment, but if it is sick, you will have to wait until it is improved. However, the one who holds chapter can not suspend the execution of the sentence, because of illness or for other reasons, without the consent of the brothers, but the brothers must extend the punishment until they get better. But as soon as you feel better, you should tell your

brother to him that it is to proceed with the punishment, and these must meet the brothers after the function first time in some secluded place, unless it is a day in which it takes chapter, and the brother you have to dress as if they were before the chapter and kneel before one who has the power to inflict punishment, which must be said, addressing his brothers: << Gentlemen, here you see a brother who is to be punished, pray the Lord to forgive him >>. Then you recite the prayers and give over to corporal punishment, as if you were sitting in chapter.

508. And in receiving corporal punishment from teacher or one who holds chapter, the brothers will have to take the mantle but connected with the frogs away from the neck. And the punishment is normally imposed on the end of the chapter, except in cases in which immediately follows the judgment, as mentioned above.

509. After the prayer was recited, the teacher or anyone who has the authority to inflict corporal punishment, before running it must be said to his brother: << my good brother, you are sorry for having sinned in this way? >>, And the must be answered: << Greatly, my lord >>. And the teacher or whoever takes his place to tell him: << I watch it, from now on, from sinning? >> And brother: << Yes, sir, God willing >>. At that point, the teacher will inflict corporal punishment, to the extent it deems appropriate, and according to the custom of the house.

Then tell him: << >> Go get dressed. And when he shall have put his brother back in front of him, and the teacher will say: << >> You can go. And if it deems appropriate, may allow the Commander to look after your equipment, whether it is a brother of the monastery, or to return to his job, if he is a brother craftsman.

510. because the penitent brother should not normally look after their equipment nor to its own work, unless he is ordered, but you should tell your brother: << My dear brother, my dear brother, take care of our equipment >>. And that brother should take care of it as if it were of his equipment, and this is true for every brother that another entrust their equipment. And it is better for a brother punished entrust their equipment to another, rather than take care of yourself, because if the marshal or the Commander of the Knights need something for the needs of the house, and put in a row the brothers to draw from equipment brothers sick, his brother who was given the equipment of a brother punished must have that equipment that has been entrusted, so if he is asked, that brother must have the equipment entrusted to him as if it were his own. And when the brothers who are entrusted with the equipment of the sick are ordered to line up, the brothers must do so punished, so that we can have so much of their equipment as one of the brothers who are in the infirmary.

511. And everyone knows that the one who holds chapter to inflict corporal punishment to all the brothers penitents, and no one should light before him, unless you are sick brothers, and if you are sick brothers who holds chapter must send the brother chaplain as mentioned above. And the brothers that they must serve penance during the octaves of Christmas, Easter and Pentecost should receive corporal punishment by his brother chaplain, in private. And if a brother chaplain deserves corporal punishment, it he shall be assessed by another brother chaplain. And in any case, the brother chaplain must inflict any corporal punishment in private, with the exception of those imposing the Sunday after the Gospel, the brothers private clothing.

512. And each brother be punished on the ground, with all his clothes, to eat a piece of the mantle, and as you approach it eats dogs or cats must chase them away. It is for this reason that we decided to put a bench or something else in front of them when they eat on the ground, while a sergeant in charge of

protecting them, so that should not be bothered by the servants, animals or other torments. And the brothers who eat on the ground must remain calm and exercise the utmost humility, without laughing or joking.

513. The conduct of the brothers penitents should be carefully studied, and if during the penance, as well as outside of it, behave with integrity, the brothers will show more mercy to them before against those who behave otherwise.

But you should know that neither the teacher nor anyone else who has the power to impose punishment must inflict corporal punishment during the octave of Pentecost, but if it happens that you take during the eighth chapter of the aforementioned parties, and a brother is condemned to penalty on Friday, the master, or his deputy, upon giving the response to the brother of the chapter, must invite him to visit a brother chaplain to receive corporal punishment, once they have passed the eighth.

514. And if a brother to brother impose the penalty of a day, or that of two days with the addition of a third, or even if they decide that the punishment should be place immediately, it will be postponed to the first Monday after the octave, and one of which is to judge must stick to that policy. It must convene the brothers before and after the time function must inflict punishment brother according to the procedure relating to the days when you do not take chapter. And if you wanted it in honor of the venerable body of Our Lord that the brothers have received.

515. However, it is his brother which was imposed a penance, is accustomed to hold a misconduct, or if the failure on his part is very serious, and he was allowed to keep the dress for God's sake, if the brother they deem it appropriate, may undergo corporal punishment during the octaves above, but in this case, the punishment must be imposed by the chaplain in private, because the evil brothers have to be forced to penance on feast days like every other day, so that they can be diverted to evil and their misconduct.

516. And everyone knows that when a brother asks for forgiveness for his sins before the chapter, the one who holds chapter can not send it back in place or keep him in there, but to invite him to come out as we have said, because the rule states that in the case of venial faults, or if it is to avoid the emergence of a dispute, a brother can also be judged by only one teacher or whoever takes his place, and in this case the brother could be sent back to his place, although this does not seem reasonable.

517. But be aware that even if the teacher or one who holds chapter intends to return it to its place, the brothers can intimargli to leave the room, and the one who holds chapter, even if only the teacher or another must obey them. But when a brother is in front of the teacher to receive the punishment no one else can make him get up from the ground, except the master, and as long as the master is in the house no one can condone the punishment of a brother, without the permission of the master himself. But when the teacher leaves the house, the brother guardian may waive the penalties work and fasting, except that on Friday, when the brothers are standing fast on the ground, but without the permission of the teacher no one can raise from the ground a brother.

518. And when the brothers are camping and do not eat in the refectory, the brothers penitents have to eat in the tent of the master, if it is present in the camp, and if the tent of the teacher has not planted should eat in one of the marshal, and if the tent Marshal has not planted should eat in one of the Commander of the earth.

519. And the brothers penitents must dine at the same time the convent, except on days that are fast and in those in which the convent takes two meals, since in those days the brothers penitents should not eat

before the ninth. And the brothers penitent must go to the dining room on time and be in place when you start your blessing. And if you want to drink a penitent brother in ninth or compline, can drink like the others and will have the same measure of wine of the brothers who are not in repentance, but meals must drink the wine of servitude. And the brothers penitents have to drink from a cup in two, unless one of them is not a turcopolo, but if one does not hold the wine better than another, may be given a cup for each.

520. And if a brother willingly bear the punishment for a period that appears to be reasonably long, or if he maintains good behavior, or a gentleman intercedes in his favor, or for any other reason, the person who has the authority to do so, when it deems appropriate, may convene the brothers and say to them: << Gentlemen, this brother has suffered the punishment for a while, and it seems appropriate to get it up, if you >> pleases. And if grace was requested by a gentleman to mention his name. However << justice of the house is always dependent on God and to you, as long as you hold firm in that faith, God will sustain you; interpellero you and you tell me what you think >> more appropriate. So seek the advice of everyone, from the notables and the most wise, and most are in favor of him up, and all must kneel before his brother is called, must recite a short prayer for him, that God may grant him the grace to never sin again from now on.

521. And when he got up, he who has the authority to do so shall convene the brother and tell him in front of everyone: << My good brother, the brothers show magnanimous with you, because if they deemed it appropriate they could keep for a long time in penance, according to the custom of the house, but have agreed to raise now from earth, and you, for God's sake, beware of sin, as if you have suffered a longer >> penance. Then the brother freed from penance must give thanks to all the brothers, and from that moment to resume his equipment and his other things and behave as before the punishment, and it may even better. And if a brother is lifted from the ground to the intercession of a valiant knight lay person, or a bishop, or some other great character, he may be asked to go to give thanks, and is brother to decide whether to do it or not, but it seems more honorable not to.

522. It must be remembered, however, that neither the teacher nor anyone else can delete the penance of a brother, without consulting the other, and if the brothers agree, is made to raise, for the love of God, but if all or most of the brothers I agree, his brother must remain in penance until it pleases God and to the brethren, and can not be done to raise in any other way.

523. The seventh is on Fridays and corporal punishment, and his brother sentenced to punishment on Friday to undergo punishment in the same place, not just the one who holds the chapter announced the decision of the brothers, so it can go back to his place, but if his brother is sick or you are in the octaves of Christmas, Easter or Pentecost. One who holds chapter must send his brother and his brother chaplain chaplain must certainly inflict punishment. And if one is condemned by the chapter to the punishment on Friday, the first Friday should fast on bread and water, if you are able to do so, and must eat in the refectory of the same bread they eat other brothers, but on Friday the eighth holiday above, in which case will fast next Friday, if it is able to do so. And if it is in a different place from the refectory to eat bread and drink water at the hour prescribed for penitents.

524. And if a brother is to be sent by the chaplain, but the chaplain is not present, the brother who holds the highest office must meet the brothers before the time function before and shall assess, in front of them, brother sentenced to corporal punishment when it will be better. And the knight and all the brethren present must inflict punishment and say the paternoster and follow in all respects the procedure described above, with the difference that in this case the brother has to fast only on Fridays. And everyone knows that the punishments inflicted by the teacher or by another brother than the chaplain must be imposed

before all the brothers, unless they are bound to a brother who suffers from a disability hidden, but in this case, if the chaplain is not present, the punishment may be imposed by the teacher or by another Commander, provided privately.

525. And some believe that no secular priest, priests who serve in the house for the sake of charity, may inflict corporal punishment to a brother, unless chaplain, though this is correct, it seems preferable that the punishment is inflicted by teacher or another Commendatore, in private, as would the chaplain, unless it is of a knight, and the punishment to be inflicted by the chaplain, in his absence, shall be assessed by another priest of equal dignity, in private, after morning or at the time that seems more appropriate.

526. The eighth punishment is at the discretion of the chaplain, and the chaplain if the chapter assignments to punish a brother, he must submit to the justice of the chaplain, then, as far as possible, what the chaplain of the order, and if it acts otherwise, will not progress to the judgment of the brothers of the monastery.

527. The ninth is when a brother is being taken before the master or another dignitary of the house. And all the brothers of the Temple should be aware that when guilt submitted to the judgment of the chapter is about the dress, or is unusual or particularly serious, or is that the brothers are uncertain about the procedure to be followed, then they have to stay the proceedings and recover the judgment of the master or other dignitary of the house, which has the legal authority and expertise to deal with the case according to the will of God and the ways of the house.

