

OLD ENGLISH SERIES • VOLUME 6

THE PASTORAL CARE

KING ALFRED

Hierdebóc

The Pastoral Care

King Alfred's Old English Gregory

with a word-for-word interlinear English translation
preserving the original word order

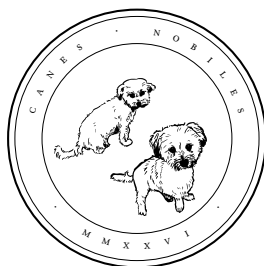


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The Old English text follows Henry Sweet's text of the Hatton manuscript, King Alfred's West-Saxon Version of Gregory's Pastoral Care, Parts I and II, Early English Text Society, Original Series 45 and 50 (London: Trübner, 1871–72)

Set from page scans of that printing; the leaf the Hatton manuscript lacks in chapter XXXIII, and two clauses it omits in chapters XXXV and XL, marked by Sweet with a row of points, are supplied from the edition's Cotton text

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The text keeps the manuscript's spelling and accents, and Sweet's & for its Tironian sign. Square brackets enclose what the manuscript adds above the line or Sweet restores from an erasure, and parentheses the words and letters he supplies; his italic expansions are set in roman. The margin gives the page and line of Sweet's edition at which each paragraph begins, and the paragraphs of chapter XXXIII supplied from his Cotton text are cited by its pages.

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Deos boc sceal to Wiogora ceastre

ALFRED'S PREFACE

King Alfred greets Bishop Werferth and recalls the wise men, godly kings, and eager clergy England once had, when foreigners came to it for learning. At his accession he knew not a single man south of the Thames who could translate Latin, and before the land was ravaged its churches were full of books their clergy could not understand. As the Greeks and Romans did before him, he resolves to turn the most needful books into English, have the freeborn young taught to read it, and send this book, with a costly bookmark, to every see.

Ælfred kyning hateð gretan Wærferð biscep his wordum 3.1
Alfred king bids to-greet Werferth bishop with-his words
luflice & freondlice; & ðe cyðan hate ðæt me com
lovingly and friendly and thee to-make-known (I)-bid that to-me came
swiðe oft ón gemynd, hwelce wiotan iu wæron giond
very often into mind what-kind-of wise-men formerly were throughout
Anglecynn, ægðer ge godcundra hada ge worul[d]cundra; &
England each both of-sacred orders and of-worldly and
hu gesæliglica tida ða wæron giond Anglecynn; & hu ða
how happy times then were throughout England and how the
kyningas ðe ðone ónwald hæfdon ðæs folces [on ðam dagum]
kings who the power had of-the people in those days
Gode & his ærendwrecum hersumedon; & hie ægðer ge
God and his messengers obeyed and they each both
hiora sibbe ge hiora siodo ge hiora ónweald innanbordes
their peace and their morality and their dominion at-home
gehioldon, & eac út hiora eðel gerymdon; & hu him
held and also out their homeland enlarged and how to-them
ða speow ægðer ge mid wige ge mid wisdom; & eac
then prospered each both with war and with wisdom and also
ða godcundan hadas hu giorne hie wæron ægðer ge ymb
the sacred orders how eager they were each both about

lare ge ymb liornunga, ge ymb ealle ða ðiowotdomas ðe
teaching and about learning and about all the services that
 hie Gode [don] scoldon; & hu man utanbordes wisdom &
they to-God do should and how one from-abroad wisdom and
 lare hieder ón lond sohte, & hu we hie nu sceoldon ute
teaching hither into land sought and how we them now should abroad
 begietan gif we hie habban sceoldon. Swæ clæne hio wæs
get if we them have should So utterly it was
 oðfeallenu ón Angelcynne ðæt swiðe feawa wæron behionan
fallen-away in England that very few were on-this-side-of
 Humbre ðe hiora ðeninga cuðen understondan ón Englisc,
Humber who their services could understand in English
 oððe furðum án ærendgewrit óf Lædene ón Englisc areccean;
or even one letter from Latin into English translate
 & ic wene ðæt[te] noht monige begiondan Humbre næren.

3.17

Swæ feawa hiora wæron ðæt ic furðum anne ánlepne ne
So few of-them were that I even one single not
 mæg geðencean besuðan Temese ða ða ic to rice feng.
can call-to-mind south-of Thames then when I to kingdom succeeded
 Gode ælmihtegum sie ðonc ðæt[te] we nu ænigne ón stal
To-God almighty let-be thanks that we now any in place
 habbað lareowa. & forðon ic ðe bebiode ðæt ðu dó swæ ic
have of-teachers and therefore I thee command that thou do as I
 geliefe ðæt ðu wille, ðæt ðu ðe ðissa worulddinga to ðæm
believe that thou wilt that thou thyself of-these worldly-affairs to that
 geæmetige swæ ðu oftost mæge, ðæt ðu ðone wisdom ðe
free as thou oftenest can that thou the wisdom which
 ðe God sealde ðær ðær ðu hiene befæstan mæge, befæste.
to-thee God gave there where thou it apply can apply
 Geðenc hwelc witu ús ða becomon for ðisse worulde,
Consider what punishments to-us then came for this world

ða ða we hit nohwæðer ne selfe ne lufodon ne eac oðrum
then when we it neither — ourselves — loved nor also to-other
 monnum ne lefdon: ðone naman anne we lufodon ðæt[te]
men — allowed the name alone we loved that
 we Cristne wæren, & swiðe feawe ða ðeawas. Ða ic ða
we Christians were and very few the ways When I then
 ðis eall gemunde ða gemunde ic eac hu ic geseah, ærðæmðe
this all remembered then remembered I also how I saw before
 hit eall forhergod wære & forbærned, hu ða ciricean giond
it all ravaged were and burned-up how the churches througout
 eall Angelcynn stodon maðma & boca gefyldæ ond eac
all England stood with-treasures and with-books filled and also
 micel men[i]geo Godes ðiowa & ða swiðe lytle fiorme ðara
great multitude of-God servants and they very little benefit of-the
 boca wiston, forðæmðe hie hiora nan wuht óngiotan ne
books knew because they of-them no whit understand —
 meahton forðæmðe hie næron ón hiora agen geðiode awritene.
could because they not-were in their own language written
 Swelce hie cwæden: Ure ieldran, ða ðe ðas stowa ær 5.13
As-if they said Our elders those who these places before
 hioldon, hie lufodon wisdom & ðurh ðone hie be Eaton
held they loved wisdom and through it they got
 welan & ús læfdon. Her món mæg giet gesion hiora swæð,
wealth and to-us left Here one can still see their track
 ac we him ne cunnon æfterspyrigean, & forðæm we habbað
but we it not can follow and therefore we have
 nú ægðer forlæten ge ðone welan ge ðone wisdom, forðæmðe
now each lost both the wealth and the wisdom because
 we noldon to ðæm spore mid ure mode ónlutan. Ða ic ða
we would-not to the trail with our mind bow-down When I then
 ðis eall gemunde, ða wundrade ic swiðe swiðe ðara godena
this all remembered then wondered I very very at-the good

wiotona ðe giu wæron giond Angelcynn, & ða bec eallæ
wise-men who formerly were throughout England and the books all
 befullan geliornod hæfdon, ðæt hie hiora ða nænne dæl
entirely learned had that they of-them then no part
 noldon ón hiora agen geðiode wendan. Ac ic ða sona eft
would into their own language turn But I then at-once again
 me selfum andwyrde & cwæð: Hie ne wendon ðætt[e] æfre
to-me self answered and said They not supposed that ever
 menn sceolden swæ re[c]celease weorðan & sio lar swæ
men should so careless become and the teaching so
 oðfeallan; for ðære wilnunga hie hit forleton, & woldon ðæt
fall-away for that desire they it neglected and wished that
 her ðy mara wisdom ón londe wære ðy we má geðeoda cuðon.
here the more wisdom in land were the we more languages knew
 Ða gemunde ic hu sio æ wæs ærest ón Ebr[e]isc geðiode
Then remembered I how the law was first in Hebrew language
 funden, & eft, ða hie Creacas geliornodon, ða wendon
found and afterward when them Greeks learned then turned
 hie hie on hiora agen geðiode ealle, & eac ealle oðre béc.
they them into their own language all and also all other books
 7.3 & eft Lædenware swæ same, siððan hie hie geliornodon,
and afterward Latin-people so same after they them learned
 hie hie wendon eall[a] ðurh wise wealhstodas ón hiora
they them turned all through wise interpreters into their
 agen geðiode. Ond eac ealla oðræ Cristnæ ðioda summe
own language And also all other Christian nations some
 dæl hiora ón hiora agen geðiode wendon. Forðy me ðyncð
part of-them into their own language turned Therefore to-me seems
 betre, gif iow swæ ðyncð, ðæt we eac sumæ bec, ða ðe
better if to-you so seems that we also some books those that
 niedbeðearfosta sien eallum monnum to wiotonne, ðæt we ða
most-needful are for-all men to know that we those

ón ðæt geðiode wenden ðe we ealle gecnawan mægen, &
into that language turn which we all understand can and
 ge dón swæ we swiðe eaðe magon mid Godes fultume,
also bring-about so we very easily can with of-God help
 gif we ða stilnesse habbað, ðæt[te] eall sio gioguð ðe nu
if we the peace have that all the youth that now
 ís ón Angelcynne friora monna, ðara ðe ða speda hæbben
is in England of-free men of-those who the means have
 ðæt hie ðæm befeolan mægen, sien to liornunga oðfæste,
that they to-it apply can be to learning set
 ða hwile ðe hie to nanre oðerre note ne mægen, oð ðone
the while that they to no other use — can until the
 first ðe hie wel cunnen Englisc gewrit arædan: lære món
time that they well can English writing read let-teach one
 siððan furður ón Lædengeðiode ða ðe món furðor læran
afterward further in Latin-language those whom one further teach
 wille & to hieran hade dón wille. Ða ic ða gemunde hu
will and to higher order advance will When I then remembered how
 sio lar Lædengeðiodes ær ðissum afeallen wæs giond
the teaching of-Latin-language before this decayed was throughout
 Angelcynn, & ðeah monige cuðon Englisc gewrit arædan,
England and though many could English writing read
 ða óngan ic óngemang oðrum mislicum & manigfealdum
then began I amid other various and manifold
 bisgum ðisses kynerices ða boc wendan ón Englisc ðe ís
troubles of-this kingdom the book to-turn into English which is
 genemned ón Læden Pastoralis, & ón Englisc Hierdebóc,
named in Latin Pastoralis and in English Shepherd-Book
 hwilum word be worde, hwilum andgit of andgi[e]te, swæ
at-times word by word at-times sense from sense so
 swæ ic hie geliornode æt Plegmunde minum ærcebiscepe
as I it learned from Plegmund my archbishop

& æt Assere minum biscepe & æt Grimbolde minum
and from Asser my bishop and from Grimbold my
 mæsseprioste & æt Iohanne minum mæssepreoste.

mass-priest and from John my mass-priest

- 7.23 Siððan ic hie ða geliornod hæfde, swæ swæ ic hic forstod,
After I it then learned had so as I it understood
 & swæ ic hie andgitfullicost areccean meahte, ic hie ón
and as I it most-intelligibly translate could I it into
 Englisc awende; ond to ælcum biscepstole ón minum rice
English turned and to each bishop-seat in my kingdom
 wille ane onsendan; & ón ælcra bið án æstel, se bið
will one send and in each is one bookmark that is
 ón fitegum mancessa. Ond ic bebiode ón Godes naman
at fifty mancuses And I command in of-God name
 ðæt nan món ðone æstel from ðære béc ne dó, ne ða
that no man the bookmark from the book — take nor the
 bók from ðæm mynstre: uncuð hu longe ðær swæ gelærede
book from the minster unknown how long there so learned
 biscepas sien, swæ swæ nu Gode ðonc wel hwær
bishops be so as now to-God thanks well-nigh everywhere
 siendon; forðy ic wolde ðæt[te] hie ealneg æt ðære stowe
are therefore I wished that they always at the place
 wæren, buton se biscep hie mid him habban wille oððe
were unless the bishop them with him have will or
 hio hwær to læne sie, oððe hwa oðre biwrite.
it anywhere on loan be or one another copy-out

THE VERSE PREFACE

The book speaks. Augustine brought it over the sea to the islanders as Pope Gregory, a man wise in mind who won the most souls for heaven's guardian, had composed it. King Alfred then turned every word of it into English and sent it south and north to his scribes, bidding them make more copies from it to send to his bishops, since some of them knew little Latin.

Dis ærendgewrit Agustinus ofer sealtne sæ suðan brohte 9.8
This letter Augustine over salt sea from-the-south brought
 iegbuendum, swa hit ær foreadihtode dryhtnes cempa Rome
to-island-dwellers as it before had-composed of-lord champion of-Rome
 papa. Ryhtspell monig Gregorius gleawmod gindwód ðurh
pope Right-teachings many Gregory wise-minded searched-through through
 sefan snyttro, searoðonca hord. Forðæm he monncynnes
of-mind wisdom of-cunning-thoughts hoard Therefore he of-mankind
 mæst gestriende rodra wearde, Romwara betest, monna
most gained of-the-skies for-the-guardian of-Romans best of-men
 modwelegost mærdum gefrægost. Siððan min on Englisc
mind-richest with-glories most-famous Afterward of-me into English
 Ælfred kyning awende worda gehwelc, & me his writerm
Alfred king turned of-words each and me to-his scribes
 sende suð & norð; heht him swelcra má brengan bi
sent south and north bade to-himself of-such more to-bring by
 ðære bisene, ðæt he his bisepum sendan meahte, forðæm
the exemplar that he to-his bishops send might because
 hi his sume ðorfton, ða ðe Lædenspræce læste cuðon:
they of-it some needed those who Latin-speech least knew

Gregory answers a brother who chided him for hiding from the burden of pastoral care. He will set down in this book how heavy that burden is, and he divides the work into four parts: how a man should come to rule, how he should live, how he should teach, and how he should recognize his own faults. The unlearned who claim the teacher's art are turned away at the book's very door.

- 23.9 Þu leofusta broður, suiðe freondlice & suiðe fremsumlice
 Thou dearest brother very friendly and very kindly
 ðu me tældesð, & [mid] eaðmode ingeðonce ðu me
 thou me blamedst and with humble intent thou me
 ciddesð, forðon ic min máð, & wolde fleon ða byrðenne
 chidedst because I myself hid and would flee the burden
 ðære hirdelecan giemenne. Ðara byrðenna hefignesse, eall ðæt
 of-the pastoral care Of-the burdens heaviness all that
 ic his geman, ic awrite on ðisse andweardan béc, ðylæs hi
 I of-it remember I write in this present book lest they
 hwæm leohte ðyncen to underfónne; & ic eac lære ðæt hira
 to-anyone light seem to undertake and I also teach that of-them
 nan ðara ne wilnie ðe hine unwærlice begá; & se ðe
 none of-those — desire who it unwarily undertakes and he who
 hi unwærlice & únryhtlice gewilnige, ondræde he ðæt he
 them unwarily and unrighteously desires let-dread he that he
 hi æfre u[n]derfenge. Nu ic wilnige ðætte ðeos spræc stigge
 them ever undertook Now I wish that this discourse climb
 on ðæt ingeðonc ðæs leorneres, suæ suæ on sume hlædre,
 into the mind of-the learner so as on a ladder
 stæpmælum near & near, oððæt hio fæstlice gestonde on ðæm
 step-by-step nearer and nearer until it firmly stand on the
 solore ðæs modes ðe hi leornige; & forðy ic [hi] todæle
 floor of-the mind which it learns and therefore I it divide

[on] feower: á n is ðara dæla hu he on [ðone] folgoð becume;
into four one is of-the parts how he into the office come
 oðer hu he ðæron libbe; ðridda is hu he ðæron lære;
the-second how he therein live the-third is how he therein teach
 feorðe is hu he his agene unðeawas ongieta wille & hira
the-fourth is how he his own vices recognize will and of-them
 geðæf bion, ðylæs he for ðy underfenge his eaðmodnesse
consenting be lest he through the undertaking his humility
 forlæte, oððe eft his lif sie ungelic his ðenunga, oððe he to
lose or again his life be unlike his ministry or he too
 ðriste & to stið sie for ðy underfenge his lareowdomes;
bold and too stern be through the undertaking of-his teachership
 ac gemetgige hit se ege his agenra unðeawa, & befæste
but let-moderate it the fear of-his own vices and let-commend
 he mid his lifes bisenum ða lare ðæm ðe his wordum
he with of-his life examples the teaching to-those who his words
 ne geliefen; & ðonne he gód weorc wyrce, gemyne he ðæs
not believe and when he good work does let-remember he the
 yfeles ðe he worhte, ðette sio únrótnes, ðe he for ðæm
evil that he wrought so-that the sadness which he for the
 yflan weorcum hæbbe, gemetgige ðone gefean ðe he for ðæm
evil works has moderate the joy that he for the
 godan weorcum hæfde; ðylæs he beforan ðæs diegla deman
good works had lest he before of-the secret judge
 eagum sie áhafen on his mode & on ofermettum aðunden,
eyes be lifted-up in his mind and in pride puffed-up
 & ðonne ðurh ðæt selflice his godan weorc forleose.
and then through that self-love his good works lose
 Ac monige sindon me suiðe ónlíce ón úngelærednesse, 25.7
But many are to-me very like in unlearnedness
 ðeah ðe hi næfre leorningcnihtas næren, wilniað ðeah
though that they never disciples were wish yet

lareowas to beonne, & ðyncet him suiðe leoht sio byrðen
 teachers to be and seems to-them very light the burden
 ðæs lareowdomes, forðonðe hi ne cunnon ðæt mægen his
 of-the teachership because they not know the power of-its
 micelnesse. From ðære dura selfre ðisse béc, ðæt is from onginne
 greatness From the door itself of-this book that is from beginning
 ðisse spræce, sint adrifene & getælde ða únwaran, ðe him
 of-this discourse are driven-away and reproved the unwary who to-themselves
 agniat ðone cræft ðæs lareowdomes ðe hi na ne geleornodon.
 claim the art of-the teachership which they not — learned

Ðætte unlærde ne dyrren underfón lareowdóm

I · THE UNLEARNED MUST NOT TEACH

No art should be taught by one who has not first learned it, yet the unlearned boldly take up teaching, the art of all arts. Worldly physicians are ashamed to treat wounds they cannot see, while men ignorant of God's commands call themselves physicians of the heart, drawn by the honor religion now brings. Such men reign, but not by God's will, and when the blind lead the blind both fall: when the teachers, the eyes, are darkened, the people who follow bend their backs under heavy burdens.