528. And everyone knows that when a brother maintains a behavior usually incorrect, should be referred to the teacher or to the dignitaries of the house, even for a slight lack, so that bigger is his shame and his deep repentance and to realize better of his guilt. Since it is clear that it is the master, before anyone else, to emphasize, especially to the brother foolish or reckless, their offenses, and give the greatest weight to even the slightest fault, increasing the punishment up to two days, with the ' addition of a third, but if one did not commit misconduct leading to the loss of the dress, the teacher must not inflict punishment more severe, or go beyond their powers.

529. And when the condemnation of a brother is suspended by the brothers and the brother is being taken before the master, he must ask forgiveness for their sins in the first chapter which will include both he and the teacher. And everyone knows that after taking to the absence of his brother, whether minor or serious, the teacher must get him out of the room, because it can not send him back to his place without the brothers have spoken: it is their will that has been referred to the master, and you will be able to continue with your judgment that have made only when the guilt of his brother that he has been examined before which we have referred, to judge him.

530. And if the sentence is suspended from a brother and that brother is referred to a misconduct in the lands of Tripoli and Antioch, before the great Commander of the same region, he can not be tried by a bailiff of the Temple, but only by the master, or by the person before whom the brother was referred to the will of the brothers, and the same goes for the brothers being referred to the bailiff, who, as far as the province assigned to them, perform the functions of the master. 531. Tithing is when a brother is acquitted, this judgment can be pronounced when the person to whom it is to judge his brother, or to which his brother has asked for forgiveness, believe that he has committed no fault, neither large nor small. In this case, can not be acquitted by the brother who had accused him, but rather must be sent by his brother chaplain, because no offense, great or small, must remain unpunished, but you will certainly fulfill one who

is not guilty for any failure, since it would not be good thing punish without having sin, since that result is innocent.

532. After the brothers have made amends for his own sins as described above, and the guilty were punished according to the custom of the house, and the next chapter is the conclusion, before taking leave, the teacher, or one who holds chapter, must instruct the brothers about the right way to live, and shall present and explain to them some of the rules and customs of the house, and to urge them to guard against the evil thoughts and even more bad actions and behave, in riding and talking, judge and eating and other activities, so as to avoid excesses and extravagances, to keep clean and tidy hair and clothing, so that there is no disorder.

533. After teaching in the way that he sees fit, before taking leave, the teacher may inflict punishment to the brothers that they deserved, but if he wants and if he has need of those brothers, may fail to do so, but it is clear that penance is still something very good.

534. And if you intend to inflict punishment to others, to speak in this way: << All those who have to suffer three punishments or two >> or << how he sees fit to come forward, if they are able to undergo the punishment >> . And those who have to suffer the number of punishment by him must go before one who holds chapter, and the one who holds chapter to tell them if it considers it appropriate to punish them all immediately or postpone the punishment of a few, if there are too many or if they are useful for the good of the house, so he orders them to go to undress, and they must obey. And when you are stripped, as expected from the customs of the house, have to go back to the one who keeps chapter and kneel in humility and great devotion, and immediately the knight must recite the prayer together with his brothers, and inflict corporal punishment to the brothers who are in penance.

535. And if the one who holds chapter wants to keep all the brothers who have come forward to undergo the punishment may do so, and if the Commander of the home or another that has authority over the brethren, tells him who holds chapter: << Lord, for God's sake, please postpone the punishment of such a brother, as I must for the good of the house >> the one who holds chapter can agree to the request, but if it thinks fit may also carry out the punishment. And everyone knows that they must make every effort for the good of the house, but damn his soul for any reason a brother shall knowingly cause harm to one's soul.

536. And everyone knows that in any case those who have to endure more punishment must always be punished first, provided they are in good health, and after that the chapter began to inflict further punishment should not be, unless it is established by the brothers to proceed the punishment immediately after the verdict, as mentioned above.

537. And everyone knows that when a brother goes overseas, by order of the house, before gathering her things, must pray the marshal, or the person who takes his place, to summon the brethren, and when the brothers met, who have to travel overseas must humbly ask them for forgiveness, for love of God and of the Virgin, for any misconduct against them, and they, for the love of God and a sign of charity, penance must condonargli that should be his inflicted, because of remorse and anguish that will endure throughout the crossing and take him wherever his mission: And the elders say that the brothers can and should relieve that brother from the penances which he would, and added that he is acquitted of all penance, but only if the brothers grant him forgiveness.

538. And after he imposed the punishment, as described above, if there is nothing left to say or do, the one who holds chapter may dismiss the brothers saying: << Sir, we can dissolve our chapter, because by the

grace of God, there is that good, pleasing to God and to the Virgin that we do so, and the good will not decrease for each day of our Lord >>. And to add: << Dear, beloved brethren, know well the mercy of our chapter, and those who participate and those who do not participate, and you know that those who live outside of the house of justice, and confesses his faults or makes amends in the prescribed manner, and who appropriates the alms house, or does expel someone from the house, without cause, in bad faith and without region, will benefit from the clemency of the Chapter or the charity of the >> house.

539. But << who confess their sins, and do not hide their deficiencies because of shame or fear of punishment, and those who have sincerely repented of the evil they have committed, everyone has the right to the mercy of the chapter and to love in the house, and I grant them forgiveness, for me, in the name of God and of the Virgin, and of the holy Apostles Peter and Paul, and in the name of our Holy Father, the Pope, and in the name of all of you who have given me the 'authority, and I pray to God that, by His mercy and love for his sweet mother, and for his merits and all the saints, the forgiveness of sins, as He forgave the glorious Saint Mary Magdalene >>.

540. << And I, dear gentlemen, I ask forgiveness to all of you and each of you, so if I did or said something that I should not do or say against you, or if by chance I aroused your anger, please forgive me, for love of God and of his sweet mother, and forgiving one another, for love of God, that they do not remain among you anger or resentment >>. - And what give our Lord for His mercy, and the brothers have to do what is asked of them and commanded.

541. So it must go on to say: << Dear, beloved brothers, you should know that every time we dissolve the chapter, we pray to the Lord to grant us the peace >>. It should begin to recite the prayer, listening to the inspiration of God, and pray first for the peace of the Church, and the Holy Kingdom of Jerusalem, and for our home, and other religious houses, and all men of religion, and the brothers and sisters, and all the benefactors of our house, living or dead, and finally, to pray for all those who have left this world and await the mercy of the Lord, and in particular for those resting in our cemeteries, and for the souls of our fathers and our mothers, that the Lord, in His goodness, forgive their sins and grant them peace. And these prayers should always be recited at the end of the chapter, and it is up to the one who holds chapter to decide whether to add others.

542. then, if it is present among them, the chaplain will say: << Dear Brother, give me your confession after >>. And they will say what the chaplain will teach them, and after that everyone will have made his confession, the chaplain grant absolution to all the brothers, according to his will and according to the customs of the house. Because you know that the brother chaplain received by the Holy Father to fulfill the great authority brothers, always depending on the kind and severity of their sins. But if the chaplain is not present among them, after the prayer, each brother will recite a paternoster and a Hail Mary.

543. We have already told how the prayers should be recited during the chapter and how the brothers should behave while reciting, or when they should kneel and bow down: for this reason, from now on, we will say no more.

Other details of the punishment

Things that lead to the expulsion perpetual

544. The first thing that may lead to expulsion perpetuates a brother from the house is simony, because anyone who enters the house through simony can not save his soul and lose the house, and he that

receives it loses its clothes. Commit simony who gives gifts or promises to the brothers of the Temple or to any other person, that will help him to enter the house.

545. It so happened, during the teaching of Armando of Périgord, some honored brethren, examining their conscience and in consultation with the brothers wiser, they perceived to be entered in the Order by simony. In despair, went before the master Armando of Périgord and revealed what they had discovered, in tears and with a heart full of anguish. It said master was taken from embarrassment, because it was the gentlemen who lived in righteousness, devotion and purity. Then secretly gathered the elders and wise men of the house, and the brothers of experts in the field, and ordered them, in virtue of the obedience they owed, not to tell anyone about that and advise him in good faith and for the good of the house .

546. And they did that if men were as wise and brave expelled, would be born a great scandal, with serious damage to the house. They decided not to proceed further and sent a brother to Rome by the pope to let him know of the matter, and beg him to entrust it to the archbishop of Caesarea, who was a close friend of the house. And the pope received the request and willingly gave the envoy of the house some letters.

547. When the master had in his hands the letters of the Pope, the Archbishop of Caesarea forwarded together with his brothers guilty of simony, and with them came also a part of the brothers of the smaller council, and appointed one of their Commander and gave him the 'authority to assign the dress, with the consent of his colleagues. And when they were before the archbishop gave him the pope's letter, and the letter of the Pope invited the Archbishop to absolve the brothers according to the procedure laid down for the sin of simony, and the first thing was decided to deprive them of the dress.

548. So the brothers resumed their clothes in the hands of the Commander. And the archbishop absolved them, and the Commendatore and the other brothers of the Board entered a room and gathered in this chapter. The brothers who had returned the dress appeared before them and asked to be readmitted to the house, for the love of God and of the Virgin, and the Commendatore them out of the room and, after hearing the brothers of the Board, accepted the request they advanced and advocated by the archbishop. And they did it again brothers, as if he had never been.

549. This procedure was followed because they were brothers of the house for a long time, and they were wise and brave and lived with integrity and devotion, and then one of them became Master of the Temple. - This story I was told by senior dignitaries who witnessed it, and I've only known through their words. And if those brothers were evil, would not have been treated with such kindness. And the same thing happened next to a gentleman of the house, on account of his goodness.

550. The second is when a brother reveals the work of the chapter to a brother of the Temple or to anyone who has not taken part in the chapter. It may, however, mention a charge judged chapter, but without the name of any brother, if one of the accused or does the name of the accuser, will be expelled from the house, but if it is dead brothers or expelled from the house, it will make the name without incurring any damage. And when the chapter shall elect a bailiff, the preferences expressed by several brothers do not have risapere, since the revelation of the secret decisions of the chapter could cause bitter resentment.

551. And the secret must also cover the meetings of the privy council of the master, where you decide the appointment of a bailiff, but may be appointed gentlemen who took the floor, as long as the discussion does not concern the guilt of a brother. But if something new is made in the chapter and the teacher learns, the teacher has to say in the matter: << I knew that there was such a new thing, and command you that these things are explained >>. And in this way can be reported, but the teacher can not be told off by

chapter what happened in the chapter, but you can order in the matter and you can make if you were to say new things.

552. And it came to Chateau Pelerin his brother Peter of Montagu, who was Master of the Temple, had punished the brothers and had then traveled to Acre. During his absence the brothers of the castle did raise from the ground and the brothers punished when the master of it, and went back and met the accused chapter and all the brothers who had the grace to repentant sinners, and they were found guilty of a serious lack, because they had the authority to remove from the earth the brothers punished by the teacher.

553. The third is if a brother kills a Christian or a Christian or does it kill: to be ejected from the house.

554. Happened at Antioch that a brother named Paris and two other brothers who were with him, they kill some Christian merchants, and when it became known, was asked why they did the brothers and the brothers said to have yielded to sin. And the Commander impose them beg for mercy and defer them in front of the chapter, and were condemned to leave the house and be flogged in the streets of Antioch, Tripoli, Tyre and Acre. And while they scourged they cried << See how the house of the Temple punishes the wicked >> brothers, after which they were locked forever in the dungeons of Chateau Pelerin, and remained there until his death. And also in Acre happened to a brother like a disaster.

555. The fourth is the theft that can be infill in several ways: thief who steals, but also those who leave a castle or fortress, at night or day, without going through the main gate, as it is prescribed, but in any other way. Or those who steal the keys to the door or makes duplicates, since no brother can open the door except in the cases provided for by the customs of the house. And if the Commendatore ask a sergeant to place his orders to show him the things which it is responsible, the sergeant must certainly show or indicate the place where they are stored, and if it does not and keeps for himself more than four deniers must be expelled from the house.

556. And it came to Château Blanc's brother responsible sheepfold, having been ordered by the Commander to show everything, showed him everything except a jar of butter, and said he did not have anything else. But the Commander knew of the existence dell'orcio and his brother was forced to admit that he lied, and because of this he was expelled from the house.

557. If a brother, in a fit of anger, out of the convent carrying things that can not pick up, it must be expelled from the house, because he is a thief. - And all the brothers of the Temple leaving the house must know that they can not carry two pieces of each garment. It does not have to carry out, nor silver, nor horses nor any armor, like iron hat, the coat, the tights, the crossbow, sword, dagger, coat of chain mail, the shoulder, the bat, the spear and Turkish weapons. In short, who carry with it any part of the armature, because of that, will be ejected from the house.

558. These are the things that a brother may instead bring with you: a crush and a coat lined with fur, a tunic and a shirt and a pair of trousers, a pair of socks and a pair of shoes, or tights without foot , a cap and a cap, a belt and a knife to cut the bread, and things will get between sheets including those that are worn for the first time function. Can bring the hood or cloak, but if a brother is ordered to return the coat must obey, under penalty of expulsion from the house, and even if he is asked to return to the house, because if he keeps it for more than two nights will be expelled from the house in every way: In fact, there were brothers who left the house carrying the mantle of the Temple in brothels and taverns and other places of perdition, or if you played, or sold to criminals, with severe damage and shame and scandal in the house: it

is for this reason that the convent and the gentlemen of the house wanted to recognize the coat a larger value of the shoes, the dagger and the bat, because if those who wear the dress lose one of these things, would be expelled from the house.

559. With all of this will not have to break the rule that if you spend two nights out of the house, will wear the dress after a year and a day. In fact, if the person to whom it is to judge to expel a brother who returns to the convent, or makes you bring your coat, after the first hour, or even more so, after a day or after vespers, violates the first law, which can not be ignored as long as the convent do not cancel. However, as we understand it, who keeps the cloak for two nights and all the next day, right after compline, even if he returns to the convent or makes you return the dress, may be ordered to leave the house for ever ; in fact in this case it can be said that the held out two nights and an entire day. So you can save your own conscience and the first law has not been violated, but it is an issue that is not clear and it has never been, so everyone follows the dictates of his own conscience. The view that we reported is not ours, because we know we can not speak out for sure, what we have said above, there has been reported by the elders of the house in any case everyone is responsible for his own conscience.

560. A brother, Hugh took his leave from the house of Acre, returning everything except the coat, which he held for two nights, and the next day he did return to the monastery, shortly after he repented and came to ask for forgiveness in front of the door, as is required by the customs of the house, and the brothers sentenced him to expulsion. And some brothers said it was not fair, because he had held the mantle for too long. However, they were unable to say how long he could keep it. So he was found guilty, since no one was able to determine precisely at what hour he returned the cloak, and because of that most of the brothers decided that he had not allowed back in the house, because he had kept the cloak longer than it is allowed, he had spent two nights out and it was impossible to determine the exact moment when he returned the coat. But it is clear that not infrequently in such cases it was necessary to regret the decisions taken. And in controversial cases it is not appropriate to adhere strictly to the law, but rather follow the judgment of the teacher and the convent.

561. It happened that a brother took his leave from the house of Chateau Pelerin, return the entire their equipment, but soon returned to ask for forgiveness before the door, and was asked by the teacher, and some of the brothers accused him of having brought several things owned of the house, and as there were found was expelled forever from the house. And when a brother leaves the house the word of any other brother can raise against him, especially when there are those who lose part of their equipment because of the brother who left home.

562. A brother took his leave from the house of Alba and went to Crac, and during the trip he lost his bow he had brought with him, a sergeant found him and gave it back to your commendatore questioned the brother said he left a sword instead arc, but the Commander did not find any trace, then the brother came in the house and asked for forgiveness, and it was referred before the master and convent, and was called to appear before the General Chapter and begged forgiveness. And since the house had cost him the loss of a sword and a bow - in fact it was not him to retrieve it - the brothers decided that, due to lack of each, to be expelled forever from the house.

563. On his way by sea from Tripoli to Beirut, a chaplain brother fell ill and died before reaching its destination, and when he learned that the Commander had arrived in the harbor, and went to look for those provisions for his burial. And he did play with an old dress and took one for himself among those who found in his saddlebags, and then send him to master all the things the chaplain, with the exception of a sword. When, later, he was told that he should not have (he was a simple man), asked for forgiveness from

the teacher. And since the Commander knew little of the customs of the house and had acted in good faith, without harm to the house, the master asked the gentlemen of his convent to take care of it so it does not go forward, because if she went forward Commander would be expelled, because when a chaplain dies on this side of the sea, his books and his precious must be delivered to the teacher, while his clothes for day and night and armor have to go where they need to go, and if a chaplain daughters overseas her things must be delivered to the Commander of the convent in which it is located. And if a brother takes one of these things must be considered a thief.

564. If a brother breaks a key or a lock of force which is responsible and takes anything without the permission of the principal, and there is evidence that he took those things, it will be considered a thief.

565. If a brother claims to have lost something and can prove it, and can prove that another has rummaged in his saddlebags, it will be considered as a thief.

566. If the death of a brother of the monastery is found gold or silver in his saddlebags or its equipment, or if you find that something did go out of the house or tucked it without the permission of the principal, and before he died he did not confessed to his Commander or another brother, should not be buried in the cemetery, but thrown to the dogs, and if you have already buried his corpse to be exhumed, as has already happened more than once in the past.

567. The fifth thing is the common cause, which is made up of two or more siblings. If two brothers agree to beat another brother, or accuse falsely, and found guilty of having done so by mutual agreement, will be sentenced for having made common cause, and expelled from the convent.

568. The sixth is if a brother leaves the house to go to the moor will be expelled forever from the house.

569. It happened that the brother Roger Alemanno was taken prisoner in Gaza, and the Saracens led him to make abjuration, raising her finger and taking an oath, and then asked for forgiveness to his brothers who had been taken with him claiming not to know what had made him swear; when he was released before the master and was referred to the convent and appealed to the general chapter and begged forgiveness, but he was also expelled from the house.

570. And Saphet a brother who worked in the foundry came out of the castle with their own equipment, with the intention of leaving the house and took refuge for the night in a house of the Germans, who had been occupied by the Saracens, the day after he repented and went to Acre after depending on the time before, came directly to our house and asked for forgiveness to the first chapter to the brothers. But the brothers condemned to the loss of the dress, because, they said, had spent a night with the Saracens, but if the house had not belonged to the Christians and the bailiff was not a Christian, would be expelled from the house. 571. The seventh is if a brother has little faith and do not believe in the word of Jesus Christ.

572. The eighth is if a brother sins against nature and against the law of the Lord will be expelled forever from the house.

573. A Chateau Pelerin were brothers who practiced sin and unclean eating at night in the dormitory, were seen by some who were deeply upset and reported the incident to the teacher and one of the gentlemen of the convent. And the teacher was of the opinion not to take it in the matter, because it was too vile a sin, and summoned the brothers of Acre, and when they came he sent them into the dormitory together with other brothers and a dignitary and they took off the 'brothers dress them wicked and shackled with heavy chains. But one of them, named Luke, he managed to escape during the night and went to the Saracens.

The other two were sent to Chateau Pelerin and imprisoned, one tried to escape, and died, while the other was long in captivity.

574. The ninth is if a brother leaves the patch and fled for fear of the Saracens: it will be expelled forever from the house. Some elders say that it must be expelled from the house who abandons his Commander during the battle and fled for fear of the Saracens, that if it is a Commander not carrying the banner. As others say, if one is willing to abandon their Commander will not hesitate in abandoning the banner, so it must be rightly expelled from the house.

575. If some knights are at the service of the house and have no Commander, at a time because of the dangerous pitfalls of the Saracens, may elect one of their Commander, then must obey and protect them in battle if he had been appointed superiors.

576. At the time of the invasion of the Tartars, the master, on the advice of the dignitaries, sent twelve brothers in Jerusalem. And four of them left the city, and there they stayed. Because he knew that they were in danger, the master sent to Commander in the other brothers a letter with orders to fall back on Jaffa in order to be protected from the dangers of the Tartars. The Commander of the Knights, however, did not wish to do, to which the four brothers came to him and urged him to give over the orders of the master, but he stated that he would not have gone without the brethren of the Hospital who had joined the group. Then the four brothers asked the Commander who ordered them to remain with him, but the knight refused. At the most senior of the house said that they could leave, since he had been the master to order it, without fear of the justice of the house, because it had committed no fault: the four returned by the teacher and then when they were in front of him asked forgiveness from this for their own volition.