- 25.15 Forðonðe nan cræft nis to læranne ðæm ðe hine ær
 Because no art is to be-taught by-him who it before
 geornlice ne leornode, forhwon beoð æfre suæ ðriste ða
 diligently not learned why are ever so bold the
 ungelæredan ðæt hi underfón ða heorde ðæs lariowdomes,
 unlearned that they undertake the keeping of-the teachership
 ðonne se cræft ðæs lareowdomes bið cræft ealra cræfta? Hua
 when the art of-the teachership is art of-all arts Who
 nāt ðæt [ða] wunda ðæs modes bioð digelran ðonne ða
 not-knows that the wounds of-the mind are more-bidden than the

wunda ðæs lichaman? & ðeah ða woroldlecan læcas scomað
wounds of-the body and yet the worldly physicians are-ashamed
 ðæt hi ong[i]nnen ða wunda lacnian ðe hi gesion ne
that they begin the wounds to-heal which they see not
 magon, & huru gif hi nouðer gecnawan ne cunnan ne ða
can and especially if they neither recognize — can — the
 medtrymnesse ne eac ða wyrta ðe ðærwið sculon. & hwilon
infirmity nor also the herbs which against-it shall-(serve) and sometimes
 ne scomað ða ðe ðæs modes læceas beon scoldon, ðeah ðe
not are-ashamed those who of-the mind physicians be should though that
 hi nane wuht óngitan ne cunnon ðara gæstlecena beboda,
they no wbit understand — can of-the spiritual commandments
 ðæt hie him ónteoð ðæt hie sien heortan læcas. Ac
that they to-themselves claim that they be of-heart physicians But
 forðonðe nú eall se weorðs[ci]pe ðisse worolde is gecierred,
because now all the honor of-this world is turned
 Gode ðonc, to weorðscipe ðæm áwfæstam, ðæt ða sindon nú
to-God thanks to honor to-the pious that those are now
 weorðoste ðe áwfæstoste sindon, forðon licet suið[e] monig
most-honored who most-pious are therefore pretends very many
 ðæt he áwfæsð lareow sie, ðe he wilnað micle woroldare
that he pious teacher be because he desires great worldly-honor
 habban. Be ðam Crisð selfa cleopode, & ðus cwæð: Hi
to-have Of that Christ himself cried-out and thus said They
 secað ðæt hi mon ærest grete & weorðige on ceapstowum
seek that them one first greet and honor in market-places
 & on gebeorscipum, & ðæt hie fyrrest hlynigen æt
and at feasts and that they foremost recline at
 æfengieflum, & ðæt ieldesðe setl on gemetengum hi secað.
suppers and that chief seat in assemblies they seek

- 27.8 Forðon hie sua ón ofermettum & mid [úp]áhafenesse becumað
Because they so in pride and with exaltation come
 to ðære áre ðære hirdelecan giemenne, hi ne magon
to the dignity of-the pastoral care they not can
 medomlice ðenian ða ðenunga, & ðære eaðmodnesse lareowas
worthily perform the ministry and of-the humility teachers
 bion; ac sio tunge bið gescinded on ðam lariowdome ðonne
be but the tongue is shamed in the teachership when
 hio oðer lærð, oðer hio liornode. Suelcum monnum Dryhten
it one-thing teaches another it learned To-such men Lord
 cidde ðurh ðone witgan, & him suelc oðwát, ða he cuæð:
chided through the prophet and to-them such reproached when he said
 Hie ricsedon, næs ðeah mines ðonces; ealdormen hi wæron,
They reigned not though of-my will chiefs they were
 & ic hie ne cuðe. Ða ðe sua ricsiað, hi ricsiað of hira
and I them not knew Those who so reign they reign from their
 agnum dome, næs of ðæs hiehstan deman, ðonne hi ne beoð
own judgment not from of-the highest judge when they not are
 mid nanre sylle underscotene ðæs godcundlican mægenes, ne
with any foundation propped of-the divine virtue nor
 for nanum cræfte gecorene, ac mid hira agenre gewilnunge hie
for any skill chosen but with their own desire they
 bioð onbærneð, ðæt hie gereafiað sua heane lariowdóm suiðor
are inflamed that they seize so high teachership rather
 ðonne [hi] hine geearnien. Hie ðonne se éca & se diegla
than they it earn Them then the eternal and the secret
 dema úpáhefeð suelce he hi nyte, & geðafiende he hit
judge raises-up as-if he them knew-not and consenting he it
 forbireð for ðam dome his geðylde. Ac ðeah hi on ðam hade
endures for the judgment of-his patience But though they in that office

fela wundra wyrčen, eft ðonne hi to him cumað, he cuið:
many wonders work afterward when they to him come he says
 Gewitað from me ge unryhtwyrhtan; nat ic hwæt ge sint.
Depart from me ye workers-of-iniquity not-know I what ye are
 Eft he hie ðreade ðurh ðone witgan for hira ungelærednesse, 27.24
Again he them rebuked through the prophet for their unlearnedness
 ða he cuað: Ða hierdas næfdon &git: hie (h)æfdon
when he said The shepherds had-not understanding they had
 mine á, & hi me ne gecniowon. Se ðe Godes bebodu
my law and they me not knew He who of-God commandments
 ne gecnæ(w)ð, ne bið he oncnawen from Gode. Ðæt ilce
not knows not is he known by God That same
 cuað sanctus Paulus: Se ðe God ne ongit, ne ongit God
said saint Paul He who God not perceives not perceives God
 hine. Unwise lareowas cumað for ðæs folces synnum. Forðon
him Unwise teachers come for of-the people sins Therefore
 oft for ðæs lareowes unwise dome misfarað ða hieremenn,
often for of-the teacher folly go-astay the subjects
 & oft for ðæs lareowes wise dome unwise hieremonnum
and often for of-the teacher wisdom to-unwise subjects
 bið geborgen. Gif ðonne ægðer bið unwise, ðonne is to
is saved If then each is unwise then is to
 geðencanne hwæt Crisð self cuað on his godspelle, he
consider what Christ himself said in his gospel he
 cwæð: Gif se blinda ðone blindan lät, hi feallað begen on
said If the blind the blind leads they fall both into
 ænne pytt. Be ðam ilcan se sealm scop cuað: Sien hira eagan
a pit Of the same the psalmist said Let-be their eyes
 aðistode ðæt hi ne geseon, & hiora hrygc simle gebieged.
darkened that they not see and their back always bowed
 Ne cuað he ðæt forðyðe he ænegum men ðæs wyscte
Not said he that because he to-any man of-that wished

oððe wilnode, ac he wítgode sua sua hit geweorðan scolde.

or desired but he prophesied so as it happen should

Soðlice ða eagan ðæt beoð ða lareowas, & se hrygc ðæt

Truly the eyes that are the teachers and the back that

sint ða hieremenn; forðan ða eagan bioð on ðam lichoman

are the subjects because the eyes are in the body

foreweardum & ufeweardum, & se hrycg færd æfer ælcra

forward and upward and the back goes after every

wuhte; sua gáð ða lareowas beforan ðam folce, & ðæt folc

thing so go the teachers before the people and the people

æfter. Ðonne ðam lareowum áðistriað ðæs modes eagan,

after When to-the teachers darken of-the mind eyes

ðe beforan gán scoldon mid godum bisenum, ðonne gebigð

which before go should with good examples then bows

ðæt folc hira hry[c]g to hefegum byrðenum manegum.

the people their back to heavy burdens many

Ne eft ða gelæredan ðe swa nyllað libban
swa hie ón bocum leornedon, ðæt hi scoldon
ne underfon [ða are] ðæs lareowdomes

II · THE LEARNED MUST LIVE AS THEY TEACH

Many wise teachers teach one way and live another; and their flocks follow their vices rather than their teaching. The prophet likens them to shepherds who trample the grass and muddy the water their sheep must drink, and no one harms the Church more than wicked priests whom no one dares rebuke. Christ's saying about the millstone shows that such a man would do better to end his life in a humbler rank, since one who goes to hell alone suffers less than one who brings others with him.

Monige eac wis[e] lareowas winnað mid hira ðeawum wið ða 29.21
Many also wise teachers fight with their ways against the
 gæsðlecan bebodu ðe hi mid wordum lærað, ðonne hie
spiritual commandments which they with words teach when they
 on oðre wisan libbað on oðre hi lærað. Oft ðonne se hirde
in one way live in another they teach Often when the shepherd
 gæð on frecne wegas, sio hiorð ðe unwærre bið, gehrist. Be
goes on dangerous ways the flock which more-unwary is falls Of
 suelcum hirdum cwæð se witga: Ge fortrædon Godes sceapa
such shepherds said the prophet Ye trampled of-God of-sheep
 gærs & ge gedrefdon hiora wæter mid iowrum fotum, ðeah
grass and ye troubled their water with your feet though
 ge hit ær undrefed druncen. Sua ða lareowas hi drincað
ye it before untroubled drank So the teachers they drink
 suiðe hluter wæter, ðonne hi ðone godcundan wisdom
very clear water when they the divine wisdom
 leorniað, & eac ðonne hie hiene lærað; ac hie hit gedrefað
learn and also when they it teach but they it trouble
 mid hira agnum undeawum, ðonne ðæt folc bisenað on
with their own vices when the people follow-example in
 hira undeawum, nals on hira lare. ðeah ðæt folc ðyrste
their vices not-at-all in their teaching Though the people thirst
 ðære lare, hie hie ne magon drincan, ac hio bið gedrefed
for-the teaching they it not can drink but it is troubled
 midðamðe ða lareowas oðer dód oðer hie lærað. Be ðæm
because the teachers one-thing do another they teach Of that
 Dryhten cwæð eft ðurh ðone witgan: Yfle preostas bioþ folces
Lord said again through the prophet Evil priests are of-people
 hryre. Ne dereð nan mon suiðor ðære halgan gesomnunge
ruin Not harms any man more the holy congregation
 ðonne ða ðe ðone noman underfóð & ða endebyrdnesse
than those who the name receive and the order

ðæs halgan hades, & ðonne on wóh ðóð; forðon hie nan
of-the holy office and then in wrong do because them no
 monn ne dearr ðreag[e]an ðeah hie agylten, ac mid ðam
man — dares rebuke though they sin but with that
 beoð synna suiðe [ge]brædda ðe hie beoð sua geweorðade.
are sins very spread that they are so honored

31.14 Ac hie woldon selfe fleon ða byrðenne sua micelre scylde,
But they would themselves flee the burden of-so great guilt
 ða ðe his unwierðe wæron, gif hie mid hiora heortan earum
those who of-it unworthy were if they with of-their heart ears
 woldon gehieran & geornlice geðencan ðone Cristes cuide,
would hear and diligently consider the of-Christ saying
 ða he cuæð: Se ðe ænigne ðissa ierminga besuicð, him
when he said He who any of-these poor-ones deceives to-him
 wære betere ðæt him wære sumu esulcweorn to ðæm suiran
were better that to-him were an ass-millstone to the neck
 getiged, & sua áworpen to sás grunde. Ðurh ða cweorne is
tied and so cast to of-sea bottom Through the millstone is
 getacnod se ymbhwyrft ðisse worolde & eac monna lifes &
signified the circuit of-this world and also of-men life and
 hira gesu[i]nces, & ðurh ðone ságrund hira ende & se
of-their toil and through the sea-bottom their end and the
 siðemesða demm. Ðonne bið sio cweorn becierred ðonne se
last ruin Then is the millstone turned when the
 monn bið geendod; ðonne bið sio micle cweorn becierre[d]
man is ended then is the great millstone turned
 ðonne ðeos weorld bið geendod. Se ðonne to halgum hade
when this world is ended He then to holy orders
 becymð, & ðonne mid yflum bisnum oððe worda oððe
comes and then with evil examples either of-words or
 weorca oðre on wón gebringð, betre him wære ðæt he
of-works others into wrong brings better to-him were that he

on læssan hade & ón eorðlicum weorcum his líf geendode;
in lower rank and in earthly works his life ended
 forðæm gif he on ðæm wél deð, he hæfð ðæs gód lean, gif he
because if he in that well does he has of-it good reward if he
 yfle deð, læsse wíte he ðrowað ón helle, gif he ana ðider
evil does less punishment he suffers in hell if he alone thither
 cymð, ðonne he dó, gif he oðerne mid him ðider bringð.
comes than he do if he another with him thither brings

Be ðære byrðenne ðæs reccenddomes,
 & hu he scyle eall earfoðu forsion,
 & hu for(h)t he sceal beon for ælcra orsorgnesse

III • THE BURDEN OF RULE

Gregory warns the unworthy away from the teacher's office by showing its weight. James forbids many to be teachers, and Christ fled the kingship the Jews pressed on him, choosing a shameful death to teach his members to shun the world's flattery. Prosperity swells the mind while hardship humbles it: Saul grew proud once he held the throne, and David, who had spared Saul, plotted loyal Uriah's death out of desire for Uriah's wife, a sin that would have cut him off from the saints had his troubles not helped him.

Forðon we ðiss feawum wordum sædon, ðy we woldon 33.6
Therefore we this with-few words said because we wished
 gecyðan hu micel sio byrðen bið ðæs lareowdomes, ðylæs ænig
to-show how great the burden is of-the teachership lest any
 hine únderfón durre ðara ðe his unwierðe sie, ðylæs hie
it undertake dare of-those who of-it unworthy be lest they
 ðurh ða wilnunga ðære woroldære underfó ðone latteowdom
through the desire of-the worldly-honor undertake the leadership
 ðæs forlores. Suiðe medomlice Iacobus se apostol his stirde,
of-the perdition Very fittingly James the apostle it forbade

ða he cuæð: Broðor ne beo eower to fela [lareowa]. Forðæm
when he said Brothers not be of-you too many teachers Therefore
 se wealhstod [self] Godes & monna, ðæt is Crist, fleah
the mediator himself of-God and of-men that is Christ fled
 eorðrice to underfonne. Se se ðe ealne ðon[e] wisdóm
earthly-kingdom to receive He the-one who all the wisdom
 ðara uferrenna gæsta oferstigð & ær worolde ricsode on
of-the higher spirits surpasses and before world reigned in
 hefenum, hit is awriten on ðæm godspelle, Iudeas comon &
heavens it is written in the gospel Jews came and
 woldon hine dón niedenga to cyninge. Ða se Hælend ðæt
wished him make by-force to king When the Savior that
 ongeat, ða becierde he hie & gehydde hiene. Hwa meahte
perceived then avoided he them and hid himself Who could
 ieð monnum rædan butan scylde, ðonne se ðe hi
more-easily men rule without guilt than he who them
 gescop? Ne fleah he ðy rice ðy his ænig monn bét wyrðe
created Not fled he the kingdom because of-it any man better worthy
 wære, ac he wolde us ða bisene astellan, ðæt we his to
were but he wished to-us the example set that we it too
 suiðe ne gitseden; & eac wolde for ús ðrowian. He nolde
much not covet and also wished for us suffer He would-not
 beon cyning, & his agnum willan he com to rode gealgan.
be king and of-his own will he came to of-cross gallows
 33.20 Ða weorðmynde cynehades he fleah, & ðæt wite ðæs
The honors of-kingship he fled and the punishment of-the
 fraceðlecestan deaðes he geceas, forðam ðætte we, ðe his
most-shameful death he chose so that we who his
 liomu sindon, leornedon æt him ðæt we flugen ða oliccunga
limbs are learned from him that we fled the flatteries
 ðisses middangeardes; & eac ðæt ðæt we his ege & his
of-this middle-earth and also that that we its terror and its

brogan us ne óndreden, & for soðfæsðnesse ðæt we
dread for-ourselves not dread and for truth that we
 lufigen gesuinc, & orsorgnesse we us ondræden, &
love hardship and prosperity we for-ourselves dread and
 hi forðy forbugen. Forðam for ðære orsorgnesse monn oft
it therefore shun Because through the prosperity one often
 áðint on ofermettum, & ða earfeðu ðurh sár & ður(h) sorge
swells in pride and the hardships through pain and through sorrow
 hiene geclænsiað & geeaðmedað. On ðæm gesundfulnessum
him cleanse and humble In the prosperities
 ðæt mót wierð úpáhafen; & on ðæm earfeðum, ðeah hit ær
the mind becomes lifted-up and in the hardships though it before
 úpáhafen wære, hit bið geeaðmedd. On ðære gesundfulnessse
lifted-up were it is humbled In the prosperity
 monn forgiett his selfes; on ðæm gesuincum he sceal hine
one forgets of-his self in the hardships he shall him
 selfne geðencean, ðeah he nylle. On ðære orsorgnesse oft
self consider though he will-not In the prosperity often
 ðæt he to gode gedyde he forliesð; on ðæm earfoðum oft
what he to good did he loses in the hardships often
 ðæt he longe ær to yfle gedyde, he gebett. Suiðe oft
what he long before to evil did he amends Very often
 monn bið ðære earfoðnesse lareowdome underðieded, ðeah
one is of-the hardship to-schooling subjected though
 he ær nolde his lareowes ðeawum & larum bion. Ac
he before would-not of-his teacher to-ways and teachings be-(subject) But
 ðeah hine ðonne ða brocu getýn & gelæren, sona, gif he
though him then the afflictions train and teach at-once if he
 on rice becymð, for ðære weorðunge ðæs folces, he bið
into power comes for the honoring of-the people he is
 ón ofermettu awended, & gewunað to ðæm gielpes.
into pride turned and grows-accustomed to the vainglory

35.14 Sua sua Saul s[e] cyning, æresð he fleah ðæt rice, & tealde
So as Saul the king first he fled the kingdom and counted
 hine selfne his suiðe únwierðne. Ac sona sua he ðone anwald
him self of-it very unworthy But as-soon as he the power
 onfeng ðæs rices, he ástag on ofermetto, & hine bealg wið
received of-the kingdom he rose into pride and himself angered against
 ðone ilcan Samuel ðe hine ær on ðæm rice gebrohte, &
the same Samuel who him before into the kingdom brought and
 hine to gehalgode, forðamðe he him sæde beforan ðam
him thereto consecrated because he to-him told before the
 folce his úndeawas, ða he him ær hiera ðonces gestieran ne
people his vices when he him before of-their will restrain not
 meahte; & ða he him from wolde, ða gefeng he hine, &
could and when he him from would-(go) then seized he him and
 toslat his hrægl, & hine geunarode. Sua eac Dauit, ðe folneah
tore his garment and him dishonored So also David who almost
 on eallum ðingum Gode licode, sona sua he ða byrðenne
in all things to-God was-pleasing as-soon as he the burden
 næfde sua monegra earfeða, he wæs mid ofermettum gewundad,
had-not of-so many hardships he was with pride wounded
 & ðæt suiðe wælhreowlice gecyðde on Úrias slæge hi[s] agenes
and that very cruelly showed in of-Uriah slaying of-his own
 holdes ðegnes, for ðære scamleaslecan gewilnunge his wifes.
loyal thane for the shameless desire of-his wife
 Se ilca se monegum yfelum wið hine selfne forworhtum ær
The same who with-many evils against him self to-(one)-guilty before
 gearode, he wearð eft sua ungemetlice grædig ðæs godan
spared he became afterward so immoderately greedy of-the good-(man)
 deaþes butan ælcra scylde & ælcra widerweardnesse wið hine.
death without any guilt and any hostility toward him
 Se ilca Dauid ðe forbær ðæt he ðone kyning ne yfelode,
The same David who refrained that he the king not harmed

ðe hine on sua heardum wræce gebrohte, & of his earde
who him into so hard exile brought and from his homeland
 ádræfde, ða he his wel gewæld ahte on ðæm scræfe,
drove when he over-him well power had in the cave
 he genom his loðan ænne læppan to tacne ðæt he his
he took of-his cloak a lappet as sign that he over-him
 gewæld ahte, & hine ðeah for ðam ealdan treowum forlét.
power had and him yet for the old loyalty let-go
 Se ilca Daud miclum hi[s] agenes herges pleah, & monig[ne] 37.7
The same David greatly of-his own army risked and many
 forsende, ðær he ymb his getreowne ðegn únsynnigne sierede.
destroyed when he about his faithful thane innocent plotted
 Sio scyld hine suiðe feorr óf ealra haligra rime atuge,
The guilt him very far from of-all saints number would-have-drawn
 ðær him eft ða gesuinc & ða earfeðu ne gehulpen.
if him again the hardships and the troubles not had-helped

Ond hu oft sio bisgung ðæs rices
 & ðæs recedomes toslit ðæt mod ðæs recceres

IV · THE CARES THAT DIVIDE THE MIND

The cares of office divide and trouble the mind until a man forgets himself, like a traveler so busy with errands that he loses his way. Hezekiah thought it no sin to show his treasures to foreign envoys, yet God's anger fell on his child, for God judges pride in the mind even when no deed shows it: the king of Babylon, silently exulting in the city he had built, was turned out among the beasts. Gregory blames not great works or lawful power, but the pride they breed.

Suiðe oft gedrefeð ða heortan sio manigfealde giemen ðæs 37.13
Very often troubles the heart the manifold care of-the
 underfangenan lareowdomes, & ðonne ðæt mód bið o[n]
undertaken teachership and when the mind is into

monig todæled, hit bið on anes hwæm ðe unfæstre, & eac
many divided it is in any one the less-firm and also
 ðe un(n)yttre. Bi ðam cuæð Salomonn se snotttra: Sunu mín,
the less-useful Of that said Solomon the wise Son my
 ne todæl ðu on to fela ðin mód, & ðin weorc endemes.
not divide thou into too many thy mind and thy work together
 Forðan oft ðonne mon forlæt ðone ege & ða fæsdædnesse
Because often when one abandons the fear and the steadfastness
 ðe he mid ryhte on him innan habban scolde, hine spærnð
which he with right in him within have should him entices
 [his mód] to suiðe manegum unnyttum weorce. He sorgað
his mind to very many useless work He cares
 ymb ða, & bið ðara suiðe gemyndig, & forgietts his
about them and is of-them very mindful and forgets of-his
 selfes, ðonne he suiðor his mod gebint to ðam unnyttan
self when he more his mind binds to the more-useless
 weorcum ðonne he ðyrfc. Him bið [sua] sua ðam menn ðe
works than he need To-him is so as to-the man who
 bið abisgod on færelede mid oðrum cierrum, oððæt he nāt
is occupied on journey with other affairs until he not-knows
 hwider he ær wolde, ne geðencan ne con hwæt him losað
whither he before would-(go) nor consider — can what to-him is-lost
 on ðære gælinge ðe he ða hwile amierreð, & hu suiðe
in the delay which he the while wastes and how greatly
 he on ðam gesyngað. Ne wende na Ezechias Israhela kyning
he in that sins Not thought — Hezekiah of-Israelites king
 ðæt he [ge]syngade, ða he lædde ða ællðeodgan ærenddracan
that he sinned when he led the foreign messengers
 on his maðmhus, & him geiewde his goldhord.
into his treasure-house and to-them showed his gold-board

Ac he onfunde ðeah Godes ierre on ðam hearme ðe his 39.4
But he experienced yet of-God anger in the harm which to-his
 bearne æfter his dagum becóm. & ðcah he wende ðæt hit nan
child after his days came and yet he thought that it no
 syn nære. Oft ðonne hwæm gebyreð ðæt he hwæt mærlices
sin were Often when to-anyone happens that he something of-glorious
 & wundorlices gedeð, & his ðonne wundriað ða ðe him
and of-wonderful does and at-him then wonder those who to-him
 underðiedde bioð, hine heriegeað, ðonne áhefð he hine on
subject are him praise then lifts-up he himself in
 his mode, & his Deman ierre fullice to him gecigð, ðeah
his mind and of-his Judge anger fully to himself calls though
 ðe he hit on yfelum weorcum ne geopenige. Suaðeah mid ðy
that he it in evil works not reveal Nevertheless with the
 selflice se Dema bið genieded to ðæm ierre, & se Dema se
self-love the Judge is compelled to the anger and the Judge he
 ðe ðæt inngeðonc eall wát, he eac ðæm inngeðonce demð.
who the mind all knows he also the mind judges
 We magon monnum bemiðan urne geðonc & urne willan, ac
We can from-men conceal our thought and our will but
 we ne magon Gode. Hwæt se Babylonia cyning wæs suiðe
we not can from-God Lo the of-Babylon king was very
 úpáhafen on his mode for his anwalde & for his gelimpe, ða
lifted-up in his mind for his power and for his fortune when
 he fægnode ðæs miclan weorces & fægernesse ðærre ceastre,
he rejoiced in-the great work and beauty of-the city
 & hine oðhof innan his geðohte eallum oðrum monnum, &
and himself raised within his thought above-all other men and
 suigende he cwæð on his mode: Hu ne is ðis sio micle Babilon
silent he said in his mind How not is this the great Babylon

ðe ic self atimbrede to kynestole & to ðrymme, me selfum
which I myself built as royal-seat and to majesty for-me self
 to wlite & wuldre, mid mine agne mægene & strengo?
to splendor and glory with my own might and strength
 39.18 Ða suigendan stefne suiðe hraðe se diegla Dema gehirde, &
The silent voice very quickly the secret Judge heard and
 him suiðe undeogollice g&wyrde mid ðam witum ðe he
him very openly answered with the punishments with-which he
 hit suiðe hrædlice wræc. Ða úpáhafenesse he árasode & hie
it very swiftly avenged The exaltation he reproved and it
 getælde, ða he hine ás[c]ead of ðam woroldrice, & hine
blamed when he him cut-off from the worldly-kingdom and him
 gehwyrðe to ungesceadwisum neatum, & sua áwende mode
turned to irrational beasts and so with-changed mind
 he hine geðiedde to feldgo(n)gendum deorum; & sua ðy
he him joined to field-going animals and so by-the
 ðearlan dome he forleas his mennisce. Se ilca se ð[e] wende
severe judgment he lost his humanity The same he who thought
 ðæt he wære ofer ealle oðere menn, him gebyrede ðæt he nyste
that he were over all other men to-him befell that he knew-not
 self hwæðer he monn wæs. Suaðeah, ðeah ic nu ðis recce, næ
himself whether he man was Nevertheless though I now this relate not
 tæle ic na micel weorc ne ryhtne anwald, ac ic tæle ðæt hine
blame I — great work nor right power but I blame that him
 mon forðy upáhebbe on his mode; & ða untrymnesse hiera
one therefore exalt in his mind and the weakness of-their
 heortan ic wolde getrymman & [ge]stiran ðære wilnunge ðæm
hearts I would strengthen and restrain the desire to-the
 unmedemum, ðæt hiera nan ne durre gripan sua orsórglice on
unworthy that of-them none — dare grasp so recklessly at

ðæt rice & on ðone lareowdóm, ðylæs ða gongen on sua frecne
the power and at the teachership lest they go on so dangerous
 stige, ða ðe ne magon uncwaciende gestondan ón emnum felda.
paths those who not can unbaking stand on level field

Bi ðæm ðe magon on ealdordome
 nytte beon ón bisnum & ón cræftum,
 & ðonne for hira agenre ieðnesse ðæt fleoð

V · THOSE FIT TO RULE WHO FLEE IT

Some men are given great gifts for others' sake: chastity, abstinence, sound teaching, patience, humility, boldness, kindness, and strictness for righteousness. If they refuse office they may lose those gifts, for Christ bids Peter feed his sheep if he loves him, and the law shaming the brother who will not marry his dead brother's widow shows the congregation's blame of such a man. Those who flee to hidden places may be guilty of as many sins as the vices they could have checked, when God's own Son came from his Father's bosom to help us.

Ac monige siendun mid miclum giefum monegra cræfta 41.11
But many are with great gifts of-many virtues
 & mægene geweorðode, forðonðe hie hie scoldon monegum
and power honored because they them should to-many
 tæcan, & for oðerra monna ðearfe onfóð ðyllica giefu. Ðæt is
teach and for of-other men need receive such gifts That is
 ðæt hie gehealdað hir[a] lichoman firenlusta clæn[n]e; oðer
that they keep their body of-crime-lusts clean the-second
 is ðæt hi beoð on færhæfdnesse strenge strange; ðridde is
is that they are in of-abstinence strength strong the-third is
 ðæt hi beoð mid lara suetmettum gefylde; feor(ðe) is ðæt
that they are with of-teaching sweetmeats filled the-fourth is that
 hi beoð on ælengum ðingum & ælcra longunge geðyldige,
they are in tedious things and every weariness patient

& on forebyrde eaðmode; fife is ðæt hie habbað ða
and in forbearance humble the-fifth is that they have the
 árodnesse & ða bieldo ðæt hie magon anweald habban; siexte
readiness and the boldness that they can authority have the-sixth
 is ðæt hi beoð fremsume; siofoðe is ðæt hi beoð reðe &
is that they are kind the-seventh is that they are stern and
 stræce for ryhtwisnesse. Ða ðe ðonne ðyllice beoð, & him
strict for righteousness Those who then such are and to-them
 mon suelcne folgað beodeð, & hie him wiðsacað, oft him
one such office offers and they it refuse often to-them
 gebyreð ðæt hie weorðað bereafod ðara giefa ðe h[i]m God
happens that they become bereft of-the gifts which to-them God
 for monigra monna ðingum geaf, næs for hiera anra. Ðonne
for of-many men sakes gave not for of-them alone When
 hie synderlice ðenceað hu hie selfe scylen fullfremodeste
they separately think how they themselves should most-perfect
 weorðan, & ne giemað to hwon oðerra monna wise weorðe,
become and not care to what of-other men affair become
 mið ðy [hi bereafiað] hie selfe ðara goda ðe hie wilniað
with that they bereave them selves of-the goods which they wish
 synderlice habban. Be suelcum monnum Crist on his godspelle
separately have Of such men Cbrist in his gospel
 cuað: Ne scyle nan mon blæcern ælan under mittan.

said Not should any man candle light under busbel

- 43.3 & eft he cuað to Petre ðæm apostole: Petrus lufastu me?
and again he said to Peter the apostle Peter lovest-thou me
 He cuað: Ðu wast ðæt ic [ðe] lufige. & ða cuað Dryhten:
He said Thou knowest that I thee love and then said Lord
 Fed ðonne min sceap, gif ðu me lufige. Gif ðonne seo feding
Feed then my sheep if thou me love If then the feeding
 ðara sceapa bið ðære lufan tac[e]n, hwi forcwið ðonne se ðe
of-the sheep is of-the love token why refuses then he who

him God suelce cræftas giefð ðæt he ne fede his heorde,
to-him God such virtues gives that he — feed his flock
 buton he cuedan wille ðæt he ne lufige ðone Hlaford &
unless he say will that he not love the Lord and
 ðone hean Hierde eallra gesce[a]fta? Be ðam Paulus se apostol
the high Shepherd of-all creatures Of that Paul the apostle
 cuæð: Gif Crist for us eallum dead wæs, ðonne weorðað ealle
said If Christ for us all dead was then become all
 menn deade. Hwæt is ðonne betere ða hwile ðe we libben,
men dead What is then better the while that we live
 ðonne we úres flæsces lustum ne libben, ac ðæs bebodum
than we of-our flesh by-lusts not live but by-bis commandments
 ðe for ús dead wæs & eft áráś? Be ðam cuæð Moyses: Gif
who for us dead was and again arose Of that said Moses If
 hwa gefare [& nan] bearn ne gestriene, gif he broðor lāfe,
anyone depart and no child — beget if he brother leave
 fó se to his wife. Gif he ðonne bearn ðærbig gestriene,
let-take he to his wife If he then child thereby beget
 ðonne cenne he ðæt ðam gefarenan breðer ðe hie ær ahte.
then let-beget he it for-the departed brother who her before had
 Gif he ðonne ðæt wíf wille [for]sacan, ðonne hræce hio
If he then the woman will refuse then let-spit she
 him on ðæt nebb foran, & his mægas hine anscogen oðre
him in the face before and his kinsmen him let-unsboe on-one
 fét, ðæt mon mæge siððan hatan (h)is tún ðæs anscodan tún.
foot that one may afterward call his house of-the unsbod house
 Ðis wæs ryht dóm on ðære ealdan æ, & is nu ús to bispelle. 43.17
This was right judgment in the old law and is now to-us as example
 Se ær gefarena broðor getacnað Crist. He hine ætiede æfter
The before departed brother signifies Christ He himself showed after
 ðære æriste, & cuæð: Farað & cyðað minum broðrum ðæt
the resurrection and said Go and tell my brothers that

hie cumen to Galileum; ðær hie me geseoð. He gefór suelce
they come to Galilee there they me shall-see He departed as-if
 he butan bearnum gefóre, forðon he næfde gefylled ðagiet ðone
he without children departed because he had-not fulfilled yet the
 rím his gecorenra. Sua sua ðæs gefarenan broðor wif on ðære
number of-his chosen So as of-the departed brother wife in the
 ealdan á wæs geboden ðam lifiendan breðer to onfónne, sua
old law was commanded to-the living brother to receive so
 is cynn ðæt sio giemen ðære halgan ciricean, ðæt is Cristes
is fitting that the care of-the holy church that is of-Christ
 folces gesomnung, sie ðam beboden ðe hie wel ófer mæge,
people congregation be to-him committed who it well over can
 & hie wél ráðan cunne. Gif hire ðonne se wiðsace, ðonne
and it well rule knows-how If it then he refuse then
 is cynn ðæt him spiwe ðæt wif on ðæt nebb, ðæt is ðæt
is fitting that him spit the woman in the face that is that
 hine tæle ðæs folces gesomnung, emne suelce hie him on ðæt
him blame of-the people congregation even as-if they him in the
 nebb spæten, forðonðe he nyle giefan ðæt him God geaf, &
face spat because he will-not give what to-him God gave and
 helpan ðæs folces mid ðam ðe he his healp. Sua is cynn
help the people with that with-which he himself helped So is fitting
 ðæt sio halige gesomnung tæle ælces ðara gód ðe hit him
that the holy congregation blame of-each of-those good who it to-himself
 anum wile to gode habban, & nyle oðer(r)a mid helpan.
alone will to good have and will-not others with help
 45.7 Se bið eac mid ryhte oðre fét anscód, & hine mon scyle on
He is also with right on-one foot unshod and him one should in
 bismar hatan se anscóða. Be ðæm cuæð Crist on his gospelle:
mockery call the unshod Of that said Christ in his gospel
 Sceawiað iowre fét, ðæt ge sien gearwe to ganganne on sibbe
Look-to your feet that ye be ready to go on of-peace

wég æfter minra boca bebodum. Gief we ðonne habbað sua
way after of-my books commandments If we then have so
micle sorge & sua micle gieman urra niehstena sua sua ure
much concern and so much care of-our neighbors so as of-our
selfra, ðonne hæbbe we begen fét gescóde suiðe untællice;
selves then have we both feet shod very blamelessly
gif we ðonne ágiemeleasiað urra niehstena ðearfa, & ðenceað
if we then neglect of-our neighbors needs and think
ymbe ure synderlice, ðonne bið us suiðe fracodlice oðer fót
about our own then is to-us very shamefully one foot
unscód. Monige menn siendon, sua sua we ær cuædon, ðe
unshod Many men are so as we before said who
beoð geweorðode mid miclum & mid monegum [Godes]
are honored with great and with many of-God
giefum, & ðonne beoð onælede mid ðære gierninge ðara
gifts and then are kindled with the desire of-the
smeaunga Godes wisdomes anes, & fleoð ðonne ða nyttwyrðan
meditations of-God wisdom alone and flee then the useful
hiersumnesse ðære lare, & nyllað ðæs ðencean hu hie
obedience of-the teaching and will-not of-that think how they
mægen nyttweorðuste bion hiera niehstum, ac lufiað diegla
may most-useful be to-their neighbors but love secret
stowa, & fleoð monna onsiena. Gif him ðonne God ryhtlice
places and flee of-men faces If them then God rightly
& stræclice deman wile, & he him for his mildheortnesse
and strictly judge will and he them for his mercy
ne árað, ðonne beoð hie su[a] monegum scyldum scyldige
not spares then are they so many sins guilty
sua [h[i]e] manegra undeawa gestiran meahton mid hiora
as they many vices restrain could with their
larum & bisenum, gif hi ongemong monnum beon wolden.
teachings and examples if they among men be would

45.24 Hwæt ðenceað ða ðe on suelcum weorcum scinað, &
What think those who in such works shine and
 magon hiera niehstum sua nytte beon, hwy hie ðara
can to-their neighbors so useful be why they in-the
 geearnunga & diegelnesse & anette bet truwigen ðonne
merits and privacy and solitude better trust than
 ðære hu hie oðerra monna mæst gehelpen? Hwæt se
in-that how they other men most help Lo the
 ancenneda Godes sunu of his fæder bosme wæs ferende
only-begotten of-God son from of-his father bosom was traveling
 to urre andweardnesse ðæt he ure gehulpe.
to our presence that he us helped

Bi ðæm ðe for eaðmodnesse fleoð ða byrðenne
 ðæs lareowdomes, ðonne hie beoð ryhtlice eaðmode
 ðonne hie ne winnað wið (ð)one godcundan dom

VI · TRUE AND FALSE HUMILITY

Some flee office out of humility alone, unwilling to be set over those they think better than themselves. Humility is true before God only when it does not stubbornly refuse the useful work offered. A man who sees that God wills him to rule should shun it in his heart and yet take it up in obedience.