577. And some claimed that they should be expelled from the house, because they had abandoned their Commander and the banner to the attacks of the Saracens. But the majority decided that the elder brother had been right in saying that they would not have caused any damage to the house returning to the convent, because the master had ordered the Commander and all the brothers to go back and Commendatore did not want to order them to remain with him, and if they received the letter or had acted thoughtlessly, were to be expelled from the house. One of the four said he was allowed to return when aggradava, and the teacher confirmed his words, the others were deprived of the dress, because they had not expected their Commander. And what had made the decision was punished one day.

578. When God calls him one of the commanders of the provinces, who takes his place to take physical possession of its equipment, using the advice of the gentlemen of the house that are at his side, and seal the saddlebags with the seals of the commanders of the house. And the seal of the Commander deceased must be placed in one of the saddlebags, as the same should be sent to the teacher, together with the casket, then sealed, containing the jewels, gold and silver of the deceased, you must inform the master that his order has been executed, because these things must arrive intact in the hands of the master, without taking anything away. But horses and dresses for day and night, and armor are available to the new Commander, and he should not take anything for himself, under penalty of expulsion.

579. And, similarly, if a visitor brother while he is on a mission beyond the sea, on behalf of the master and convent, jewelry small he had with him should be placed, together with the seal in his saddlebags on which shall affix the seal of the Commander and other dignitaries, and then must be sent to the master. And all the other things, gold and silver, and what is in his shrine and horses, must be returned to the teacher in the lands on this side of the sea. Because, in short, all those things belong to the teacher and to the convent, except the clothes for day and night, which can be donated to the poor, for God's sake

580. It happened that his brother Martin Sanchez, Commander of Portugal, died while he was outside his bailiwick. His replacement took some of her things and gave its own initiative, in the belief of acting for the good of the Temple, that brother had just entered between the Order and did not know of the prohibition. When the master of it, and he sent for him and invited him to make amends, and because he had no knowledge of the customs of the house, the master, after hearing the opinion of a large number of dignitaries, decided not to proceed further against him because he had little knowledge of the rules of the house.

581. Only at the point of death, the Commander of a province must indicate the name of his replacement. And when God calls him, the one who took his place shall inform the commanders of the other provinces dell'avvenuto death of their Commander, eg they have to go to that province and elect among themselves a great Commander in the place and on the day indicated by the Deputy Commander of the deceased. And the substitute must be able to demonstrate to the commanders and the great Commander to have been chosen as a substitute for the deceased Commendatore, until the teacher will have taken its decision, and shall inform the master of the death of their Commander and do all these things.

582. It happened that, being sick, William Fouque, Commander of Spain, had chosen as their substitute a brother Adam. Later someone pointed out to him that he was wrong not to choose his brother Raymond of Lunel, and he said: << In the name of God, I leave my place to him! >> And died. Then brother Adam claimed to be the deputy of the Commander, but his brother Raymond of Lunel said that the office belonged to him, and there arose a dispute, and the brothers of Castile and Leon took the side of Adam, mind those of Portugal supported Raymond of Lunel , and each went to his district, and each of the two holding chapter and appointed bailiffs and exercised all the functions that are attributed to take the place of a Commander.

583. When this was reported, the teacher sent a Commander in Spain and summoned the two brothers in the Holy Land, and they came to ask for forgiveness for what happened before the master and convent. And the master and convent took note of their expulsion by the chapter, but the sentence was not carried out because they were two honorable men who lived in righteousness and piety, and because the case was unprecedented. Meanwhile in Gaza Christians were fighting the Moors and our were at Ascalon. After the morning, the teacher gathered the brothers and submitted to their judgment in the case of the two gentlemen, and the two brothers were certainly forgiven. But it is clear that they were rightly expelled from the house in accordance with our laws, because they were assigned an authority which they were not entitled. And the dignitaries of the house said that those who had supported them could be accused of ganging.

584. Tithing is if a brother who entered the house as a lay person takes orders religious dignitary without the authorization of the competent authority: he will be expelled from the house. And if he was ordained sub-deacon or something higher and, at the time of entering the house, not the state, if it is discovered will be expelled from the house.

585. In fact, the Commander of France sent to this part of the sea a brother of his bailiwick he had made to order sub-deacon, and that brother stood before the General Chapter of Caesarea. And along with several other gentlemen were present in chapter brother Giraldo Braies and brother Hugh of Monlo and many other older brothers, and condemned him to perpetual deportation order because it was done without permission.

586. For each of these things you can be expelled from the Order, but there are others.

There was with us a brother knight, and some of his fellow brothers claimed that it was neither child nor descendant of knights, and their claims were serious enough for the home that it was decided to bring the matter before the chapter. And those same brothers said they were certain to prove his guilt if he had been, so it is summoned, as it was in Antioch. And when he found himself in front of the teacher, and the chapter, he stood up and said he had what was being said about him. The teacher ordered those who had accused him to get up, and they declared, and they could prove that he was the son or descendant of knights so he was taken off his white coat, he was given a brown cloak and became chaplain. He who had removed the dress knight was overseas when he returned he asked for forgiveness for what he had done and said he had acted in accordance with the provisions of the Commander of the Poitu, who had died, which proved true. But if it had not been able to prove that he had acted on the orders of others, and if, in addition, he had not always behaved properly in your bailiwick, and was not an honorable man, he would lose the suit, because no one can assign the dress to anyone who is not worthy to receive, and no sergeant can dress up the white coat. And this also applies to the master, if it encounters an error like that.

These are the things that can bring the brothers to lose the habit by God to save them

587. The first is if a brother refuses to carry out the orders of the house and still in their indiscipline and not following orders *assegnatili*: being deprived of the garment and put in chains. But it would be too hard to give just over punishment, so you will have to wait for his anger to subside, then someone will have to tell him quietly: << Brother, carried out the order of the >> house, because such behavior is closer to divine love . And if the brother obeys, in the name of God, and is not derived any damage to the house, it is for brethren to decide whether or not to deprive him of the dress. To an order of the house you should not answer << >> No, but << >> In the name of God, and those who do not habit can be private and treated in this way.

588. It happened in Tortosa that a Commander gave an order to a brother and he replied: << >> Maybe I will. The Commendatore met the chapter and told him to ask for forgiveness and he said he would execute the order, but the brothers could not refrain from take off the dress, because she had not obeyed immediately.

589. The second is if a brother, in a fit of anger, lift up the hands of another brother and shakes, or ripping the laces of the dress: being deprived of the dress. And if the deal a strong blow or ruinous, should be put in chains, and after that a brother was put in chains even once, can no longer hold the banner-color or participate in the election of the master. And before he asked for forgiveness for his failings must be acquitted. And even if you hit a man of religion or a cleric must be fulfilled before his guilt can be examined.

590. The third is if one hits a Christian or a Christian with a pointed object, with a stone with a stick, or anything else in order to be able to kill or wound: it is for brethren to decide whether or not to deprive him of the dress.

591. It happened in Acre that two clerics took some doves gold that belonged to the pigeon house, and his brother Herman, Commander of the cattle, ordered them not to do it again, but the two clerics did not wanted to leave. Then Ermanno poses a brother to monitor the dovecote and surprised them again when they took a beating, wounding one in the head. The clergy appealed to the papal legate, and these informed the teacher and the teacher at first acquitted them, but then he ask their forgiveness before the chapter, which deprived them of the dress, he put them in chains and transferred them to Cyprus because the cleric had struck very hard.

592. Once in the convent of Jaffa was given the order to get up and prepare your luggage at midnight, in a dorm one of the brothers was a bad word with another, took him by the hair and threw him to the ground, but it was seen by some . The next day the brothers came to Arsuf and there was celebrated the Mass and the hours. His brother Hugh of Monlo, who was marshal, was informed of what had happened, he decided to hold chapter in the chapel and, to the astonishment of many, he told what he had been told. One of the brothers stood up and confirmed that he was impressed and said that some had seen. Then the sergeant urged them to come forward.

593. And the brother who had committed the crime stood up and asked forgiveness, and was immediately sent out with the chaplain to receive absolution, after which he returned to the front section and the chaplain said of having given absolution. So he had to ask forgiveness again and was again removed from the chapter, and was sentenced to the loss of the garment and put in chains. But the elders discussed it at length, as the shot was not dealt with force and there was bloodshed, and yet you pointed out that she had raised the hands of a brother, in a fit of anger, for which the decision of chapter was legitimate, and his brother Hugh of Monlo stated that it was in accordance with the customs of the house, and the majority said they agreed with him, for which the accused was put in chains and transferred to Chateau Pelerin.

594. The fourth is if a brother is guilty of lying with a woman, and we believe the brother who is found guilty in a place of ill repute or in a brothel, a sinner, can not keep the dress and must be put in chains nor will ever hold the banner-color or participate in the election of the master, and it has already happened several times in the past.

595. The fifth is if a brother accuses another of a crime that could lead to expulsion from the house, but is unable to adduce any evidence to support the charge: is deprived of the dress, but if he asks for forgiveness in the matter and withdraw accused the brothers may decide to let the dress or not.

The sixth is if a brother, despite not having obtained permission to leave the house or go to another order, declare to be willing to leave the house: it is for brethren to decide whether or not to deprive him of the dress.

The seventh is if a brother accuses himself for a crime committed not to leave the house: the dress they will be removed.

596. The eighth is if a brother expresses his wish to go to the Saracens, even if it does in a rage: it is for brethren to decide whether or not to deprive him of the dress.

The ninth is if a brother kills or injures or lose a horse or a mule, because of its own negligence: it is for brethren to decide whether or not to deprive him of the dress.

Tithing is if a brother takes possession of the estate of a secular or other that is not part of the house, and declares against truth, that these lands belong to the house of the Temple, so that the lords of the land and sea forgive Rights and charges arising from those possessions: depends on the mercy of God and the brothers decide whether or not to deprive him of the dress.

The eleventh lack is if a brother who does not have the authority to do so gives away a four-legged animal, unless it is a dog or a cat is up to others to decide whether or not to deprive him of the dress.

597. The twelfth is if a brother kills or injures a slave, or lost due to its own negligence: it is for brethren to decide whether or not to deprive him of the dress.

The thirteenth is if a brother build a new house of stone and lime, without the permission of the teacher or your Commander: it is for brethren to decide whether or not to deprive him of the dress, but do not need no permit to repair other homes that are in poor condition.