47.8 Donne siendon monige ðe fleoð for eaðmodnesse anre, forðon
Then are many who flee for humility alone because
 hie noldon ðæt hie mon áhófe ofer ða ðe him beteran
they would-not that them one raised over those who to-them better
 ðynceað ðonne hie selfe. Nis ðæs ðonne nan tweo, gif suelc
seem than they themselves Not-is of-that then any doubt if such
 eaðmodnes bið mid oðrum godum ðeawum begyrðed, ðæt ðæt
humility is with other good ways girded that that

bið beforan Godes eagam soð eaðmodness, ðonne he for nanre
is before of-God eyes true humility when he for no
 anwielnesse ne wiðcuið ðam nyttan weorcum ðe him mon
obstinacy — refuses the useful works which to-him one
 beodeð to underfonne. Ne bið ðæt na soð eaðmodnes, gif mon
offers to undertake Not is that — true humility if one
 ongiett ðæt ðæt Godes willa sie ðæt he ofer oðre beon scyle,
perceives that that of-God will be that he over others be should
 ðæt he ðonne wiðsace, ac beo underðieded Godes willan & his
that he then refuse but let-be subject of-God to-will and his
 dóme, & forlæte ða uncyste ðære anwielnesse. ðonne [he]
judgment and let-abandon the vice of-the obstinacy When he
 oferstæle[d] bið, & him gereaht bið ðæt he oðrum mæg nytt
convinced is and to-him shown is that he to-others can useful
 bion on ðam ðe him mon ðonne beodeð, mid his mode he
be in that which to-him one then commands with his mind be
 hit sceal fleon & ðeah for hiersumnesse he hit sceal underfón.
it shall flee and yet for obedience he it shall undertake

Ðætte oft ðæs lareowdomes ðenung
 bið swiðe untælwyrðlice gewilnad,
 & eac swiðe untælwierðlice monige beoð to geniedde

VII • TWO PROPHETS, TWO ANSWERS

Office may be desired, or refused, without blame. Isaiah offered himself to go while Jeremiah begged not to be sent, yet both sprang from one love, the one for his neighbors and the other for his Creator. Isaiah was first cleansed by the altar's coals, and since no one can easily know when he is cleansed, a man may decline, though not obstinately against God's will. Moses both refused and consented, while fools now grasp at authority though they cannot bear even their own burdens.

47.23 Ðeahhwæðre monige wilniað folgoðes & ealdordomes suiðe
Nevertheless many desire office and authority very
 untælwier[ð]lice, & monige beoð togeniedde [eac] suiðe
blamelessly and many are compelled-to-(it) also very
 untælwierðlice. Ðæt we magon sueotole ongietan, gif we
blamelessly That we can clearly perceive if we
 geðenceað ða twegen witgan ðe God wolde sendan to
consider the two prophets whom God would send to
 læra[n]ne. Oðer hiene his selfes willum gebead to ðære lare
teach One himself by-his own will offered to the teaching
 & to ðæm færehte. Oðer for ðæm ege, ðe he ondred
and to the journey The-other for the fear which he dreaded
 ðæt he hit sua medomlice dón ne meahte, him wiðsóc.
that he it so worthily do not could it refused
 Ðæt wæs Heremias. Ða he hine sendan wolde, ða bæd he
That was Jeremiah When he him send would then begged he
 eaðmodlice ðæt he hiene ne sende & cuæð: Eala e[a]la eala
humblly that he him not send and said Alas alas alas
 Dryhten, ic eom cnioht; hwæt conn ic spreca? Ac Essaia, *Lord I am boy what can I speak But Isaiah*
 ða Dryhten acsode hwone he sendan meahte, ða cuæð
when Lord asked whom he send might then said
 Essaia: Ic eom gearo; send me. Loca nu hu ungelic spræc
Isaiah I am ready send me Look now how unlike speech
 eode of ðissa trega monna muðe. Ac hio wæs of suiðe
went from of-these two men mouth But it was from very
 gelicum willan, forðon hio áweoll of anum wille; ðeah heo
like will because it welled-up from one spring though it
 an tu tefleowe, ðeah wæs sio æsprýng sio soðe lufu. Ymb ða
in two flowed-apart yet was the spring the true love About it
 we habbað tua bebodu: an is ðæt we lufigen God, oðer
we have two commandments one is that we love God the-other

ðæt we lufien ure niehstan. For ðære lufan Essaias wilnode
that we love our neighbor For the love Isaiah desired
 hu he nyttoſð meahthe beon his nihstum on ðys eorðlican
how he most-useful might be to-his neighbors in this earthly
 life, & forðon he wilnode ðære ðegnunga ðæs lariowdomes.
life and therefore he desired the ministry of-the teachership
 Hieremias ðonne wilnode singallice hine geðiedan to ðære 49.16
Jeremiah then desired constantly himself join to the
 lufan his Scippendes, & forðam he forcwæð, & nolde ðæt
love of-his Creator and therefore he refused and would-not that
 hine mon sende to læranne. Ðæt ilce ðæt he untælwyrðlice
him one send to teach That same that he blamelessly
 ondred to underfonne, ðæt ilce se oðer swiðe hergeondlice
dreaded to undertake that same the other very praiseworthy
 gewilnode. Oðer ondred ðæt he forlure sprecende ða gestrion
desired One dreaded that he lost speaking the gains
 ðe he on ðære swigean geðencan meahthe; oðer ondred
which he in the silence think-out could the-other dreaded
 ðæt he ongeate on his swygean ðæt he sumne hearman
that he perceived in his silence that he some harm
 geswigode ðær ðær he fremme gecleopian meahthe, gif he
passed-over-in-silence there where he benefit call-forth might if he
 ymb ðæt geornlice sw[u]nce. Ac we sculon swiðe smeallice
about that diligently toiled But we shall very closely
 ðissa ægðer underðencean, forðonðe se ðe ðær wiðcwæð,
of-these each consider because he who there refused
 [na fullice ne wiðcwæð], & se se ðe wolde ðæt hine
not fully — refused and he the-one who wished that him
 mon sende, he geseah ær hine clænsian ðurh ða colu
one send he saw before himself (be)-cleansed through the coals
 ðæs alteres, ðylæs ænig unclænsod dorste on swa micelne
of-the altar lest any uncleansed dared on so great

haligdom fón ðære clānan ðegnenga ðæs sacerdhades, oððe
holy-thing seize the pure ministry of-the priesthood or
eft ænig durre on eaðmodnesse hiwe hit ofermodlice
again any dare in of-humility guise it proudly
forcweðan, swelce he licette eaðmetto, & doo ðeah for gilpe,
refuse as-if he feigned humility and do yet for vainglory
gif hine gecist sio uplice gifu. Ac forðæmðe hit swa earfode
if him choose the heavenly grace But because it so hard
is ænegum menn to witanne hwonne he geclænsod sie, he
is for-any man to know when he cleansed be he
mæg ðy orsorglicor forbugan ða ðegnunga; ond næs swaðeah
can the more-safely decline the ministry and not however
to anwillice ne forbuge he, swa we ær cwædon, ðonne
too obstinately — let-decline he as we before said when
he óngiete ðone ufancundan willan ðæt he hit dón scyle.
he perceives the heavenly will that he it do should
51.9 Ægðer ðissa gefylde Moyses ða he wiðsóc swa miclum
Each of-these fulfilled Moses when he refused so great
ealdordome. Ægðer ge he wolde ge he nolde, & ðeah
authority Each both he would and he would-not and yet
for eaðmodnesse geðafode. We witon ðæt he nære eaðmod,
for humility consented We know that he not-were humble
gif he underfenge ðone ealdordóm swelces unrimfolces buton
if he had-undertaken the authority of-such countless-people without
ege; & eft he wære ofermod, gif he [wið]cwæde ðæt he
fear and again he were proud if he refused that he
nære underðidd his Scippende. Ac ægðer ðissa he dyde for
not-were subject to-his Creator But each of-these he did for
eaðmodnesse & for underðidednesse. He sceawode hine selfne,
humility and for subjection He examined him self
& pinsode, ða ða him ðuhte ðæt he hit doon ne meahte,
and weighed then when to-him seemed that he it do not could

& swaðeah geðafode, forðamðe he getruwode ðæs mægene ðe
and nevertheless consented because he trusted of-him might who
 hit him bebead. Hwæt se haliga wer ongeat þæt he hæfde
it to-him commanded Lo the holy man perceived that he had
 Godes fultom, & swaðeah ondred ðæt he underfenge ðone
of-God help and nevertheless dreaded that he undertook the
 lattiwðóm ðæ[s] folces, & nu him ne ondrædað ða dolan
leadership of-the people and now for-themselves not dread the foolish
 for hira agnum scyldum ðæt hie sien ofer oðre, & ne magon
for their own sins that they be over others and not can
 him gegaderian on ðyllicum biwene hu micel synn &
for-themselves gather in such expectation how great sin and
 hu micel frecennes hit bið. God selfa tyhte Moyses on ðone
how great danger it is God himself urged Moses into the
 folgoð, swaðeah he him óndred; ond nu fandiað swelce
office yet he for-himself dreaded and now try such
 wræccan & teoð to, woldon underfón ðone weorðscipe &
wretches and pull toward would undertake the honor and
 eac ða byrðenne; & ða ðe beoð mid hira agnum byrðennum
also the burden and those who are with their own burdens
 ofðrycte ðæt hie ne magon gestondan, hie willað lustlic[e]
oppressed that they not can stand they wish gladly
 underfón oðerra monna, ond unniedige hie underlutað mid
undertake of-other men and unforced they stoop-under with
 hira sculdrum oðerra byrðenna toeacan hira agnum; he ne
their shoulders of-other burdens besides their own he not
 mæg his agne áberan, & wolde ðeah maran habban.
can his own bear and would yet more have

Be ðæm ðe wilnað biscephád tó underfonne,
 hu hie gegripað ðone cwide ðæs apostoles
 Paules hiora gitsunge to fultome

VIII • DESIRING THE EPISCOPATE

Those who covet a bishopric cite Paul's saying that whoever desires it desires a good work. Paul praised the desire and at once checked it by requiring a bishop to be blameless, and in his day the office led to martyrdom. A man who seeks it for honor loves not the ministry but the obedience and praise of others, and feigns humility while he gathers wealth.

53.6 Ac ða ðe willað gripan on swelcne folgað for hiera gitsunge
But those who wish seize at such office for their covetousness
 hie doð him to leafe ðone cwide ðe sanctus Paulus
they make for-themselves as leave the saying which saint Paul
 cwæð: Se ðe biscephade gewilnað, god weorc he gewilnað.
said He who episcopate desires good work he desires
 Gif he hit ða herede & on tyhte, eft he stierde ðære
If he it then praised and on urged afterward he checked the
 gewilnunge ða he cwæð: Biscepe gedafnað ðæt he sie tælleas.
desire when he said For-a-bishop it-befits that he be blameless
 Ðarbufan is geteald hwelc he beon sceal, gif he untælwierðe
Besides is told what-kind he be shall if he blameless
 bið. Mid oðrum worde he hierte, mid oðrum he bregde,
is With one word he encouraged with the-other he frightened
 swelce he openlice cwæde: Ic herige ðæt ge secað, ac leorniað
as-if he openly said I praise what ye seek but learn
 ðæt ge witen hwæt hit sie, ac gif ge agiemeleasiað ðæt ge
that ye know what it be but if ye neglect that ye
 ameten eow selfe hwelce ge sien, sua eow ón hierran folgoðe
measure you selves what-kind ye be so yourselves in higher office

áhebbað, swa ge sweotolran & widmærran gedoð eowre
raise so ye clearer and wider-known make your
 tælweorðlicnesse. Sua se micla cræftiga hiertende toscyfð, &
blameworthiness So the great craftsman encouraging urges-on and
 egesiende stierð ofermetta mid ðære tælinge his hieremonnum,
frightening restrains pride with the rebuke to-his subjects
 ðæt he hie gebringe on life. Eac is to geðencanne ðæt ón
that he them bring into life Also is to consider that in
 ða tiid ðe se bisecephad swa gehiered wæs, sua huelc swa
the time when the episcopate so praised was so which so
 hine underfeng, he underfeng martyrdóm. On ða tiid wæs to
it undertook he undertook martyrdom In that time was to
 herigeanne ðæt mon wilnode bisecephades, ða ðe nan twio
praise that one desired episcopate when that no doubt
 næs ðæt he ðurh ðone sceolde cuman to hefegum martyrdome.
was that he through it should come to heavy martyrdom
 Ðæt is to tacne ðæt mon endebyrðlice ðone bisecpdóm
That is as token that one properly the episcopate
 healde, ðæt he hine on godum weorcum geendige. Forðon
hold that he it in good works end Therefore
 hit is gecweden: Se ðe bisecephad gewilnað, gód weorc he
it is said He who episcopate desires good work he
 gewilnað. Se ðonne for ðære gewilnunge swelcra weorca
desires He-who then for the desire of-such works
 bisecpdóm ne secð, he bið ðonne him self gewita ðæt
episcopate not seeks he is then to-him self witness that
 he wilnað him selfum gielpes; ne deð he ðonne ðæt án
he desires for-him self vainglory not does he then that only
 yfel ðæt he ne lufað ða halgan ðegnunga, ac eallinga he
evil that he not loves the holy ministry but altogether he
 hie forsiehð; ond ðonne he fundað to ðæm weorðscipe
it despises and when he strives to the honor

53.21

ðæs folgoðes, his mod bið afedd mid ðære smeauunga ðære
of-the office his mind is fed with the contemplation of-the
 wilnunga oðerra monna hiernesse & his selves upáhæfenesse,
desire of-other men obedience and of-his own exaltation
 & fægenað ðæs hu hie[ne] mon scyle herigea. Ahefð
and rejoices in-that how him one should praise Lifts-up
 ðonne his heortan forðy, & for ðære genyhte ðæs flowendan
then his heart therefore and for the abundance of-the flowing
 welan he blissað. He licet eaðmodnesse, & secð mid ðam
wealth he rejoices He feigns humility and seeks with it
 ðisses middangeardes gestreon. On ðam hiewe ðe he sceolde
of-this middle-earth wealth In the guise which he should
 his gielpes stieran on ðam he his strienð. Mid ðy ðe
his vainglory restrain in that he it increases With that with-which
 he sceolde his gestreon toweorpan, mid ðy he hie gadrað.
he should his wealth cast-away with that he it gathers
 Ðonne ðæt mod ðenceð gegripan him to upáhefenesse ða
When the mind thinks seize for-itself to exaltation the
 eaðmodnesse, ðæt ðæt he utan eowað innan he hit anwent.
humility that which he outwardly shows within he it perverts

Hu ðæt mod ðætte wilnað for oðre beon lihð him selfum,
 ðonne hit ðencð fela godra weorca to wyrcanne,
 & ðæt licett oðrum monnum, gif he worldare hæbbe,
 & wile hit ðonne oferhebban, siððan he hie hæfð

IX • THE MIND THAT DECEIVES ITSELF

A man who wants office tells himself on the surface of his mind that he will do much good, while at its core he seeks vainglory; once he has it he grows bold, and one proud in a lower rank seldom learns humility in a high one. Rule is a storm of the mind: a man with the virtues should take it if compelled, not tie God's gifts in a napkin, and the unfit should refuse it even if compelled. A bishop with unhealed vices is a physician with open wounds on his own face.

Ac ðonne he wilnað to underfonne ða are & ðone 55.18
But when he desires to undertake the dignity and the
 ealdordom, he ðencð on ðam oferbrædelse his modes ðæt
authority he thinks in the surface of-his mind that
 he sciele monig (g)ód weorc ðærón wyrcan, & he ðencð
he should many good works therein work and he thinks
 mid innwearde mode ðæt he gierneð for gilpe & for
with inward mind that he yearns for vainglory and for
 upáhafenesse ðæs folgoðes, smeageað ðeah & ðeahtigað on
exaltation of-the office they-consider yet and deliberate in
 hiera modes rinde monig gód weorc to wyrcanne, ac on
of-their mind rind many good works to work but in
 ðam piðan bið oðer gehyded. Ac on utewardum his mode
the pith is another hidden But in outward his mind
 he liehð him selfum ymbe hine selfne bie ðæm godum
he lies to-him self about him self about the good
 weorcum; licet ðæt he lufige ðæt he ne lufað: ðisses
works pretends that he love what he not loves of-this

middangeardes gilp he lufað, & he licett swelce he ðone
middle-earth vainglory he loves and he pretends as-if he it
 onscunige, & hine him ondræde. Donne he wilnað on
shun and it for-himself dread When he desires in
 his mode ðæt he sciele ricsian he bið swiðe forht & swiðe
his mind that he should rule he is very fearful and very
 behealden; ðonne he hæfð ðæt he habban wolde, he bið
cautious when he has what he have would he is
 swiðe ðriste. Donne he to fundað, he ondræt ðæt he ne
very bold When he thereto strives he dreads that he not
 mote to cuman, ond sona swa he to ðære are cymð, swa
may thereto come and as-soon as he to the dignity comes so
 ðyncð him ðæt se hie him niedscylde sceolde se se hie
seems to-him that he it to-him by-necessity-debt owed the-one who it
 him sealde, & brycð ðære godcundan áre worldcundlice,
to-him gave and enjoys the divine dignity worldly
 & forgitt swiðe hræde ðæt he ær æfæstlices geðohte.
and forgets very quickly what he before of-pious-(things) thought

- 57.8 Hu mæg hit butan ðam beom ðætte ðæt mod ðe ær wæs
How can it without that be that the mind which before was
 keled of his gewunan for ðære wilnunge ðære worldære,
diverted from its habit for the desire of-the worldly-honor
 ðæt hit ne sie eft to gecirred ðonne hit hæfð ðætte hit
that it not be again thereto turned when it has what it
 ær wilnode? Ac sona beoð ðæs modes eagan eft gewende
before desired But at-once are of-the mind eyes again turned
 to ðæm weorcum ðe hit ær worhte. Ac ðence ælc
to the works which it before wrought But let-consider each
 mon [ær] hu nytwyrðe he sie & hu gehiersum ðæm ðe
man before how useful he be and how obedient to-him whom
 he ðonne mid ryhte hieran scyle on ðam ðe he [ðonne]
he then with right obey should in that which he then

deð. Donne mæg he witan be ðy, gif he hie[r]ran folgað
does Then can he know by that if he higher office
 habban sceal, hwæðer he ðonne dón mæg ðæt ðæt he ær
have shall whether he then do can that which he before
 ðencð ðæt he don wolde, forðon seldun mon geleornað on
thinks that he do would because seldom one learns in
 miclum rice eaðmodnesse, gif he ær on læssan folgoðe
great power humility if he before in lesser office
 ofermod wæs & recceleas. Hu mæg he ðonne ðæt lóf &
proud was and careless How can he then the praise and
 ðone gilp fleon ðonne [he] on[a]hæfen bið, se his ær
the vainglory flee when he exalted is who it before
 wilnode ða he butan wæs? Hu mæg he ðonne beon butan
desired when he without was How can he then be without
 gitsunge, ðonne he sceal ymb monigra monna are ðencan,
covetousness when he shall about of-many men benefit think
 gif he nolde ða ða he moste ymb his anes? Healde hine
if he would-not then when he might about his alone Let-guard himself
 ðæt hine his agen geðanc ne biswice, ðæt he ne truwiges
that him his own thought not deceive that he not trust
 ðæt he on ðæm folgoðe wille wel dón, gif he nolde on
that he in the office will well do if he would-not in
 ðæm læssan; forðæmðe oftor on ðæm hieran folgoðe mon
the lesser because more-often in the higher office one
 forlæt goodne gewunan, ðonne he hine ðæron geleornige, gif
abandons good habit than he it therein learns if
 he hine ær næfde on læssan folgoðe & on maran æmettan.
he it before had-not in lesser office and in greater leisure
 Swiðe eaðe mæg on smyltre sæ ungelæred scipstiera genoh 59.1
Very easily can on calm sea untaught helmsman enough
 ryhte stieran, ac se gelæreda him [ne] getruwað on ðære
rightly steer but the taught-one himself not trusts on the

hreon sá & on ðæm miclan stormum. Hwæt is ðonne ðæt
rough sea and in the great storms What is then the
 rice & se ealdordoom butan ðæs modes storm, se simle
power and the authority but of-the mind storm which always
 bið cnyssende ðæt scip ðære heortan mid ðara geðohta
is beating the ship of-the heart with of-the thoughts
 ystum, & bið drifen hider & ðider on swiðe nearwe bygeas
waves and is driven hither and thither on very narrow bends
 worda & weorca, swelce hit sie ongemong miclum &
of-words and of-works as-if it be among great and
 monigum stancludum tobrocen? Hwæt is nu ma ymbe ðis
many rocks broken What is now more about this
 to sprecenne, buton se se ðe swelc ongieten sie ðæt he
to speak but he the-one who such perceived be that he
 ða cræftas hæbbe ðe we ær bufan cwædon, ðæt he ðonne
the virtues have which we before above said that he then
 to fôo, gif he niede sciele, & se se ðe swelc ne
thereto take if he by-compulsion must and he the-one who such not
 sie, ðær no æt ne cume, ðeah hiene mon niede? Se ðonne
be there not to-(it) — come though him one compel He then
 se ðe ðeonde bið on swelcum cræftum & gearnungum,
the-one who thriving is in such virtues and merits
 swelce we ær spræcon, & ðonne to swiðe wiðsceað ðæm
such-as we before spoke and then too much refuses the
 ealdordome, healde hine ðæt he ne cnytte ðæt underfongne
authority let-guard himself that he not tie the received
 feoh on ðæm swátline ðe Xrist ymbe spræc on his
money in the sweat-linen which Christ about spoke in his
 godspelle; ðæt is ðæt he ða Godes gifa ðe he onfeng
gospel that is that he the of-God gifts which he received
 ge on cræftum ge ón æhtum ðæt he ða ne becnytte on
both in virtues and in possessions that he them not tie-up in

ðam sceate his slæwðe, & he for his swongornesse hie
the cloth of-his sloth and he for his sluggishness them
 ne gehyde, ðylæs hit him sie eft witnod.

not hide lest it on-him be afterward punished

Ða ðonne [ðe] idle beoð swelcra giefra, & ðeah wilniað ðæs 59.17

Those then who empty are of-such gifts and yet desire the

ealdordomes, healden hie ðæt hie mid hiera unryhtum

authority let-guard themselves that they with their wrong

bisenum ða ne screncen ða ðe gað on ryhtne weg toward

examples them not trip those who go on right way toward

ðæs hefonrices, swa dydon Fariseos: naðer ne hie selfe

the heavenly-kingdom as did Pharisees neither — they themselves

on ryhtne wæg gan noldon, ne oðrum geðafigan. Ymb ðyllic

on right way go would nor others allow About such

is to geðencenne & to smeaganne, forðam se ðe biscephád

is to consider and to ponder because he who episcopate

underfehð, he underfehð ðæs folces mettrymnesse, & he

undertakes he undertakes of-the people infirmity and he

sceal faran gind lond swa swa læce æfter untrumra

shall go throughout land so as physician among of-sick

monna husum. Gif he ðonne giet geswicen næfð his agenra

men houses If he then yet ceased has-not of-his own

unðeawa, hu mæg he ðonne oðerra monna mód lacnían,

vices how can he then of-other men minds heal

ðonne he bireð on his agnum moniga opena wunda? Se

when he bears on his own many open wounds The

læce bið micles to beald & to scomleas ðe gæð æfter

physician is much too bold and too shameless who goes among

oðra monna husum læcnigende, & hæfð on his agnum

of-other men houses healing and has on his own

nebbe opene wunde unlacnode.

face open wound unbealed

Hwelc se bion sceal ðe to reccenddome cuman sceal

X · THE MAN WHO SHOULD RULE

The bishop should be a man who mortifies his body, lives spiritually, cares nothing for prosperity, and dreads no adversity. Generous with his own, he weeps for others' sins as his own, rejoices in their good, and prays until God answers him. As we would refuse to plead for a guilty man before a powerful man we do not know, no one whose life has not made him familiar with God, or who is disgraced by his own sins, should presume to intercede for others, lest he stir up worse anger.

- 61.6 Ac ðon[e] monn scyle ealle mægene to bisscephade teon, ðe
But the man should with-all might to episcopate draw who
on monigum ðrowungum his lichoman cwilmð, & gæstlice
in many sufferings his body mortifies and spiritually
liofað, & ðisses middangeardes orsorgnesse ne gimð, ne
lives and of-this middle-earth prosperity not cares-for nor
him nane wiðerweardnesse ne andræt ðisse worolde, ac
for-himself any adversity — dreads of-this world but
Godes anne willan lufað. Suelcum ingeðonce gerist ðæt he
of-God alone will loves To-such mind it-befits that be
for licuman tiedernesse ne for woroldebismere anum wið ða
for of-body weakness nor for worldly-shame alone against the
scire ne winne, ne he ne sie gietsiende oðerra monna æhta,
charge not strive nor he — be coveting of-other men possessions
ac sie his agenra rummod, & his breosð sien simle onhielde
but be of-his own generous and his breast be always inclined
for arfæstnesse to forgiefnesse, næfre ðeah suiðor ðonne hit
for piety to forgiveness never though more than it
gedafenlic sie for ryhtwisnesse. Ne sceal he naht unaliefedes
fitting be for righteousness Not shall be anything of-unlawful
dón, ac ðæt ðætte oðre menn unaliefedes dót he sceal
do but that which other men of-unlawful do be shall

wepan sua sua his agne scylde, & hira untrymnesse he sceal
weep so as his own sin and their weakness he shall
 ðrowian on his heortan, & ðæs gódes his nihstena he sceal
suffer in his heart and in-the good of-his neighbors he shall
 fægnian sua sua his agnes. His weorc sceolon beon ðæs
rejoice so as in-his own His works shall be of-that
 weorðe ðæt him oðre menn onhyrien. He sceal tilian sua
worthy that him other men imitate He shall strive so
 to libbanne sua he mæge ða adrugodan heortan geðwænan
to live that he may the dried-up hearts moisten
 mid ðæm flowendan yðon his lare. He sceal geleornian
with the flowing waves of-his teaching He shall learn
 ðæt he gew[u]nige to singallecum gebedum, oð he onгите
that he accustom-(himself) to constant prayers until he perceive
 ðæt he mæge abiddan æt Gode ðæt he ongiene, suelce
that he may obtain from God what he undertakes as-if
 him mon to cueðe: Nu ðu me cleopodesð; nu ic eom her.
him one to said Now thou me calledst now I am here
 Hwæt wenstu nu, gif hwelc forworht monn cymð, & bitt 63.1
What thinkest-thou now if some guilty man comes and asks
 urne hwelcne ðæt we hine læden to sumum ricum menn,
of-us someone that we him lead to some powerful man
 & him geðingien ðonne he wið hine iersað? Gif he me
and for-him intercede when he against him is-angry If he to-me
 ðonne cúð ne bið, ne nán monn his hiresdes, ic wille him
then known not is nor any man of-his household I will to-him
 suiðe ræðe andwyrdan & cueðan: Ne mæg ic ðæt ærendigean:
very quickly answer and say Not can I that intercede
 ic ne eom him sua hiwcuð. Gif we ðonne scomiað ðæt we
I not am to-him so familiar If we then are-ashamed that we
 to uncuðum monnum suelc sprecen, hu durre we ðonne to
to unknown men such speak how dare we then to

Gode suelt sprecan? Oððe hu dear se gripan on ða scire ðæt
God such speak Or how dares he seize at the office that
 he ærendige oðrum monnum to Gode, se [se] ðe hine selfne
he intercede for-other men to God he the-one who him self
 hiwcuðne ne óngiet Gode ður(h) his lifes geearnunga? Oððe
familiar not perceives to-God through of-his life merits Or
 hu dearr he ðingian oðrum monnum, & nat hwæðer him
how dares he intercede for-other men and not-knows whether for-him
 selfum geðingod bið? He mæg ondrædan ðæt he for his ægnum
self interceded is He may dread that he for his own
 scyldum mare ierre gewyrce. Ealle we witon bi monnum,
sins more anger cause All we know about men
 se se ðe bitt ðone monn ðæt him ðingie wið oðerne
he the-one who asks the man that for-him intercede with another
 ðe he bið eac ierre, ðæt irsigende mod he gegremeð,
with-whom he is also angry the angry mind he provokes
 & wierse ierre he astyreð. Geðencen ðæt ða ðe ðonne giet
and worse anger he stirs-up Let-consider that those who then still
 ðisse worolde wilniað, & [h]ealden hie ðæt hie mid hira
this world desire and let-guard themselves that they with their
 ðingengum hefigre ierre ne ástyrien ðæs ðearlwisan deman.
intercessions heavier anger not stir-up of-the severe judge
 63.16 Healden hie hie ðonne hie gítsiað sua micles ealdordomes
Let-guard they themselves when they covet so great authority
 ðæt hie ne weorðen ealdormenn to forlore hira hieramonnum.
that they not become chiefs to perdition for-their subjects
 Ac pinsige ælc mon hiene selfne georne, ðylæs he durre
But let-weigh each man him self carefully lest he dare
 underfón ðone lareowdóm ðæs folces ða hwile ðe him
undertake the teachership of-the people the while that him

ænig undeaw on ricsige. Ne wilnige se na beon ðingere
 any vice in reign Not let-desire he — be intercessor
 for oðerra scylde se ðe bið mid his agenum gescinded.
 for of-others sin he who is with his own disgraced

Hwelc se beon sceal se ðe ðærto cuman ne sceal

XI · THE MAN WHO SHOULD NOT RULE

The heavenly voice told Moses that none of Aaron's kin with a blemish might offer bread to God, and each blemish is read as a fault of the soul. Blindness is ignorance of the heavenly light, lameness a mind too weak to walk the way it sees, a small nose too little discernment, and a big or crooked one too much; the rest mean idleness, earthly desire, dimmed understanding, pride, lust, avarice, and shameful thoughts. Whoever bears any may not offer, for one barred by his own sins can hardly wash away another's.

Bi ðon cuæð sio úplíce stemn to Moyse ðæt he sceolde beodan 63.23
 Of that said the heavenly voice to Moses that he should command
 Arone ðæt nan monn hiera cynnes ne hiera hieredes ne
 to-Aaron that no man of-their kin nor of-their household —
 offrode his Gode nan[n]e hláf, ne to his ðegnunga ne come,
 offer to-his God any bread nor to his ministry — come
 gif he ænig wom [h]æfde: gif he blind wære oððe healt, oððe
 if he any blemish had if he blind were or lame or
 to micle nosu [h]æfde, oððe to lytle, oððe eft wó nosu
 too big nose had or too little or again crooked nose
 oððe tobrocene honda oððe fét, oððe hoferede wære, oððe
 or broken hands or feet or hunchbacked were or
 toreníge, oððe fleah hæfde on eagan oððe singale sceabbas
 blear-eyed or white-speck had in eye or constant scabs
 oððe teter oððe healan. Se bið eallenga blind se ðe noht
 or tetter or bernia He is altogether blind he who nothing

ne ongiet be ðam leohte ðære úplecan sceawunge, ond [se]
 — perceives about the light of-the heavenly contemplation and he
 se ðe bið o[f]seten mid ðæm ðistrum ðisses an(d)weardan
 the-one who is oppressed with the darkness of-this present
 lifes, ðonne he næfre ne gesiehð mid his modes eagum ðæt
 life when he never — sees with of-his mind eyes the
 towearde leoht, ðy ðe he hit lufige, & he nāt hwider
 future light so that he it love and he not-knows whither
 he recð mid ðæm stæpum his weorca. Be ðæm witgode
 he goes with the steps of-his works Of that prophesied
 Anna, ða hio cuað: Dryhten gehilt his haligra fēt, ond ða
 Anna when she said Lord keeps of-his saints feet and the
 unryhtwisan sicettað on ðam ðiestrum. Se bið eallenga healt
 unrighteous sigh in the darkness He is altogether lame
 se ðe wat hwider he gaan sceal, & ne mæg for his modes
 he who knows whither he go shall and not can for of-his mind
 untrymnesse, ðeah he geseo lifes weg, he ne mæg medomlice
 weakness though he see of-life way he not can properly
 ongán, ðonne he hæfð to godum weorce gewunad, &
 go-on when he has to good work accustomed-(himself) and
 læt ðonne ðæt áslacian, & hit nyle úparæran to ðam
 lets then it slacken and it will-not raise-up to the
 staðole fulfremedes weorces; ðonne ne magon ðider fullice
 state of-perfect work then not can thither fully
 becuman ða stæpas ðæs weorces ðieder ðe he wilnað.
 arrive the steps of-the work whither that he desires