The fourteenth is if a brother gives the dress the house to someone who is not entitled, or not worthy of it, will be deprived of the dress.

598. The fifteenth is if a brother lends alms of the house so that the risk of losing the house: it can not keep the dress.

The sixteenth is if a brother breaks the seal of the master or legal guardian without being authorized to do so: he can not keep the dress.

The seventeenth is if a brother who does not have the authority to do so go are the alms of the house to a layperson or anyone not part of the house: it can not keep the dress.

The eighteenth is if a brother comes into possession incorrectly annuities a layman and says that they belong to the house, and then is guilty of having lied can not keep the dress.

The nineteenth is if a brother takes something from a lay person with the intention of helping them become brother of the Temple can not keep the dress, as it has committed simony.

599. The twentieth is when a brother refuses to another, that is, or should be, the bread and the water of the convent, not allowing him to eat with the other brothers can not keep the dress as each brother has a right to bread and all 'water of the convent, and no one can negarglieli, unless this brother has committed a grave sin.

The twenty-first is if a brother breaks a lock without being authorized to do so, but there is no resulting damage to the house: it is for brethren to decide whether or not to deprive him of the dress.

600. The twenty-second is if a brother pays, without permission, his horse to another brother, that goes to some place where it is forbidden to go without permission, and the horse is lost, or is injured, or dies: it is for brethren to decide whether or not deprive him of the dress, but it can lend to a little 'fun in the city where it is located.

The twenty-third is if a brother brings the house, intentionally or negligently, a loss of four or more money: depends on the mercy of the brothers if the dress will be removed or not, because we are not allowed to cause any loss. And if the damage is substantial, the brother can be put in chains.

601. The twenty-fourth is if a brother goes hunting and brings with it gives the house: depends on the mercy of the brothers if the dress will be removed or not.

The twenty-fifth is if a brother will test their weapons and resulting damage of any kind: it is for brethren to decide whether or not to deprive him of the dress.

602. The twenty-sixth failure is when a brother crosses the door with the intention of leaving the house and then regrets it: one may be deprived of the dress. And if you must go to the hospital or anywhere outside the house it will be to the brothers decide whether or not to deprive him of the dress, but if lies a night out, will be deprived of the dress.

603. Brother Giorgio Muratore the left Acre and passed to the Saracens, having heard about this, the master sent for and was found by his brothers, and under the clothes she wore old clothes, so he was sent to Chateau Pelerin and remained in prison until his death .

604. Brother Hugh was in the shoe of Saphet, and its Commander was William of Chartres, and was a sergeant to ask for it back to the shoe store shoes, but the attendant refused them to him, then his brother ordered the attendant to give shoes to Sergeant or to hand over the keys to the cabinet, but the attendant refused. Then his brother forced the cabinet, took his shoes and handed it to the sergeant. The Commander took it badly and shooting his brother, who asked for forgiveness and admitted any wrongdoing before the chapter, and the chapter took away the dress, but if he brought out something that was locked up he would be deported, as a thief.

605. Once, when the monastery was in Casal Brahim, during a pleasure trip, a brother threw the bat to a bird that was found near the water, but the club fell into the water and was lost. The brother asked forgiveness and was told that he might lose the suit because of the damage he had caused, but he was allowed to keep it for the love of God

606. It happened in Cyprus that a rich man gave his horse was sick, care of the house, after the animal was cured, he mounted the Commendatore, he saw a hare and gave it to drive it, but the horse fell and hurt mortally. So the brother went to Acre to ask for forgiveness before the general chapter, which discussed about her dress, and some said they were favorable to let him, because, they said, the horse did not belong to the house, but others replied that it did not matter, and that the horse had been entrusted to them and instead of healing it was dead, and no one should harm others. So the brother he lost the suit and there were those who said he should end up in chains, because he had caused a great loss.

607. A brother of Montpellier was trying his sword, when the blade broke, was then on this side of the sea to ask for forgiveness, and the brothers discussed whether or not deprive him of the dress, but then left the dress for the love of God

608. In Tyre, a brother who had a stack of cups and fell in hand, a broke and his brother took the other and broke up, cursing God and the Virgin, and then repented and asked for forgiveness. And the brothers condemned to the loss of the dress, because of the serious damage he had deliberately caused the house, but then left the dress, for the love of God

609. Once the Commendatore della Volta Acre bought a cargo of wheat from a ship and ordered him to be transferred to the barn, the barn's brother told him that the corn was wet because of the water of the sea and it would be better to put it out to dry in the sun before storing, otherwise ran the risk of rot, and if that had happened he would not have been guilty. Nevertheless, the Commander ordered him to bring the wheat into the barn, and some time after he lay on the terrace, but it was largely deteriorated and the Commander asked for forgiveness but was deprived of the dress because she had deliberately caused serious damage to the house .

610. Once brother of James ravanne, Commander of the Castle Acre, took knights, sergeants and turcopoli, the Temple and the city and made a raid on Robert Casal, the Saracens of that region came out crying and defeated them, and captured some of his men, he asked for forgiveness, but was deprived of the garment and put in chains because he had made the raid without permission.

611. The twenty-seventh is if a brother of the Temple that bears the banner, lowers it during the battle to go to the office and as a result some damage: it is for brethren to decide whether or not to deprive him of

the dress. And if a brother down the banner to go to the office or for any other reason and harms can not keep the dress, and if it results in serious harm must be put in chains, and can no longer carry the banner-color or be commander in battle, because it is an act strictly forbidden by the family because of his extreme danger. In fact, if the banner is lowered, those that are far apart can not know why this happens, it is also easy for the Turks seize it when it is lowered, and the loss of the banner is skid troops and exposes them to the risk of a severe defeat, and is due to what is strictly forbidden to lower it.

612. The twenty-eighth is if a brother who carries the banner goes to the office without permission, unless it is in difficulties or is unable to ask for permission to load, as they state statutes: it is for brethren to decide whether or not to deprive him of 'dress. But if his action is a source of serious injury can not keep the dress, and can also end up in chains, and then lose forever the power to carry the banner, and can never be commander in battle or participate in the election the teacher, no one can do, because he is in chains.

613. The twenty-ninth is whether, during the battle, a brother goes to the office without permission, damaging to others: it is for brethren to decide whether or not to deprive him of the dress, but if his action is a source of serious damage, will be deprived of the dress. However, if he sees that a Christian is in danger of death and is confident in his heart so that he can help without harm to others, they can, as they state statutes, but if a brother goes to the office for any other reason, is likely to miss the 'dress.

614. Once, when the monastery was in Jaffa, the Turks rushed forward and made ready two ambushes near Fontaine Barbe; brother Margot charged all ten knights of his escort to protect turcopolerio who had been sent on ahead, at one Now the turcopolerio found itself in the midst of his ten brothers and Turkish stations designed to protect it seemed that the Turks intended to attack him, so four of them, one of whom also wore the hat of iron, broke away from the others without the permission of the commander and charged the enemy. And two of them lost their horses, then his companions, after asking permission from the commander, charged and broke up the ambush, while the turcopolerio, uploading, in turn, he defeated the other and destroyed.

615. Was gathered chapter and brother Margot, being angry with those who had uploaded without your permission, accused them before the marshal and before all the brothers, and the rose and asked forgiveness, and discussed whether or not deprive apparel two brothers who had not lost anything, while the other two who had lost their horses were deprived of course the dress. But since things had gone well, and the turcopolerio would be in danger if the brothers had not gone to the office, the two who had lost their horses could keep the dress, for the love of God, and the other two was inflicted penance for two days, and his brother Hugh of Monlo stated that the judgment rea right.

616. Our master Rinaldo Vichier forbade the brothers gardeners to eat or drink with friends. But shortly after the brothers decided acres of orchard growers together with his brothers to go to dinner in the great vineyard, dinner lasted until late at night, and the brothers tenants accompanied by a sudden brothers gardeners. Two brothers went off together, the treasurer and one of the Chaene. After they had crossed the river of Acre, they were surprised by the Saracens who killed one, taking possession of his horse, and seriously wounded another. The issue was discussed in chapter and referred to the General Chapter. Before whom the accused asked for forgiveness. And one of the elders said that they were not guilty because they could not be held responsible for the damage.

617. But when he asked the Commander of the land of Tripoli asked the teacher if he by chance abolished the rule prohibiting the brothers gardeners to eat and drink with others, and the teacher said no, then the

Commander of the land of Tripoli said that were responsible for the damage, because they had violated an order of the master and the damage was a result. In fact, if they had not had dinner together and everyone was quietly withdrawn in its housing and in silence, no harm would come of it, for this reason and for other reasons given by the Commander was thought to deprive them of the dress, and brother Godfrey of Fos declared fully agree. However, as the surviving siblings were injured and some in a very serious, you wanted to show clemency towards them and was allowed them to keep the dress, for the love of God<sup>618</sup>. In Cyprus, two brothers were deprived of the dress, one named John hare lip and the other Matthew. John, who was Commander of Bapho, Commander told his brother Baldwin of Benrage, they need money to build a new home. Baldwin the inquitò to sell grain to the value of six hundred bezants silver and four hundred impiegarne to build the house preserving the other two hundred. After some time he sent a brother to withdraw the money advanced, but his brother John said he used it to cover the cost of the house. Baldwin then ordered him to be held accountable and ordered him to return the bezants, but John declared to have them spent and was not able to say how. Baldwin was angry and deferì chapter of Recordane (where another brother was sentenced to expulsion, in accordance with the laws of the house). John, however, enjoyed a good reputation, and convent he realized that he had spent the money in places of ill repute, nor had sent him out of the house, also never denied that he had in his hands the two hundred bezants, so he was allowed to keep the dress. But if you had known one's wrongdoing, or he had supported the slightest suspicion against him, he could not keep the dress.

619. The other brother, who bore the name of Matthew, was in Casteria, one evening that his brother, John hare lip, which was his Commander, ordered him to blow out the candle, but the return of function is realized that the candle was still burning, then accused his brother to continue to keep the candle burning in contravention of his orders. And since his brother did not want to ask for forgiveness before the Commander and six brothers of the chapter who had gathered to judge, he had to apologize before the whole convent. And he was sentenced to the loss of the dress in the same chapter of Recondane where John was punished hare lip.