65.17 Be ðæm cuað Paulus: Astreccað eowre agalodan honda
 Of that said Paul Stretch-out your slackened bands
 & eowru cneowu, & stæppað ryhte, ne healtigeað leng,
 and your knees and step rightly not limp longer
 ac beoð hale. ðonne is sio lytle nosu ðæt mon ne sie
 but be whole Then is the little nose that one not be

gescadwis; forðam mid ðære nose we tosceadað ða stencas,
discerning because with the nose we distinguish the smells
 forðam is sio nosu gereiht to [ge]sceadwisnes[se]. Ðurh ða
therefore is the nose interpreted as discretion Through the
 gesc[e]adwisnesse we tocnawað good & yfel, & geceosað ðæt
discretion we discern good and evil and choose the
 gód, & aweorpað ðæt yfel. Be ðam is gecueden on ðære
good and reject the evil Of that is said in of-the
 bryde lofe: Ðin nosu is suelc [suel] sc torr on Liuano ðam
bride praise Thy nose is such as the tower on Lebanon the
 munte. Forðam sio halige gesomnung ður(h) gesceadwisnesse
mountain Because the holy congregation through discretion
 gesiehð & ongietað of huan ælc costu(n)g cymeð, ond
sees and perceives from where each temptation comes and
 ðæt towearde gefeoht ðara uncysta, hwonon hie ðæs wenan
the coming fight of-the vices whence they it expect
 sculon. Ac monige menn beoð ðe noldon ðone hlisan
shall But many men are who would-not the repute
 habban ðæt hie unwiese sien; angiennað ðonne oftrædlice
have that they unwise be begin then frequently
 mare secgean & smeagean suiðor ðonne him ðearf sie
more say and ponder more than to-them need be
 to begonganne, & rædað sume leasunge on ðære smeaunge.
to practice and devise some falsehood in the meditation
 Ðæt is sio micle nosu & sio woo se ðe wile ungemetlice
That is the big nose and the crooked he who will immoderately
 gesceadwis beon, & sec[ð] ðæt smealigor ðonne he ðyrfe, se
discerning be and seeks it more-minutely than he need be
 (h)æfð to micle nosu & to woo, forðon sio gesceadwisnes
has too big nose and too crooked because the discretion
 hie selfe gescind mid ðære ungemetgodan smea[u]nge.
it self shames with the immoderate meditation

67.8 Ðæt is ðonne se foreda foot & sio forude hond ðæt mon
That is then the broken foot and the broken hand that one
 wite Godes biboda wég, & ðær nylle on gán, ac sie
know of-God of-commandments way and there will-not on go but be
 bedæled & aidlad ælces godes weorces, nals na sua sua
deprived and emptied of-every good work not-at-all — so as
 healt monn oððe untrum, hwilum hie gáð, hwilum hie restað,
lame man or sick at-times they go at-times they rest
 ac se foreda fot a bið ælces feðes bedæled. Se ðonne bið
but the broken foot always is of-every movement deprived He then is
 hoferede se ðe sio byrðen ofðrycð ðisse eorðlican gewilnunge,
hunchbacked he whom the burden oppresses of-this earthly desire
 & næfre ne besyhð to ðære uplican áre; ac ealne weg
and never — looks to the heavenly honor but all the-way
 fundað to ðeosum eorðlecum, ond ðonne hie gehierað awuht
strives to these earthly-(things) and when they hear aught
 be ðæm góde ðæs hefonlican rices, ðonne ahefegiað hira
about the good of-the heavenly kingdom then weigh-down their
 heort[a]n ða byrðenna ðæs forhwirfdan gewunan ðætte hie ne
hearts the burdens of-the perverse habit so-that they not
 magon hira geðohtes staðol upáræran. Be ðæm se salmsceop
can of-their thought foundation raise-up Of that the psalmist
 cwæð: Ic eom gebiged, & æghwonon ic eom geh[i]ened.
said I am bowed and everywhere I am humbled
 Ond eft be ðæm ilcan scyldum sio Soðfæstnes ðurh hie
And again about the same sins the Truth through it
 selfe cwæð: Hiera sæd gefeollon on ða ðornas. Ðæt sindon
self said Their seed fell among the thorns That are
 ða ðe gehierað Godes word, & mid ðære geornfulnessse
those who hear of-God word and with the eagerness
 & mid ðære wilnunge ðisse worlde & hiere welena bið
and with the desire of-this world and of-its riches is

asmorod ðæt sæd Godes worda, ðeah hie úpáspryttæn, ðæt
smothered the seed of-God words though they sprout-up that
 hie ne moten fulgrowan ne wæstmbære weorðan.

they not may grow-full nor fruitful become

Se ðonne bið siwenige se ðe his &git bið to ðon 67.24

He then is blear-eyed he who his understanding is to that-degree

beorhte scinende ðæt he mæge ongieta soðfæstnesse, gif hit

brightly shining that he may perceive truth if it

ðonne aðistriað ða flæsclican weorc. Hwæt on ðæs siwenigean

then darken the flesbly works Lo in of-the blear-eyed

eagam beoð ða æpplas hale, ac ða bræwas greatigað, forðam

eyes are the eyeballs sound but the eyelids swell because

hie beoð oft drygde for ðæm tearum ðe ðær gelome

they are often dried for the tears which there frequently

offlowað, oððæt sio scearpnes bið gewird ðæs æpples. Swa

flow-off until the sharpness is injured of-the eyeball So

sindon wel monege ðara ðe gewundiað hiera mod mid ðæm

are very many of-those who wound their mind with the

weorcum ðisses flæsclican lifes, ða ðe meahton smealice

works of-this flesbly life those who could subtly

& scearplice mid hiera &gíte ryht geseon, ac mid ðæm

and sharply with their understanding right see but with the

gewunan ðara wona weorca ðæt mod bið adimmod. Se

habit of-the crooked works the mind is dimmed He

bið eallinga siwenige ðonne his mod & his &git ðæt

is altogether blear-eyed when his mind and his understanding the

gecynd ascirpð, & he hit ðonne self gesci[e]nt mid his

nature sharpens and he it then himself ruins with his

ungewunan & wom wilnungum. Be ðæm wæs wel gecweden

bad-habit and crooked desires Of that was well said

ðurh ðone ængel: Smiriað eowre eagan mid sealfe ðæt ge

through the angel Anoint your eyes with salve that ye

mægen geseon. Ðonne we smierewað ure heortan eage mid
may see Then we anoint of-our heart eye with
 sealfe ðæt we mægen ðy bet geseon, ðonne we mid ðæm
salve that we may the better see when we with the
 læcedome godra weorca gefultumað urum ondgitte ðæt hit
medicine of-good works help our understanding that it
 bið ascirped to ongiettenne ða bierhtu ðæs soðan leohtes.

is sharpened to perceive the brightness of-the true light

69.14

Se ðonne hæfð eallinga fleah ón his modes eagam, ðe on
He then has altogether white-speck in of-his mind eyes who in
 nane wisan ne mæg ryhtwisnesse geseon, ac bið áblend mid
no way — can righteousness see but is blinded with
 unwisdomes ðæt he ne ongit ða uplican ryhtwisnesse. Ðurh
folly that he not perceives the heavenly righteousness Through

ðone æpl ðæs eagan mon mæg geseon, gif him ðæt fleah
the eyeball of-the eye one can see if it the white-speck
 ón ne gæð, gif hine ðonne ðæt fleah mid ealle ofergæð,
on not goes if it then the white-speck with all covers

ðonne ne mæg he noht geseon. Sua eac bi ðæs modes
then not can he anything see So also about of-the mind
 eagam is gecueden, gif ðæt ondgit ðæs menniscan geðohtes
eyes is said if the understanding of-the human thought

ongiet ðæt hit self dysig sie & synfull, ðonne [ge]gripð
perceives that it itself foolish be and sinful then grasps
 hit ðurh ðone wenan ðæt andgit ðære incundan byrhto;

it through the belief the understanding of-the inward brightness
 gif he ðonne self wend ðæt he sie wís & gescadwíslice
if he then himself thinks that he be wise and discreetly

ryhtwis, mid ðy he hiene bedæld ðære oncnawnesse ðæs
righteous with that he himself deprives of-the knowledge of-the
 uplican leohtes, & micle ðy læs he ongiæt ða bierhto
heavenly light and much the less he perceives the brightness

ðæs [s]oðan leohtes ðonne he hiene upahefeð on his mode
of-the true light when he himself exalts in his mind
 on suelc gielp & on suelc selflice; sua sua be sumum
into such vainglory and into such self-love so as about some
 monnum cueden is: Hie sædon ðæt [hie] wæren wiese, &
men said is They said that they were wise and
 ða wurdo[n] hie dysige forðam. Soðlice se ðe hæfð singalne
then became they foolish therefore Truly he who has constant
 sceabb se ðe næbre ne ablinð ungestæððignesne. ðonne bi
scab he who never — ceases-(from) unsteadiness Then by
 ðam sceabbe suiðe ryhte sio hreofl getacnað ðæt wohhæmed.
the scab very rightly the leprosy signifies the adultery
 ðonne bið se lichoma hreof, ðonne se bryne ðe o[n] ðæm 71.5
Then is the body leprous when the burning which in the
 innoðe bið utaslihð to ðære hyde. Sua bið sio costung æresð
bowels is breaks-out to the skin So is the temptation first
 on ðæm mode, & ðonne fereð útweardes to ðære hyde, oððæt
in the mind and then goes outward to the skin until
 hio útasciet ón weorc. Butan tweon gif ðæt mod ær
it shoots-out into work Without doubt if the mind beforehand
 ðæm willan ne wiðbrið, se wielm ðæs innoðes utabiersð
the desire not resists the surge of-the bowels bursts-out
 & wierð to sceabbe, & moniga wunda utane wyrð mid
and becomes to scab and many wounds outwardly makes with
 ðæm wón weorcum. Forðon wilnode sanctus Paulus ðæt
the crooked works Therefore desired saint Paul that
 he ðære hyde giocðan ofadrygde mid ðæm worde, ða he
he of-the skin itching wipe-away with the word when he
 cuæð: Ne gegripe eow næfre nán costung buton menniscu.
said Not let-seize you ever any temptation but human
 Suelce he openlice cuæde: Mennisclic is ðæt mon on his
As-if he openly said Human is that one in his

mode costunga ðrowige on ðæm luste yfles weorces, ac ðæt
mind temptations suffer in the lust of-evil work but that
 is deofullic ðæt he ðone willan ður(h)teo. Se ðonne hæfð
is devilish that he the desire carry-out He then has
 teter on hi[s] lichoman se hæfð on his mode gi[t]sunga,
tetter on his body who has in his mind covetousness
 gif hiere ne bið sona gestiered, hio wile weahsan mid
if it not is at-once checked it will grow with
 ungemete. Butan tueon se teter butan sare he ófergæð ðone
excess Without doubt the tetter without pain it spreads-over the
 lichoman, & sua ðeah ðæt lim geúnwlitegað; se giecða bið
body and so yet the limb disfigures the itch is
 suiðe unsár, & se cleweða bið suiðe rów, & ðeahhwæðere
very painless and the scratching is very soothing and nevertheless
 gif him mon to longe fylgð, he wundað & sio wund sarað.
if it one too long follows it wounds and the wound smarts
 71.20 Sua eac sio gitsung ðæt mod ðæt hio gebindeð mid ðære
So also the covetousness the mind which it binds with the
 lustfulnesse hio hit gewundað, ðonne hio wyrpð on ðæt geðoht
pleasure it it wounds when it casts into the thought
 hwæthugu to bigieten(n)e. Hio gehæt him æghwæs genog,
something to obtain It promises to-it of-everything enough
 ðeah ðæt ðonne ðæm mode licige & lustfullige, ðeah hit
though it then to-the mind please and delight yet it
 gewundað middæmðe hit wyrçð feondscipe. Ðurh ða wunde
wounds while it makes enmity Through the wound
 he forliet ðone wlite his lioma, ðonne he ður(h) ðæt woo
he loses the beauty of-his limbs when he through the crooked
 weorc forliet ðone wlite oðerra godra weorca, gelicost ðæm
work loses the beauty of-other good works likest to-that
 ðe he gewemme ealne ðone lichoman, ðonne he ðurh ealle
that he defile all the body when he through all

uncysta ða mod gescrencð; ðæt trymede sanctus Paulus ða
vices the mind trips-up that confirmed saint Paul when
 he cuæð ðæt ælces yfeles wyrtruma wære ðæt mon wilnode
he said that of-every evil root were that one desired
 hwelcre gitsunge. Se ðonne se bið healede he mæg mid weorce
any covetousness He then who is ruptured he can with deed
 beg[e]an ða scondlicnesse, & suaðeah bið ahefegod mid ðæm
practice the shamefulnes and yet is weighed-down with the
 singalam[u] geðohte butan ælcum gemete, & suaðeah næfre
constant thought without any measure and yet never
 ne mæg ður(h)teon ðæt unryhtlice weorc, ond hwæðere ðæt
— can carry-out the unrighteous work and yet the
 mod hæfð fulfremedne willan to ðære wrænnesse butan ælcra
mind has perfect desire to the lust without any
 steore & wearne gif he hit ðurhteon meahte. Ðonan cymeð
restraint and hindrance if he it carry-out could Thence comes
 sio mettrymnes ðæm healedum, ðe se wæta ðara innoða astigð
the infirmity to-the ruptured that the humor of-the bowels rises
 to ðæm lime, ðonne asuilð hit & ahefegað & unwlitegað.
to the member then swells it and grows-heavy and disfigures
 Se bið eac eallenga healede [se] se ðe eall his mod 73.10
He is also altogether ruptured he the-one who all his mind
 bið aflogen to gæglbærnesse & to dole, ðonne he bierð
is flown-off to wantonness and to folly when he bears
 on his heortan ða byrðenne ðæs bismeres, & suaðeah mid
in his heart the burden of-the disgrace and yet with
 won weorcum hit to ðweorlice ne fremed, ðeah he hit
crooked works it too perversely not performs though he it
 on his mode forlætan ne mæge, ne fullice gewunian
in his mind abandon not can nor fully accustom-(himself)
 to godum weorcum, forðon sio byrðen ðære sconde hine
to good works because the burden of-the shame him

diogollice hefegað. Sua hwelc ðonne sua ðissa uncysta hwelcre
secretly weighs-down So which then so of-these vices to-any
 underðieded bið, him bið forboden ðæt he offrige [Gode]
subject is to-him is forbidden that he offer to-God
 hláf, forðæm hit is wén ðæt se ne mæge oðerra monna
bread because it is likely that he not can of-other men
 scylda ofaðuean, se se ðe hine ðonne giet his agena
sins wash-away he the-one who him then still his own
 onherigeað. Ær ðioson we sægdon feam wordum hwelc
harass Before this we said with-few words what-kind
 se bion scolde ðe medome hierde & lareow bion sceolde,
he be should who worthy shepherd and teacher be should
 ond eac hwelc se bið ðe him ondrædan sceal ðæt
and also what-kind he is who for-himself dread shall that
 he unmedome sie. Ær ðiosum we rehton hwelc se beon
he unworthy be Before this we explained what-kind he be
 sceolde ðe to ðæm biscepdome cuman sceolde; nu we willað
should who to the episcopate come should now we will
 reccan, gif he ðær suelc to cyme, hu he ðæron libban scyle.
explain if he there such to come how he therein live should

Hu se [se ðe] gedafenlice & endebyrdlice
 to cymð, hu he ðæron drohtian scyle

XII · THE PASTOR'S LIFE

The bishop's works must surpass other men's as far as a shepherd's life stands above his flock's, and he must be bound to righteousness by knowing why the people are called a flock. He should be lofty in deeds, useful in speech, and discreet in silence, share others' troubles, and be a humble companion to those who do well and strict with those who sin, yet neither neglect the obedient nor abandon the disobedient. Gregory promises to explain these points at greater length.

Þæs biscepes weorc sceolon bion ofer oðra monna weorc 75.3
Of-the bishop works shall be above of-other men works
 sua micle beteran sua hit micel bið betwux ðæs hirdes life
so much better as it great is between of-the shepherd life
 & ðære heorde. Him gedafenað ðæt he geðence & geornlice
and of-the flock To-him befits that he consider and diligently
 smeage hu micel niedðearf him is ðæt he sie gebunden
ponder how great necessity to-him is that he be bound
 to ðære ryhtwiesnesse mid ðy rápe ðæt he ongte for hwæs
to the righteousness with the rope that he perceive for whose
 geðyncðum ðæt folc sie genemned heord. Hwæt ðæm hierde
dignity the people be named flock Lo to-the shepherd
 ðonne wel gerisð ðæt he sie healic on his weorcum, & his
then well befits that he be lofty in his works and his
 word sien nyttwyrðu, & on his suigean he sie gescadwís;
words be useful and in his silence he be discreet
 him sculan eglan oðerra monna brocu suelce he efnuiðe
to-him shall trouble of-other men afflictions as-if he equally
 him ðrowige; he sceal sorgian ymbe ealle & foreðcean;
with-them suffer he shall care about all and take-thought
 he sceal bion for eaðmodnesse hira gefera ælces ðara ðe wel
he shall be for humility their companion of-each of-those who well
 doo; h[e] sceal bion stræc wið ða ðe ðær agyltað, ond for
do he shall be strict against those who there sin and for
 ryhtwiesnesse he sceal habban andan to hira yfele; ond ðeah
righteousness he shall have zeal toward their evil and yet
 for ðara bisgunge ne sie his g[i]emen na ðy læsse ymb ða
for of-those occupation not let-be his care — the less about the
 gehirsuman; ne eac for hira lufan geornfulnessse ne forlæte
obedient nor also for of-their love eagerness — let-abandon

he ða ungehirsuman. Ac ðis ðæt we nu feam wordum
he the disobedient But this which we now with-few words
 arimdon we willað hwene rumedlicor heræfter areccean.
recounted we will somewhat more-amply hereafter explain

Hu se lareow sceal bion clæne on his mode

XIII • A CLEAN MIND

The ruler must keep his thoughts clean, for a muddy hand that tries to wipe another will likely soil it worse. Aaron's breastplate, called the rationale and inscribed with the names of the twelve patriarchs, shows that the priest must carry discretion and the fathers' example on his breast. He must judge his subjects in fear of the inward Judge, without flattery, hasty anger, or envy, and resist temptation quickly before consent slays him.

75.19 Se reccere sceal bion simle clæne on his geðohte, ðætte
The ruler shall be always clean in his thought that
 nan unclænnnes hine ne besmite ðonne he ða ðegnunga
no uncleanness him — defile when he the ministry
 underfehð, forðæm ðæt he mæge adrygean of oðra monna
undertakes so that he may wipe-away from of-other men
 heortan ðæt ðæron fules sie. Hit is ðearf ðæt sio hond sie
hearts what therein of-foul be It is need that the hand be
 ær geclēnsad ðe wille ðæt fenn of oðerre aðierran; gif
before cleansed which will the mud from another wipe if
 sio ðonne bið eac fennegu, ðon(n)e is wén ðæt hio ða oðre
it then is also muddy then is likely that it the other
 wiers besmite gif hio hire anhrinð. Forðæm wæs ðurh ðone
worse defile if it it touches Therefore was through the
 witgan gecueden: Dooð eow clæne, ge ðe berað Godes
prophet said Make yourselves clean ye who bear of-God

fátu. Ða ðonne berað Godes fatu, ða ðe oðerra monna saula
vessels They then bear of-God vessels those who of-other men souls
 underfoð to læðanne on ða treowa hira agenra gearnunga
undertake to lead in the trust of-their own merits
 to ðæm innemestan halignessum. Geðencen hie ðonne betwuh
to the inmost sanctuaries Let-consider they then among
 him selfum hu suiðe hie sculon beon geclēnsode ða ðe
them selves how greatly they shall be cleansed those who
 berað on hira greadum ða á libbendan fátu to ðæm ecean
bear in their bosoms the ever living vessels to the eternal
 temple on hira agenne borg. Forðy wæs ðurh ða halgan
temple on their own pledge Therefore was through the holy
 stemne beboden ðætte on Arones breostum sceolde beon
voice commanded that on of-Aaron breast should be
 awriten sio racu ðæs domes on ðæm hrægle ðe mon
written the account of-the judgment on the garment which one
 hæst rationale, & mid noslum gebunden, forðæm ðætte sio
calls rationale and with fillets bound so that the
 oferflownes ðara geðohta ne meahte ofsittan ðæs sacerdes
overflowing of-the thoughts not could oppress of-the priest
 heortan, ac hio sciolde beon gebunden mid ðære ilcan ráce,
heart but it should be bound with the same account
 ðætte he ne ðohte nawuht ungesceadwislices ne unnetlices.
that he not thought anything of-indiscreet nor of-useless
 Forðæm he bið gesett to bisene oðrum monnum, simle
Because he is set as example to-other men always
 he sceal ætiewan on his lifes gestaððignesse hu micle
he shall show in of-his life steadfastness how much
 gesceadwisnesse he bere on his breostum. On ðæm selfan
discretion he bear in his breast On the same
 hrægle, ðe he ón his breostum wæg, wæs eac awriten
garment which he on his breast bore were also written

77.13

ða naman ðara twelf heahfædera. Ðonne bið se sacerd
the names of-the twelve patriarchs Then bears the priest
 suiðe untælllice awriten ðara fædra naman on his breostum,
very blamelessly written of-the fathers names on his breast
 ðonne he singallice geðencð hiera lifes bisene. Ðonne stæpð
when he constantly considers of-their life example Then steps
 se sacerd suiðe tælleaslice on ðone weg, ðonne he ða
the priest very blamelessly on the way when he the
 bisene ðara forðgefarenra federa geornlice & unablinnendlice
example of-the departed fathers diligently and unceasingly
 sceawað, & on ðæt suæð ðara haligra singallice winnað
beholds and on the track of-the saints constantly strives
 to spyrganne, & unaliefde geðohtas ófðrycð, ðylæs he ófer
to follow and unlawful thoughts suppresses lest he over
 ðone ðerscold his endebyrdnesse stæppe. Suiðe ryhte ðæt
the threshold of-his order step Very rightly the
 hrægl is gehaten, ðæt se sacerd beran sceolde ðæs domes
garment is called that the priest bear should of-the judgment
 racu, forðam se sacerd scolde & git sceal simle smeallice
account because the priest should and still shall always closely
 geðencean ðæt he cunne gód & yfel tosceadan, ond siððan
consider that he know-how good and evil distinguish and afterward
 geornlice geðence hu he gehwelcne læran scyle & hwonne,
diligently consider how he each teach should and when
 & hwæt him gecopust sie, & nowuht him selfum
and what to-him fittest be and nothing for-him self
 synderlice wilnige, ac his niehstena god he sceal tellan him
specially desire but of-his neighbors good he shall count to-him
 selfum. Be ðam is awriten ðæt mon sceolde writan on ðam
self Of that is written that one should write on the

hrægle ðe Aron bær on his breostum, ðonne he inneode
 garment which Aaron bore on his breast when he went-in
 beforan Gode, ða lare & ða domas & ða soðfæsðnesse.

before God the teaching and the judgments and the truth

Ða domas he bær on hi[s] breostum beforan Gode Israhela 79.4

The judgments he bore on his breast before God of-Israelites

bearna simle. Sua sceal se sacerð giet simle beran ða domas

children always So shall the priest still always bear the judgments

awritene on his breostum Israhela bearna, ðæt is ðæt he

written on his breast of-Israelites children that is that he

ðara ðing ðe him underðiodde bioð for ðæm ege anum ðæs

of-those affairs who to-him subject are for the fear alone of-the

innecundan deman inweardlice undersece, ðætte si[o] men(n)isce

inward judge inwardly examine so-that the human

oliccung for nanum freondscipe ðærto ne gemencge, forðon

flattery for no friendship therewith — mingle because

he bið to Cristes bisene & to his anlicnesse ðær asét. &

he is as of-Christ example and as his likeness there set and

ðeah for ðære geornfulnesse ðære ryhtinge ne sie he to hræd

yet for the eagerness of-the correction not let-be he too hasty

ne to stið to ðære wrace, ac ðonne he bið ongieten æfstig

nor too stern to the punishment but when he is perceived zealous

wið oðra monna yfelu, ansunige he eac his agenu, ðylæs ða

against of-other men evils let-shun he also his own lest the

smyltnesse ðæs domes gewemme oððe se dierna æfst oððe to

calm of-the judgment defile either the secret envy or too

hræd ierre. Ac gif he geðencð ðone ege ðæs deman ðe ofer eall

hasty anger But if he considers the fear of-the judge who over all

sitt, ðonne ne stierð he no his hieremonnum butan miclum

sits then not restrains he — his subjects without great

ege. Ac se ege ðonne he geeaðmed ðæt mod he hit geclænsað,

fear But the fear when it humbles the mind it it cleanses

ðylæs sio gedyrstignes his modes hine to uppahebbe, oððe
lest the presumption of-his mind him too exalt or
 ðæs flæscas lusðfulnes hiene besmite, oððe ðurh ða wilnunga
of-the flesh lust him defile or through the desires
 ðissa eorðcun[d]licra ðinga ðæt mód aðistrige se forhwierfeda
of-these earthly things the mind darken the perverse
 gewuna gemalicesse, sio oft ðæt mod ðæs recceres astyreð.
habit of-wantonness which often the mind of-the ruler stirs
 79.20 Ac hit is micel ðearf ðæt mon hire suiðe hrædlice
But it is great need that one it very quickly
 wiðbregde, ðylæs sio scyld ðe hiene ðurh sciennesse costað
resist lest the sin which him through instigation tempts
 for his luste & for his wácmodesse hine ofersuiðe; forðon
for his lust and for his weakness him overpower because
 gif hio ne bið hrædlice awég adrifen, he bið ofslægen mid
if it not is quickly away driven he is slain with
 ðæm sueorde ðære geðafunge.
the sword of-the consent

Hu se lareow sceal beon ón his weorcum fyrmest

XIV · FIRST IN WORKS

A teacher must be lofty in works as well as words, since the flock follows his ways more readily than his speech, and whoever would preach to Zion must climb a high mountain. The shoulder of the offering means his works stand apart from other men's, its breast that he gives his thought to God, and the vestment bound on both shoulders arms him against adversity and prosperity. Its gold, hyacinth, purple, scarlet, and twisted linen mean wisdom, heavenly love, rule over his vices, love of God and neighbor, and chastity.

Se lareow sceal bion on his weorcum [h]ealic, ðæt he on 81.2
The teacher shall be in his works lofty that he in
 his life gecyðe lifes weg his hieremonnum, ðætte sio hiord
his life show of-life way to-his subjects so-that the flock
 se ðe folgað ðæm wordum & ðæm ðeawum ðæs hierdes,
that which follows the words and the ways of-the shepherd
 ðætte sio heord mæge bét gán æfter his ðeawum ðonne
that the flock may better go after his ways than
 æfter his wordum. He bið genied mid ðæm folgoðe ðæt he
after his words He is compelled by the office that he
 sceal healice spreca; geðence he ðonne ðæt him is efnmicel
shall loftily speak let-consider he then that to-him is equally-great
 nied, siððan he hit gespreca hæfð, ðæt he eac sua doo
necessity after he it spoken has that he also so do
 sua sua he lærð, forðon sio stefn ðæs lariowes micle ðe
so as he teaches because the voice of-the teacher much the
 iedelicor ðurhfærð ða heortan ðæs gehirendes, gif he mid
more-easily penetrates the heart of-the hearer if he with
 his ðeawum hi ðæron gefæsðnað; ðæt is ðæt he sprecað
his ways it therein fastens that is that he speaking
 bebiæt ðæt he ðæt wyrcað oðiewe, ðæt hit ðurh ðone
commands that he it working show that it through the
 fultum sie forðenge. Bi ðæm wæs gecueden ðurh ðone
help be effective Of that was said through the
 witgan: Ðu ðe wilt godspellian Sion, astig ofer heane munt.
prophet Thou who wilt preach-the-gospel Zion ascend upon high mountain
 Ðæt is ðætte se sceal, se ðe wile brucan ðara godcundra
That is that he shall the-one who will enjoy the divine
 ðinga & ðara hefonlicra lara, forlætan ða[s] niðerlican &
things and the heavenly teachings abandon these lower and
 ðas eorðlecan weorc, forðam he bið gesewen standende on
these earthly works because he is seen standing on

ðam hrofe godcun(d)ra ðinga. Sua micle he mæg iedð
the roof of-divine things So much he can more-easily
 his hieremenn geteon to beteran, & he bið sua micle sel
his subjects draw to better and he is so much better
 gehiered sua he ufor gestent on his lifes geearnungum.
heard as he higher stands in of-his life merits

81.18

Forðam bebiæt sio halige á ðæt se sacerð scyle onfón
Therefore commands the holy law that the priest should receive
 ðone suidran bógh æt ðære of[f]runge, & se sceolde bion
the right shoulder at the offering and it should be
 asyndred from ðæm oðrum flæsce. Ðæt ðonne tacnað ðæt
separated from the other flesh That then signifies that
 ðæs sacerdes weorc s[c]ulon beon asyndred from oðerra
of-the priest works shall be separated from of-other
 monna weorcum. Nalles na ðæt an ðæt he góð doo gemang
men works Not-at-all — that alone that he good do among
 oðrum mo[n]num, ac eac synderlice sua suæ he ón ðyncðum
other men but also specially so as he in dignity
 bið furður ðonne oðre, ðæt he eac sie on his weorcum
is further than others that he also be in his works
 & ðeawum sua micle furður. Eac him mon scolde sellan
and ways so much further Also to-him one should give
 ða breosð ðæs neates toeacan ðæm boge, ðæt [is ðæt] he
the breast of-the beast besides the shoulder that is that he
 geleornige ðæt he selle Gode his agne breosð, ðæt is [his]
learn that he give to-God his own breast that is his
 inngedonc; nalles na ðæt án ðæt he on his breostum ðence
mind not-at-all — that alone that he in his breast think
 ðætte ryht sie, ac eac ða spone ðe his ðeawa giemað to
what right be but also those entice who his ways heed to
 ðæm illcan mid his gódum biesenum. Ne wilnige he nanes
the same with his good examples Not let-desire he of-any

eorðlices ofer ðæt, ne he him ne ondræde nanne eorðlicne
earthly beyond that nor he for-himself — let-dread any earthly
 ege ðyses andweardan lifes, ac geðence he ðone inncundan
fear of-this present life but let-consider he the inward
 ege Godes, & forsio ælce olicunge ðisses middangeardes,
fear of-God and let-despise every flattery of-this middle-earth
 & eac his ege for ðære wynsuman suetnesse Godes.

and also its fear for the pleasant sweetness of-God

Forðon ðurh ða úplecan stefne wæs beboden on ðære æ ðæt 83.7

Therefore through the heavenly voice was commanded in the law that
 se sacerd scolde beon fæste bewæfed on bæm s[c]uldrum mid
the priest should be firmly wrapped on both shoulders with
 ðæm mæssehrægle. Ðæt is ðæt he bio simle getrymed &
the mass-vestment That is that he be always strengthened and
 gefrætwod wið ælce frecesnesse ge gæstlice ge mennisclice
adorned against every danger both spiritual and human

& wið ælce orsorgnesse besuapen mid ðy[s]sum mægenum,
and against every prosperity clothed with these virtues

sua sua Paulus cuað: Gáð ge gewæpnode ægðer ge on
so as Paul said Go ye armed each both on

ða suiðran hond, ge on ða winstran mid ðæm wæpnum
the right hand and on the left with the weapons

ryhtwisnesse. Forðæm ðonne he higað to ðæm godcundum
of-righteousness So when he strives to the divine

ðingum anum, ðæt he ne ðyrfe an nane healfe anbugan
things alone that he not need on any side bend

to nanum fullicum & synlicum luste, ne eac ne ðyrfe bion
to any foul and sinful lust nor also — need be

to úpahæfen for nanum wlencum ne for nanre orsorgnesse,
too exalted for any splendors nor for any prosperity

ne hine ne gedrefe nan wuht wiðerweardes, ne hine ne
nor him — trouble any wbit of-adversity nor him —

geloccige nán oliccung to hiere willan, ne hi[ne] ne geðrysce
entice any flattery to its will nor him — oppress
 nan wiðermodnes to ormodnesse. Gif ðonne mid nanum
any adversity to despair If then with none
 ðissa ne bið ónwæced his inngeðonc, ðonne bið hit swutul
of-these — is weakened his mind then is it clear
 ðæt he bið suiðe gerisenlice besuapen mid swiðe wlitige
that he is very fittingly clothed with very beautiful
 oferbráðelse on bæm sculdrum. Ðæt hrægl wæs beboden ðæt
covering on both shoulders The garment was commanded that
 scolde bion geworht of purpuran & óf tweobleom derodine
should be made of purple and of two-colored scarlet
 & of twispunnum twine linenum & gerenod mid golde
and of twice-spun thread linen and adorned with gold
 & mid [ðæm] stane iacincta, forðæm ðæt wære getacnod
and with the stone hyacinth so that were signified
 on hu mislecum & [on] hu monigfaldum mægenum se
in how various and in how manifold virtues the
 sacerd scolde scinan beforan Gode, mannum to biesene.
priest should shine before God to-men as example

- 85.1 Æresð alra glengea & ymesð scolde scinan gold on his
First of-all ornaments and uppermost should shine gold on his
 hrægle. Ðæt is ðætte on his mode scine ealra ðinga fyrmesð
garment That is that in his mind shine of-all things foremost
 ongit wísdomes. Toeacan ðæm golde ealra glenga fyrmesð
understanding of-wisdom Besides the gold of-all ornaments foremost
 on his hrægle wæs beboden ðæt scolde bion se giem iacinctus,
on his garment was commanded that should be the gem hyacinth
 se ís lyfte onlicusð on hiwe. Se ðonne tacnað ðæt [e]all
which is to-air likest in hue It then signifies that all
 ðætte ðæs sacerdes ondgít ðurhfaran mæge, sie ymb ða
that of-the priest understanding penetrate can be about the

hefonlican lufan, næs ymbe idelne gilp, ðylæs him losige
heavenly love not about idle vainglory lest from-him be-lost
 ðæt he[o]fenlice ondgit, forðæmðe he sie gehæfted mid ðæm
the heavenly understanding because he be captive with the
 luste his se[l]fes heringe. Eac ðæm golde & ðæm line wæs
lust of-his own praise Besides the gold and the linen was
 ongemang purpura, ðæt is cynelic hræg[l], forðæm hit tacnað
among-(them) purple that is royal garment because it signifies
 kynelicne anwald. Be ðæm geðence se sacerd, ðonne he oðre
royal power Of that let-consider the priest when be other
 mén healice lærð, ðæt he eac on him selfum healice ofðrysce
men loftily teaches that he also in him self loftily suppress
 ða lustas his undeawa, forðæmðe he kynelic hrægl [h]æfð, ðæt
the lusts of-his vices because he royal garment has that
 he eac sie kyning ofer his agne undeawas, & ða cynelican
he also be king over his own vices and them royally
 ofersuiðe; & geðence he simle sie sua ædele sua únædele
overcome and let-consider he always be whether noble or ignoble
 suæðer he sie ða ædelu ðære æfterran acennesse, ðæt is on
whichever he be the nobility of-the second birth that is in
 ðæm ful[l]uhte, & simle atiewe on his ðeawum ða ðing ðe
the baptism and always let-show in his ways the things which
 he ðær Gode gehet, & ða ðeawas ðe him mon ðær bebed.
he there to-God promised and the ways which to-him one there enjoined
 Be ðæm ædelum ðæs gæstes Petrus cuæð: Ge sint acoren 85.17
Of the nobility of-the spirit Peter said Ye are chosen
 kynn Gode & kynelices preosthades. Bi ðæm anwalde, ðe
race to-God and of-royal priesthood Of the power which
 we sculon ure undeawas mid ofercuman, we magon beon
we shall our vices with overcome we can be
 getrymede mid Iohannes cuide ðæs godspelleres, ðe he cuæð:
strengthened with of-John saying of-the evangelist which he said

Ða ðe hine onfengon he salde him anwald ðæt hie meahton

Those who him received he gave to-them power that they might

beon Godes bearn. Ða medomnesse ðære strengio se salmscop

be of-God children The worthiness of-the strength the psalmist

ongeat, ða he cuæð: Dryhten, suiðe suiðe sint geweorðode

perceived when he said Lord greatly greatly are honored

mid me ðine friend, & suiðe is gestrangod hiera ealdordom;

with me thy friends and greatly is strengthened their authority

forðæm[ðe] ðæt mod ðinra haligra bið aðened suiðe healice &

because the mind of-thy saints is stretched very loftily and

suiðe stranglice to ðe, ðonne [ðonne] oðrum monnum ðyncð

very strongly to thee then when to-other men seems

ðæt h[i]e mæstne demm & mæste scande ðrowigen, & hie

that they most harm and most shame suffer and they

forsewenuste bioð for worulde. On ðæs sacerdes hrægle wæs

most-despised are before world On of-the priest garment was

toecan golde & iacincðe & pur[pu]ran, dyrodine twegea bleo.