620. For this reason, the teacher, brother Piero Montagu, said that his brother Anselm of Burgundy could be deprived of the garment and put in chains because he had rebelled against the chapter, standing up, so you have to take legal action against a brother who refuses to apologize in front of the chapter in accordance with the laws of the house. And the same procedure will be applied whenever a brother is ordered to apologize for any lack of one who holds chapter. But if a brother is shot by another brother of the convent and refuses to ask for forgiveness will not lose the habit, as a brother should not be under the control of another brother, but his guilt must be established. And when a man must accuses another, he must ask for forgiveness in accordance with the rules of the house and if he does he will be imposed by the one who holds the chapter. But no one can be trusted if his accusations are confirmed by the testimony of other brothers (in fact, both should be the other brothers are simple), and if one does the name but it is not able to produce witnesses, that brother may be deprived of the dress regardless of the seriousness of the lack of which he is accused, but he can say: << ... >> There was a brother.

621. The thirtieth lack is if a brother leaves the house and sleeps two nights out: one shall be deprived of the garment and can only get it back after a year and a day. But if he leaves because they can not keep for more than two nights, will be expelled forever from the house.

622. The thirty-first is if a brother deliberately return your dress, or throw it on the floor in a fit of anger and, deaf to prayers and admonitions six brothers, refuses to pick it up, and another brother picks it up in his place: can not get back the dress before a year and a day, but if you are quick to pick it up, it is up to

others to decide whether to let him or not. And if it happens that he does not intend to pick it up and another brother picks it up and puts him on his shoulders, the one that garnered him lose the habit, because no one can assign or return the garment to the outside of the chapter, and about what they to which the dress was returned in that way, it will be up to the brothers decide whether to let him or not.

623. And in all these cases, except the last two, when a brother or sleep outside for two nights and when returning the dress of her own volition, which are punished with the loss of the dress for a year and a day, decidere<sup>4</sup> if it is for brothers to deprive a brother of the dress or not, depending on the gravity of the offense and conduct routine.

624. If a brother of the Temple is accused of a crime punishable by expulsion or loss of the dress, can not blame a brother, nor be called to testify about misconduct punishable by expulsion or loss of the dress.

625. Once the brothers were camped and the Commendatore had forbidden them to enter in a nearby house. One of the brothers went into the house of a woman to spend the night in secret, and lay with her. And he asked forgiveness and discussed whether or not deprive him of the dress, but he was left, for the love of God, because up to that time had had a good reputation.

626. Once, when the monastery was at Ascalon, and all were intent on storing the equipment in the saddle, a brother took the mantle of another and, not knowing that it was not his, led him away. And it came about that the marshal met the brothers and ordered to check the equipment and return to their owners the things borrowed, but that brother held the mantle for three months, and then asked for forgiveness in front of the chapter for its lack. The elders discussed the case and some of them said that the brother was a thief, but others refused. And in the end, because he was a good brother and did not want to expel him, they decided to leave the habit for love of God

627. If a brother of the Temple crosses, for any reason, the door, intending to leave the house, is dishonored and can no longer carry the banner-color or take part in the election of the master, and if he goes to the Hospital or in any other place and return the same day, it is for brethren to decide whether or not deprive habit, but if you can not sleep at night to keep out the dress, and if left out two nights will wear the dress after only a year and a day.

628. If a penitent brother, whose dress is in the hands of God and neighbor, leaves home and sleep out one night, and then come back and resume penance, at the end of penance, the it should be remembered that he left the house, and if two nights sleeping outside, in addition to losing the habit for a year and a day, will have to beg forgiveness of the brethren before the door of the house. But will have additional penalties because it has already served a year and a day of penance and is freed from any other punishment. And if one moves away while he is serving penance for a year and a day and back in the day, the chaplain must make him retake the penalty, but must take account of penance and has already served, and when he assumed the entire worth it, and will wear the dress, and will be made to raise from the ground, the almoner, the traveler must remember that he left the house. But if sleeping off a night should not be imposed on him an additional punishment, as penance already discounted no longer have value and will have to start from scratch penance, of course he will not be moved any notes, since it will start penance again.

629. If a brother is in the infirmary and his horses are assigned to another function when you went to the first time, he no longer has to deal with it.

If a penitent brother was admitted to the infirmary, when it is restored so as to be able to attend services, before resuming penance, if it wishes, can do even once three meals, but can not ride. It can go out the same day without permission from the infirmary, and then three more meals. No further deliberations of the chapter to inflict further punishment to a brother who is penance enough to impose punishment in front of the other brothers.

630. If a brother leaves the house and takes a wife, or enter into another religious order, may apply to be readmitted to the house of the Temple, and will not have any damage, provided that it has taken something that should not have taken, and not tied that woman, or that order, and even to us, as has already occurred in the past.

If a Commander appointed by the chapter leaves the house, one can be punished by the teacher and the convent.

If a brother is given the horses of another brother, and his brother is his horses in battles, and nowhere else, it may take them as his own.

631. The brother who replaces the Commander of the knights do not have the power to give places to sleep, or to distribute the horses in the stables, but may be assigned as necessary.

The brothers penitents should receive corporal punishment every Sunday before the chapter begins, and after receiving the punishment they have to say: << Gentlemen, pray to God to come to our aid >>.

And if a brother asks chapter to be allowed to enter another order, lose the right to carry the banner-color and participate in the election of the master.

632. If a man asks to be welcomed among the brothers, at the hour of death, one of which is to assign the dress does not have to say anything, but when it is convinced of the value of the man, will stick it on him. But if he sees that can riprenderglielo back to health, and if he dies with the dress on, you will not need to recite the paternoster prescribed for the death of a brother.

633. In battle brothers chaplains are subject to the authority of the Commander of the Knights leading the banner, but they are not inside the castles and may have brothers under their authority without the permission of the Commander of the Knights.

If a brother goes in the land of Tripoli and Antioch, and is located in Tyre or Tripoli, will be under the authority of the Commander of the house in which it resides. But in the battle and during the raids, the Commander of the home is subject to the authority of the Commander of the Knights.

634. When, at the meetings of the General Chapter, the brethren on this side or that side of the sea, are the result of their Commander, in a house like that of Tortosa or otherwise elsewhere, are subject to the authority of the Commander of the house . But if the Commander of the said province to one of the commanders present: << You will be the Commander of the >> house, the Commander of the house is removed from office, and orders are given by the new Commander.

When you hospitalized in the infirmary, the bailiffs must deliver the seal and the bag of the Commander appointed by the chapter. And those who are appointed by the master and convent are accountable only to the teacher and the convent.

635. If the Commander of the Knights of the convent and the Commander of Chateau Pelerin and Saphet or other homes come together out of their convents, and each has his retinue of knights, what is with him more brothers will control all of the others.

636. If a brother chaplain commits a failure, it must ask for forgiveness in the matter, like his brothers, but without kneeling, and must abide by the judgment of the chapter.

If a brother chaplain leaves the house and then returns, repentant, before the door to ask to be readmitted, must strip out of the hall of the chapter, or in the next room, and stood before his brothers to beg forgiveness, but without kneeling. And if he has committed a breach serious enough to merit expulsion, will be punished and the punishment will be imposed by the brother chaplain, and will be deprived of the dress for a year and a day, and eat at the table of servitude without a tablecloth, and observe fasts provided for the brothers penitents, as long as the brothers did not want to dispense.

637. And every Sunday will receive corporal punishment in private, his brother chaplain, and during the week will sing the offices of religion, but in private and without music. And instead of working together to slaves like his brothers penitents recite the Psalter. And if the brother chaplain leads a wicked life or sowing discord and scandal within the Order, shall be referred to the chapter even more readily than another brother, because this was established when the pope gave us the chaplains. And if he does penance with the dress turcopoli eat at the table, but always without a tablecloth.

638. We have written the above examples for two reasons: firstly, to the brothers who want to listen to them to carry out orders given or sent to them, because failure of the orders originated most of the misfortunes that befall the brothers. - For those who do not follow orders and do not comply with the prohibitions, and in so doing become due to damage, endangering their dress. - The other reason is that by examining the failings of the brothers, learn to judge them better, without exceeding the punishments, and better administer justice in the house.

639. because we are accustomed to consider a slightly larger if the absence of the infringement is an honorable man, we estimate also a serious lack milder know and commit it is a man senseless conduct. And if a gentleman of the house, who lives in love and devotion, doing something that could lead to deportation or loss of clothing, can be dispensed without violating the justice of the house, in fact, who, considering his guilt, rule in favor of expulsion, in accordance with the customs of the house, to know that I will be able to assess other deficiencies. Because if it is a gentleman's expulsion from the house can be saved, or the sentence may be suspended and he can be moved, discreetly, into another possession of the house. And anyone who refuses a decision to grant her clemency, you can still accept that the sentence be commuted expulsion the penalty of loss of the dress, even though many would argue that the decision to proceed with the younger brothers to help better understand the severity of sin. Is clear, however, that anyone who has been judged worthy of expulsion deserves to lose the habit. And there are other ways to demonstrate mercy without violating seriously the law of the house.

640. Brother Baldwin of Borrages was Commander of the Knights of Chateau Pelerin, when the Turks showed up under the walls of the castle. Baldwin came out and although the explorers, who had warned the Turks, he had been invited to go back because the enemies were too numerous to be addressed, not listen to them, rather he wanted to advance Mirla, and the Turks surrounded him. When he realized he was no way out, he dropped the banner and charged the Turkish lines, and along with two brothers managed to reach the coast, while all the others were either killed or taken prisoner and all the equipment was lost. Some friends of Baldwin meant that he were to go beyond the sea and remained there until the episode

had not been forgotten, and with him went one of his companions, while the other remained in the Holy Land, no one ever had covered no more office in the Temple: so it went.

641. If a brother is condemned to the loss of the dress is worth not can be switched to any other, but he may be leaving the dress, for God's sake if a brother is sentenced to two days of the third, the can be condoned on Wednesday, but on Friday and another day to go by his brother chaplain. And this is what they have been reported by older brothers.

642. Anyone who so wishes, and whoever does not want to burden his conscience, since everyone needs to look good, may take such incidents mentioned above. And may each, in judging our brothers and sisters, to be free from hate and anger, nor any justice of the house is less for the love of a brother, following our noble ancestors, each judge's brother in accordance with good traditions and right customs of the house. And so the conscience of everyone will be saved.

God is the beginning of all things.

How to go imposed punishment of the house

643. The first is the expulsion from the house, by which God saves each brother.

The second is the loss of the garment, from every brother that God saves.

The third is when a brother is allowed to keep the dress, for the love of God, and is punished with three full days, unless God and neighbor does not grant him the grace of a day, and the punishment should be placed immediately, ie without any delay. And if he falls sick, the almoner can also give him the broth infirmary. And if it is sick, hospitalized in the infirmary before you must notify the almoner and the master or his guardian. And these must communicate to the brethren, and if the brothers agree they can do can get it up in the name of God, and if the brothers are not favorable, he should ask them to let him in the infirmary, and if his brother should needs, they must grant it. But as soon as it has again resume his penance without talking to the brothers. And as a penitent brother can be done off the ground only after a decision of the brothers, in the same way if it is sick in the infirmary, only after a judgment of the brothers, in line with the custom of the house.

644. Be it known to all that if a brother is deprived of the dress in the chapter and in the same chapter the dress is returned, the brothers of prayer and thanks to his sincere repentance, from the moment they came out of the chapter without the dress, must serve two days of penance and the third will be forgiven, because he has him back the dress and has suffered a great humiliation in front of the brothers.

645. However, the elders of the house say that when a brother is deprived of the dress, and because of the sincere repentance and good behavior, he gets that the dress is returned, after eating a day without the dress, will have to serve a single day of penance. And the two other days, must be remitted to the humiliation suffered in the face of the lay of the house. It is to be freed from all the punishment that would have to undergo according to the custom of the house. Normally the brothers penitents are not made immediately raise the ground when the dress is returned to them, but after his brother ate once on the ground with the dress, anyone can make him get up, provided that he carefully lowered penance and if he has not granted strictly and humility can be left on the ground too long. - And all the brothers of the Temple should be aware that if a brother dies before they have served penance for a year and a day, should be treated as any other brother.

646. The fourth is two days with the addition of a third in the first week, if the third party is appointed, and if not appointed repentance to be only two days, but if the third party is appointed, you will have to fast on the day with the same in which it was committed sin, except for Sunday, and if the sin was committed on Sunday be fasting on Mondays. And that penance two-day strikes brothers depriving them of everything except the dress. It can be imposed for the slightest shortcomings, if she breaks the rules of the house.

647. The fifth is only two days. And if a brother that is dealt two days of penance is a knight or a sergeant, may be authorized to look after your equipment, and if it is a craftsman to continue their activities. The brothers punished by two or three days of penance must lead the donkey and carry out the tasks most humble of the house, and every Sunday, before the chapter begins, they will be inflicted corporal punishment, and at sunrise must rimeresene quietly in the dormitory, but if experts in carpentry or other art can work. In this way, you must include the brothers punished for two, three or four days, and must not touch the armor unless you do not need to be repaired and we can not do otherwise.

648. The sixth is a single day, and if a brother be punished for only one day should not lead the donkey, or work like those punished for two or three days.

The seventh is on Fridays and corporal punishment, but fasting on Friday should be suspended during the octaves of Christmas, Easter and Pentecost, and corporal punishment should be imposed only by the chaplain. And if a brother is sick, the one who holds chapter must say to receive the punishment of the chaplain.

649. The eighth punishment is when a brother is being taken before the master or the elders of the house to be judged on something that leaves uncertain the brothers.

The ninth is when a brother is ordered to appear before the chaplain.

Tithing is an acquittal.

650. All the brothers of the Temple know that can rob them of the dress that only has the authority to assign. Even the master can drive up a brother to the ground without talking to the other brothers, and a brother penitent can be done to raise only with the approval of the other brothers.

651. If a brother who left home back to ask to be able to return, must go before the door or whenever a brother goes to kneel and beg for mercy, for the love of God, and must do so several times. And the chaplain will bring the food to the door and will provide housing and remind his case to the one who holds chapter and who has the power to impose penance. And he will say before all the brothers: << This is our brother at the door and asks to be reinstated in the house he left to his own fault, and trust in the mercy of the house >>.

And the one who holds chapter speaks in this way: << Gentlemen, my good brethren, we show that this man, who was our brother - and must mention his name - he did or took something that can not be readmitted to the home? >> And if it is so he must be allowed to return to the house.

652. He who wishes to re-enter the house to undress and remain with only slings, always standing outside the gate, then presented in chapter with a rope around his neck and kneel before him who presides over the meeting and all the brethren. And the one who holds chapter has to say: << Brother, you have behaved foolishly, leaving the house and the Order >>. And he who wishes to re-enter the house must appear

distressed and mortified for having acted so foolish, and must state that they are ready to make amends according to the rules of the house.

653. And if that brother is known for his misconduct and unwilling to serve his penance diligently and scrupulously the one who holds chapter must speak in this way: << Brother, you know that it is a long and severe penance, and I think that it would be wise on your part chiedere<sup>4</sup> leave to enter another order for the salvation of your soul, and that is what I recommend you do >>. And if one asks to be discharged, one of which is to punish it has the power to grant it, with the consent of the brethren. But if it asks not be dismissed because he has done nothing for which must be expelled from the house, but before being allowed to ask for forgiveness before the chapter, the judgment should be suspended and he has to wait a long time, so that it can become account of their foolishness.

654. But if it is a brother known for his good behavior, will be asked to leave the chapter and to be clothed, and then return to the chapter and the punishment will be imposed and will wear the hood without the cross, as is prescribed by the house. It is awarded all'elemosiniere accommodation and take with him. And from that moment will do what it says, the almoner and follow his instructions, and if it is sick, the almoner will ensure that he can get what he needs to recover, and the day in which penance begins will be put in writing, so that it can be remembered.

655. The brothers penitents should not take part in the meetings of the brothers, is to be questioned, but if you need to you can ask their opinion privately.

In addition, the elderly and honored men of the house say that a sin punishable by the loss of the dress can not be judged in the presence of a brother who does not have the power to grant the dress.

It also argue that, by ancient custom of the house, no deficiency can be punished by Friday, because first you have to give the punishment of one or two days.

656. If a brother is in penance with the dress, and the alarm is given, the weapons and horses will be provided so that it can fight together with the other brothers, but at the end of the action will resume penance.

No brother who has left the home will have to take part in the election of the master or bring the banner-color.

As you enter the Order

How to order and admit a brother in the Temple

657. << Dear, beloved brethren, see that the majority is willing to accept this new brother: If there is among you anyone who knows him, something that can not become a brother, to come forward and say, it is better that tell before and after is before us >>. And if no one says anything, the petitioner was summoned and asked to sit in a room which is close to the chapter, and are sent to him two or three elders of the house, experts in asking the right questions.

658. Which, come in his presence, saying: << Brother, then ask to become part of the company's home? >> And if you answer yes, they must inform him of the great suffering which goes towards the charity and explain its rules and the austere life of the house. And if they are willing to endure all things for the love of God, and says he would be forever servant and slave of the house, until the last day of his life, the need to ask if he has a woman as a wife or betrothed, if he taken vows or is bound by another Order, if contracted,

with a layman, a debt that is not able to pay, if in good health and does not hide hidden illness, and finally it is the servant of another man.

659. And if he claims to be actually free from such constraints, the brothers are back in the chapter room and turn to the teacher or whoever takes his place: << Lord, we spoke with the gentleman waiting out here, and we have shown as far as we could and as they are known to us, the harsh conditions of the house. And he says of wanting to be a servant and slave of the house, and to be free from any constraint, so that nothing prevents him from becoming our brother, if it pleases God, to you and to others.

660. The teacher should ask again if anyone has anything to object, and urge him to speak without delay. And if anyone takes words to say: << In God's name, so you want to do it go? >> And the gentlemen will answer << In God's name, bring your >>. Then those who questioned him back from the petitioner and asked him: << You are stagnated in your request? >>. And if he says he will show him the way it has to ask to be part of the house. That is expected to enter in the chapter, kneel before him who presides over it, and say with folded hands: << Lord, I come before God and in front of you and to others, to ask and beseech for the love of God and of Our Lady, give me your company and the benefits of the house, because I want me, forever, servant and slave of the house >>.

661. E coli holding chapter has to say: << My good brother ask a very big thing because of our order scorgete not the appearance. You see horses and shining armor, great food and good wines, and elegant clothes, and then think that you'll be with us very well. But ignored the harsh commandments that lie behind all this: because it will be painful for you, that you are master of yourself, you tallow others. And from now on it will be difficult for you to do what you wish for if you want to stay on this side of the sea, you will be sent thither, and if you wish to be in Acre, you will be sent into the land of Tripoli or Antioch, or in Armenia; nell'Apulia and also, in Sicily and Lombardy, or in France, Burgundy or England or one of the many lands where we commanderies and possessions. And if you want to watch you sleep, and if at any time you want to watch will be ordered to go to sleep in your bed >>.

662. And if it is a sergeant and want to be accepted among the brothers of the convent, you can order one of the tasks you perform most unili of the house, in the oven or at the mill, or in the kitchen, or in the stable of camels, or in the pigsty, or whatever. - << And often you will be given harsh orders: while you're at the table to eat, one you can order to go where he pleases, and you will not know where. And you will have to endure a lot of words of reproach that often there will be riots. So considered, my good, kind brother, if you are able to tolerate such harsh conditions >>.

663. And if he says: << Yes, I shall bear it all, if God likes >> the master or his guardian continues: << My good brother, do not you want to ask the company to get the house possessions or wealth, nor for ease and honors. But you have to ask for three reasons: one, to set aside and leave behind the sins of the world, the other to do the work of Our Lord and the third, to be poor and do penance in this world, or for the salvation of your soul, that thought should inspire your >> request.

664. So he has to ask: << Do you want to be, henceforth, and for all the days of your life, tallow and slave of the house? >> And the brother will answer: << Yes, sir, if God likes >>. And thirst << willing to give up your will for the rest of his life to do what you are commanded by your superiors? >> And the brother will answer: << Yes, sir, if God likes >>.

665. The teacher will say: << Now exit and pray to Our Lord to enlighten you >>. And after that came the one who holds chapter will address brethren, saying: << Gentlemen, you have seen how ardently wish to

enter this honorable man in our company: he claims to want to do from now on and for the rest of his life , servant and slave of the house, and I have already prayed, if any of you knew of some impediment, to say it without delay, because after his ordination >> will not be believed. 666. And if nobody takes the word, the teacher says: << So you want me to do come in God's name? >> In one of the dignitaries of the house answers: << Bring him in God's name >>. So one of those who had interrogated him go up to him and once again reminds how must apply for admission into the company of the house.

667. And he must kneel before the chapter, and reach your hands and say: << Lord, I have come before God and before you, and before his fellows, to ask and beseech for the love of God and of Our Lady, to grant the your company and the spiritual and temporal benefits of the house, because I wish to echo servant and slave of the house for the rest of my day. >> And the one who keeps the chapter asks: << You are quite sure, my good brother, he wants to become a servant and slave of the Order and you want to give up your will to obey to that of others? So are you willing to endure the harsh conditions prevailing in the home and to carry out all the orders will be given? >> And he must answer: << Yes, sir, if God likes >>.

668. Then the one who holds chapter stands up and says: << Gentlemen, get up and pray to Our Lord and the Virgin Mary for his own good >>. And each of these has to recite a paternoster, then the chaplain must say the prayer of the Holy Spirit. So the one who holds chapter takes the Gospels and opens them up before the postulant, and he takes them in his hands and kneels. And the one who keeps the chapter has to say: << My good brother, the gentlemen who have questioned you have asked many things, but whatever you said, them and us, will all be vain and idle words, and they may cause serious damage to you or to us. But in front of the sacred words of Our Lord, you have to tell the truth about what you will be asked, because if you mentirete perjury and you could lose your home, from which God save you >>.

669. << We ask, first, if you have a woman as a wife or betrothed, who can claim rights over you according to the law of Holy Church, because if you lie in this regard and tomorrow, or later, she has in front of us and is able to demonstrate that you are her husband, and you claim under the law of the Holy Church, the dress will be removed and you will be placed in chains, and go to work with the slaves. And when you were sufficiently covered with infamy, you will be returned to the woman, and you will be expelled forever from the house >>.

670. << The second thing is if you were in a different order, taking vows or vincolandovi in any way to it, because if you did and that order will claim as his brother, the dress will be removed and you will be returned to that order, but first you'll be covered with disgrace and will have lost forever home >> company.

671. The third is if you have a debt with a secular man, that neither you nor your friends you are able to pay, without recourse to the house, the clothes will be taken away and you will be returned to your lender, and the house is not will have no obligation to you or towards your creditor >>.

672. << The fourth is if you are in good health and if you have not hidden infirmities: for if it appears that you were when you were suffering in the world, before he became our brother, you could lose your home, from which God save you >>.

673. L << fifth is if you have promised or given to a layman, or a brother of the Temple, or anyone else, gold, silver or anything else that would help you get the order, because it would be simony, and there would be salvation for you in the house: in fact, if your guilt was proven, the company will lose the house. >>

<< And if you were the servant of a man, and he will claim it, you would be returned to him and expelled from the house >>. But if the petitioner is a knight, not the last question will be placed, but it asks if you son of a knight and a lady, if his father is descended from knights and if it is born of legitimate union.

674. then, if the petitioner is sergeant or knight, he is asked if a priest, deacon or sub-deacon, because if it is not, but he said it may lose your home. And if you ask the sergeant if rider. And whether he or Sergeant Knight, he is asked if it is excommunicated.

So the one who holds chapter interpellera the gentlemen of the house to see if they have questions to ask high, and if you have not, continue: << My good brother, mind you that I have answered truthfully as you asked, because if we have lied in something, you can be expelled from the house, from which God save you >>.

675. << Now, my good brother, listen well to what we say: you promise to God and to Our Lady that from this moment and for the rest of your days will obey the Master of the Temple and all your superior? >> And he will answer: < <yes signore, if to God piace>>.

<< Promise to God and the Virgin Mary, who from now on and for the rest of your days you will live in chastity? >> And he will answer: << Yes, sir, if God likes >>.

<< Promise to God and the Virgin Mary, who live in poverty for the rest of your days? >> And he will answer: << Yes, sir, if God likes >>.

<< Promise to God and the Virgin Mary, for the rest of your days, keep the good traditions and morals of the house, both in force and those to be introduced by the teacher and the gentlemen of the house? >> And he answer: << Yes, sir, if God likes >>.

676. Promise << also to God and the Virgin Mary to help, for the rest of your days, win, win, with the strength and power that God has given you, the Holy Land of Jerusalem, and to do everything in your power to protect and save what is in Christian hands? >> And he will answer: << Yes, sir, if God likes >>.

<< Promise, also, to God and to the Virgin Mary that you'll never Forward to a stronger or weaker, or for a better or worse, unless you do it with the consent of the teacher and of the convent, which have the authority to concederelo? >> And he will answer: << Yes, sir, if God likes >>.

<< Promise, also, to God and to the Virgin Mary that you will never find yourself in a place where a Christian is a private wrong or not because of his things for your order or your advice? >> And he will answer: << Yes, sir, if God likes >>.

677. And we <<, n the name of God and the Virgin Mary, in the name of St. Peter, and the Pope, our father, and all the brothers of the Temple, we grant you the benefit of the house, both those that have been recognized since from the beginning, as well as those that may be paid in the future to its end, and the grant to you, your father and your mother, and all the members of your race who want to benefit. And you also grant to us the benefits that already belong to you and those you will earn in the future. And so we promise you the bread and water, and the poor capacity of the house, and a lot of pain and tribulation >>.

678. So the one who holds chapter to take up the mantle, stick it around your neck and allacciarglielo. And the brother chaplain must Ecce quam bonum sing the psalm, and pray the prayer of the Holy Spirit, and each brother has to recite the Our Fathers. The teacher will pick up the new brother and kiss him on the mouth, and even the chaplain must kiss him, according to the custom of the house.

E. after being seated before him, the one who ordered the monk to tell him: << My good brother, the Lord has heard your wish and you put in the good company of Cavalry of the Temple, so you need to avoid at all costs do something that you face alone, as God protect you. Now we will tell you some of the things we remember about the failures leading to loss of home and apparel >>.

679. << My good brother, you have just heard the things that you may be expelled from the house, or lose the dress, but not all may learn, therefore, and keep in mind, if pleasing to God, and ask the brothers to explain them. However, there are other requirements, and that if you violate shall be assessed a penalty, you will never beat a Christian, or strike, in a fit of anger or rage, with his fist or the foot, or pull the hair or kicking him. And if you hit with a stone or a stick, or an edged weapon, with which you may kill him or hurt him with one shot, your dress will be at the mercy of the brothers, and they would then decide whether or not togliervelo. And you never have to swear on God or the Virgin Mary or the saints. Neither will never have to avail the services of a woman, unless you fall sick, or you have been authorized to do so, and you'll never kiss a woman, even if only your mother, your sister or another inbred, nor any other woman . Nor need a man apostrophe with words such as stingy, smelly or a traitor, or with other words despicable, contemptible because words are banned, but we must practice kindness and courtesy >>.

680. << Now I'll tell you how you sleep: from now on you will sleep in trousers and shirt and socks of cloth, and surrounded the small belt, and you have three sheets in the bed, one in the bag with straw and two others, but the instead of one of them, if the wardrobe is of, you can have a light blanket, but it's just a favor, not a right. As to the mat, you can have it, if someone will give it. You should bring only the clothes that will be assigned by the valet, and you will be severely punished if they will buy other >>.

681. << Now we will tell you how you come to the table and functions. Please present yourself whenever you hear the sound of the bell, and when the bell rings for meals, you will come to the table and wait for the chaplain and clergy for the blessing. You should make sure that there is water and wine or another drink, recite the blessing, and then sit back and cut your bread. And if you're sitting next to a priest, before you sit down and cut the bread, recite a paternoster softly, then eat the bread and whatever God wanted to give you, calmly and quietly, and do not ask anything outside of the bread and water, since nothing else you have been promised, but if the brothers eat the other, you can ask your part, with discretion. If the meat or fish you were served raw, taste bad or damaged, you can ask that will be replaced, but it is preferable that one of the companions who eat with you and ask on your behalf, if there is plenty, you will be given another portion of the same dish, but if there is more you will be given something else, maybe one of the dishes the servants, and you will be calm and accept willingly >>.

682. << After lunch you will go to church in the wake of priests, and'll silently thanks to our Lord, and speak only after having recited a paternoster and after the chaplain has given thanks. And if there is a chaplain, in that place, or nearby, also recite the prayers, then you put yourself at work. And when the bell will ring at the ninth hour, you will be here in the church, if there is a priest hear the divine office, if there is not recite paternoster fourteen, seven and seven to Our Lady for the day. - And you must also attend vespers, but if there is a chaplain or church, you have to play eighteen paternoster, nine and nine to Our Lady for the day. Then you can go out to dinner, and when the bell rings compline, you can have breakfast and drink water or wine, at the discretion of the master, and if you are given an order you will need to run it. So if there is a chaplain will attend compline, and if there is say fourteen paternoster, for seven days and seven for Our Lady. - Then you can go to sleep. And if you want to give an order to the servants, you can do it, but quietly. And after you say a paternoster >> lying.

683. And when the bell rings << morning, you get up and will witness the divine office, and if there is a chaplain say twenty-six paternoster, thirteen and thirteen to Our Lady for the day. So recite thirty and thirty paternoster for the dead for the living, before you eat or drink, but you can drink water. And you must not fail to do so, unless you are sick, as we pray for our brothers and our sisters, our benefactors and our benefactors, that Our Lord may give them a good death and the grace of His forgiveness. And after witnessing the morning, if there is a priest (or praying, if there is not), you can go >> bedtime.

684. When you hear the bell ring << first, third and sixth, you will assist the divine office and if there is a chaplain you play paternoster fourteen, seven and seven to Our Lady for the day, many will say it for the third hour ; and as many for the sixth hour, and recite them one after the other, before eating >>.

685. E << recite all the prayers that I have told you, but you have to say before the prayers of Our Lady, and then those of the day, as our Order was founded in honor of Our Lady, and recite the prayers of Our Lady standing and those of the day sitting down. And if the death of a brother of the house of the temple where you sleep, or you eat bread, say paternoster account for his soul, within the next seven days, if you can, recite them. And if God calls if the teacher, say two hundred paternoster, wherever you are, within seven days. And you will not fail to recite the paternoster for the dead, unless you are sick, as I have already said >>.

686. << Now we have told you the things you need to do and which ones you have to watch, and those that require expulsion from the house, and those that involve the loss of clothing, and other punishments, but we have not told all what we should have, because you'll have to be asking. - May God make you always speak and act for the good >>. Amen



*SEMPER FI!*