besides gold and hyacinth and purple scarlet of-two colors

Ðæt tacnað ðætte eal ða gód & ða mægenu ðe heo doð

That signifies that all the good-(things) and the virtues which they do

beon gewlitegode mid ðære lufan Godes & monna beforan

be adorned with the love of-God and of-men before

ðæm eagum ðæs ecean Deman, ðætte se spearca ðara godra

the eyes of-the eternal Judge that the spark of-the good

weorca ðe her tuinclað beforan ma[n]num, bierne healice

works which here twinkles before men burn loftily

li[c]ge on ðære inncundan lufan beforan ðæm dieglan Deman.

lie in the inward love before the secret Judge

87.8 Sio lufu ðonne hio lufað ætsomne ægðer ge God ge his

The love when it loves together each both God and his

niehstan, hio scinð suiðe smicere ón twæm bleom sua sua

neighbor it shines very beautifully in two colors so as

twegea bleo godwebb. Se ðonne se ðe sua higað ealneweg
of-two colors fine-cloth He then the-one who so strives always
 to andweardnesse his scip[p]endes, & agiemeleasað ða
to presence of-his creator and neglects the
 giemene his nihstena, oððe eft sua singallice folgað ðære
care of-his neighbors or again so constantly pursues the
 giemenne h[i]s niehstena, ðæt he agiemeleasað ða godcundan
care of-his neighbors that he neglects the divine
 lufe, ðonne hæfð he anforlæten ðæt twegea bleo godwebb ðæt
love then has he abandoned the of-two colors fine-cloth which
 he habban sceolde on ðæm halgan hrægle, gif he auðer ðissa
he have should on the holy garment if he either of-these
 forlæt. Ac ðonne ðæt mod bið aðened on ða lufan ægðer ge
abandons But when the mind is stretched into the love each both
 Godes ge his niehstena, ne bið hit ðonne nohtes [h]won
of-God and of-his neighbors not is it then of-anything lacking
 buton forhæfdnesse anre, ðæt he his lichoman suence &
but abstinence alone that he his body afflict and
 hlænige. Forðon is toeacan ðæm twiblion godwebbe ðæt scyle
make-lean Therefore is besides the two-colored fine-cloth that should
 beon twiðræwen twin on ðæm mæssegierelan. Of ðære eorðan
be twice-twisted thread on the mass-vestment From the earth
 cymeð ðæt fleax, ðæt bið hwites hiwes. Hwæt mæg ðonne
comes the flax which is of-white hue What can then
 elles beon getácnod ðurh ðæt fleax butan lichoman clænnes,
else be signified through the flax but of-body cleanness
 sio sceal scinan of clænre heortan? Forðæm bið gefæsðnod
which shall shine from clean heart Therefore is fastened
 ðæt geðræwene twin to ðæm wlite ðæs mæssehrægles, forðam
the twisted thread to the beauty of-the mass-vestment because
 sio clænnes bið ðonne to fulbeor[h]tum wlite becumen,
the cleanness is then to full-bright beauty come

ðonne ðæt flæsc bið gesuenced ðurh færhæfdnesse, & ðonne
when the flesh is afflicted through abstinence and then
 betweox oðrum mægenum bið ðionde sio e[a]rnu[n]g ðæs
among other virtues is thriving the merit of-the
 gesuencetan flæsces, sua sua on ðæm mæssehrægle sciend
afflicted flesh so as on the mass-vestment shines
 ongemang oðrum bleon ðæt tweoðræwene twin.
among other colors the twice-twisted thread

Hu se lareow sceal bion gesceadwis
 on his swigeaen & nytwyrðe on his wordum

XV · SILENCE AND SPEECH

The teacher must neither keep silent about what should be said nor speak what should be withheld. Teachers afraid to rebuke are dumb dogs and hirelings fleeing the wolf; rebuke is a key that opens a sin unknown even to its doer, and the bells on the priest's robe mean his voice must be heard. Yet he must speak warily: salt is wisdom, which must not break the hearers' unity in the faith the red apples signify, and too much talk spills the seed of teaching uselessly.

89.5 Sie se lariow gemetfæsð & gescadwis & nyttwyrðe on
Let-be the teacher moderate and discreet and useful in
 his wordum, ðætte he ne suigige ðæs ðe nyttwyrðe sie to
his words so-that he not keep-silent of-that which useful be to
 sprecanne, ne ðæt ne sprece ðæt he suigigeaen scyle. Forðæm sua
speak nor that — speak which he keep-silent should Because so
 sua unwærlicu & gimeleaslicu spræc menn dweleð, sua eac
as unwary and careless speech men leads-astay so also
 sio ungemetgode suige ðæs lareowes on gedwolan gebrin(g)ð
the immoderate silence of-the teacher into error brings
 ða ðe he læran meahte, gif he sprecende beon wolde. Oft
those whom he teach might if he speaking be would Often

eac ða unwaran lareowas for ege ne durrion cleopian, ondrædað
also the unwary teachers for fear not dare cry-out dread
 him sumra monna unðonc, ne durrion forðon ryht freolice
for-themselves of-some men displeasure not dare therefore right freely
 læran & unforwandodlice sprecan. Be ðæm sio Soðfæsðness
teach and unhesitatingly speak Of that the Truth
 cuæð: Ne healde ge mid suelcum eorneste ða heorde suelce
said Not keep ye with such earnestness the flock as
 hirdas scoldon, ac hyrena ðeawe ge fleoð, & hydað eow mid
shepherds should but of-hirelings in-the-way ye flee and hide yourselves with
 ðære suigean, sua se hyrra ðonne he ðone wulf gesiechð. Ðæt
the silence as the hireling when he the wolf sees That
 ilce oðwát Dryhten ðurh ðone witgan, ða he cuæð: Dumb
same reproached Lord through the prophet when he said Dumb
 hundas ne magon beorcan. Ond eft he cidde, ða he cuæð:
dogs not can bark And again he chided when he said
 Ne come ge no togenes minum folce ðæt ge meahton standan
Not came ye — toward my people that ye might stand
 on minum gefeohte for Israhela folce, ne ge ðone weall ne
in my battle for of-Israelites people nor ye the wall —
 trymedon ymbe hira hus on ðæm dæge ðe him niedðearf wæs.
strengthened about their house on the day that to-them needful was
 Ðæt is ðonne ðæt he fære togeanes Israhela folce him
That is then that he go toward of-Israelites people them
 mid to feohtanne ðæt he wiðstande mid his spræce ðam
with to fight that he withstand with his speech the
 unryhtwillendum ðe ðyses middangeardes waldað mid freore
ill-willing who of-this middle-earth rule with free
 & unforwandodlicre stefne, for gescildnesse his heorde. Ðæt
and unhesitating voice for protection of-his flock That
 is ðonne ðæt he him mid feohte on ðæm dæge ðe him
is then that he them with fight on the day that to-them

89.20

niedðearf sie, ðæt he wiðstonde ealle mægene ðæm ðe
needful be that he withstand with-all might those who
 on woh wiellen for ðære ryhtwisnesse lufan. Be ðæm wæs
in wrong will for of-the righteousness love Of that was
 eft gecueden to ðæm scyldegan folce: Eowre witgan eow
again said to the guilty people Your prophets to-you
 witgodan dysig & leasunga, & noldon eow gecyðan eowre
prophesied folly and lies and would-not to-you reveal your
 [un]ryhtwisnesse, ðæt hie eow gebrohten on hreowsunge. Ða
unrighteousness that they you brought into repentance The
 godan lareowas beoð oft genemned on halgum gewritum
good teachers are often named in holy writings
 wietgan, forðæm hie gereccað ðis andwearde lif fleonde, &
prophets because they show this present life fleeting and
 ðæt towearde gesueotoligeað. Ða ðonne ðe sio godcundde
the future reveal Those then whom the divine
 stefn ðreade, & cuæð ðæt hie scolden leasunga witgian, ðæt
voice rebuked and said that they should lies prophesy that
 sindon ða ða ðe him ondrædað ðæt hie menn for hira
are those the-ones who for-themselves dread that they men for their
 scyldum ðreagen, ac mid iedelre olicunge orsorgnesse gehatað
sins rebuke but with idle flattery security promise
 ðæm scyldegan, & mid nanum ðingum nyllað geópenian ðæm
to-the guilty and by no means will reveal to-the
 syngiendum hiera unryht, ac suigiað ðara ðreaunga. Ðæt word
sinners their wrong but keep-silent of-the rebukes The word
 ðære ðreau[n]ge is cæg, forðæm hit oft anlycð & geopenað
of-the rebuke is key because it often unlocks and opens
 ða scylde ðe se him self ær nyste se hie ðurhteah.
the sin which he him self before knew-not who it committed

Be ðæm cuæð Paulus ðæt se lareow sceolde beon michtig to 91.14
Of that said Paul that the teacher should be mighty to
 tyhtanne on halwende lare, & eac to ðreanne ða ðe him
exhort in salutary teaching and also to rebuke those who him
 [wið]stondan wiellen. Eft wæs gecueden ður[h] Zacharias:
withstand will Again was said through Zechariah
 Sio æ sceal beon soht on ðæs sacerdes muðe, & his
The law shall be sought in of-the priest mouth and his
 weleras gehaldað ðæt andgit, forðæm he bið Godes boda
lips keep the understanding because he is of-God messenger
 to ðam folce. Forðam myndgode Dryhten ðurh Essaiað ðone
to the people Therefore admonished Lord through Isaiah the
 witgan & cuæð: Cleopa & ne blin, hefe úp ðine stefne
prophet and said Cry-out and not cease lift up thy voice
 sua ðes bime. Forðæm se se ðe ðone sacerdhád onfehð,
as the trumpet Because he the-one who the priesthood receives
 he onfehð friccan scire & foreryneles ða her iernað beforan
he receives of-herald office and of-forerunner who here run before
 kyningum, & bodigeað hira færelt & hiera willan hlydende.
kings and announce their journey and their will shouting
 Sua sculun ða sacerdas nu faran hlydende & bodiende
So shall the priests now go shouting and announcing
 beforan ðæm egeslican deman ðe him suiðe andrysnlic æfter
before the terrible judge who them very awesome after
 gáð. Gif ðonne se sacerd bið ungerad ðæs lareowdomes,
goes If then the priest is ignorant of-the teachership
 hwæt forstent ðonne his gehlyd? Hwæt mæg he bodigean
what avails then his shouting What can he announce
 má ðonne se dumba fryccea? Ac for ðeosum wæs geworden
more than the dumb herald But for this was happened
 ðæt se halega gæsð on tu[n]gena onlicnesse gesette ofer
that the holy spirit in of-tongues likeness settled upon

ða apostolas, forðæm butan tweon ðone ðe he gefylð he
the apostles because without doubt him whom he fills he
 gededeð ðæt he bið suiðe hræðe ymbe hine sprecende.

makes that he is very quickly about him speaking

- 93.3 Forðæm wæ[s] beboden Moyse ðæt se sacerd scolde bion
Therefore was commanded to-Moses that the priest should be
 mid bellum behangen. Ðæt is ðæt he hæbbe ða stefne ðære
with bells hung That is that he have the voice of-the
 lare, ðylæs he abelge mid ðære suigean ðone dom ðæs
teaching lest he anger with the silence the judgment of-the
 Sceaweres. Hit is awriten ðæt he scolde inngongende &
Beholder It is written that he should going-in and
 útongende beforan Gode to ðam halinessum beon gehiered
going-out before God to the sanctuary he heard
 his sueg, ðylæs he swulte. Hit is gecueden ðæt se sacerd
his sound lest he die It is said that the priest
 scolde sweltan, gif se sweg nære of him gehiered ægðer
should die if the sound not-were from him heard each
 ge inngongendum ge útongendum, forðon he geniet ðone
both going-in and going-out because he compels the
 dieglan deman to irre, gif he inngæð butan ðam swege
secret judge to anger if he goes-in without the sound
 ðære lare. Hit wæs awriten ðæt ðæs sacerdes hrægl wære
of-the teaching It was written that of-the priest garment were
 behongen mid bellum. Hwæt elles getacnað ðæs sacerdes
hung with bells What else signifies of-the priest
 hrægl butan ryht weorc? Dauid se witga ðæt cyððe, ða he
garment but right works David the prophet that showed when he
 cuæð: Sien ðine sacerdas gegierede mid ryhtwisnesse. On ðæs
said Let-be thy priests clothed with righteousness On of-the
 sacerdes hrægle wæron bellan hangiende. Ðæt is ðæt ða weorc
priest garment were bells hanging That is that the works

ðæs sacerdes & eac se sueg his tungan clypien ymb lifes
of-the priest and also the sound of-his tongue cry-out about of-life
 weg. Ac ðonne se lareow hine gegearwað to ðære spræce,
way But when the teacher himself prepares to the speech
 behalde he hine geornlice ðæt he wærlice sprece; forðon gif
let-guard he himself diligently that he warily speak because if
 he unendebyrdlice onet mid ðære spræce, & wilnað ðæt he
he disorderly hastens with the speech and desires that he
 ðy wi[s]ra ðynce, ðonne is wén ðæt he gewundige ða heortan
the wiser seem then is likely that he wound the hearts
 ðara gehirendra mid ðære wunde, ðæt is ðæt he hie gedweleð
of-the bearers with the wound that is that he them leads-astay
 & unwislice geiecoð ða idelnesse ðe he ofaceorfan sceolde.
and unwisely increases the idleness which he cut-off should
 Be ðæm sio Soðfæsðnes cuæð: Habbað ge sealt on ieow, & 93.21
Of that the Truth said Have ye salt in you and
 sibbe habbað betweoh iow. Ðurh ðæt sealt is getacnod ða word
peace have among you Through the salt is signified the words
 wisdomes. Se ðonne se ðe fundige wislice to sprecanne,
of-wisdom He then the-one who strives wisely to speak
 ondræde he him suiðlice, ðylæs his spræc gescynde ða
let-dread he for-himself greatly lest his speech confound the
 anmodnesse ðara ðe ðærto hlystað. Be ðæm cuæð Paulus: Ne
unity of-those who thereto listen Of that said Paul Not
 wilnien ge mare to witenne ðonne iow ðearf sie, ac witað ðæt
desire ye more to know than to-you needful be but know that
 ðæt iow gemetlic sie & iower ondefenu sien to witenne. Be
which to-you moderate be and of-you fitting be to know Of
 ðæm wæs gecueden mid ðære godcundan stefne ðæt on ðæs
that was said with the divine voice that on of-the
 sacerdes hrægle scoldon hangigan bellan & ongemang ðæm
priest garment should bang bells and among the

bellum reade apla. Hwæt elles is getacnod ðurh ða readan apla
bells red apples What else is signified through the red apples
 buton sio anmodnes ryhtes geleafan? Sua se æppel bið betogen
but the unity of-right faith As the apple is covered
 mid ánfældre rinde, & ðeah monig corn oninnan him hæfð,
with single rind and yet many seeds within it has
 sua sio halige cirice unrím folces befehð mid anfealde geleafan,
so the holy church countless of-people embraces with single faith
 & ða habbað suaðeah suiðe misleca gecearnunga ðe ðærinne
and they have nevertheless very various merits who therein
 wunigeað. Forðæm geðence se lariow ðæt he unwærlice forð
dwell Therefore let-consider the teacher that he unwarily forth
 ne ræse on ða spræce. Ymbe ðæt ðe we ær spræcon
not rush into the speech About that which we before spoke
 sio Soðfæsðnes ðurh hie selfe cleopade to ðæm apostolum,
the Truth through it self cried to the apostles
 & cuæð: Habbað ge sealt on iow & sibbe betweoh iow.
and said Have ye salt in you and peace among you

95.11

Sio anlicnes wæs gecueden ðæt sceolde bion on ðæs sacerdes
The likeness was said that should be on of-the priest
 hrægle ða readan apla ongemang ðam bellum. Ðæt is ðætte
garment the red apples among the bells That is that
 ðurh eall ðæt ðæt we ær spræcon sie underfangen & wærlice
through all that which we before spoke be received and warily
 gehealden sio anmodnes ðæs godcundan geleafan. Se lareow
kept the unity of-the divine faith The teacher
 sceal mid geornful[l]ice ingehygde foreðencean na ðæt an
shall with eager mind take-thought not that alone
 ðætte [he] ðurh hine nan wóh ne bodige, ac eac ðæt he nane
that he through himself nothing wrong — preach but also that he by-no
 ðinga ðæt ryht to suiðe & to ungemetlice & to unabereðlice
means the right too much and too immoderately and too unbearably

ne bodige, forðæm oft ðæt mægen ðære lare wierð forloren,
 — preach because often the power of-the teaching becomes lost
 ðonne mon mid ungedafenlicre & unwærlicre oferspræce ða
 when one with unfitting and unwary over-speech the
 heortan & ðæt andgiet gedweleð ðara ðe ðærto hlystað,
 hearts and the understanding leads-astay of-those who thereto listen
 ond eac se lariow bið gescinded mid ðære oferspræce, ðonne
 and also the teacher is shamed with the over-speech when
 he ne conn geðencean hu he nyttwyrðlicost læran mæge
 he not knows-how consider how he most-usefully teach may
 ða ðe ðærtó hlystan willað. Be ðæm wæs suide wel gecueden
 those who thereto listen will Of that was very well said
 ðurh Moyses ðætte se wer se ðe ðrowude oferflownesse [h]is
 through Moses that the man he who suffered overflowing of-his
 sædes, & ðæt unnytlice agute, ðæt he ðonne wære unclæne.
 seed and it uselessly poured-out that he then were unclean
 Sua eac ða word ðære lare beoð sæd, & hi gefeallað on ða
 So also the words of-the teaching are seed and they fall into the
 [h]eortan ðe hiera hlyst, sua nytt sua unnyt, suæðer hie beoð.
 hearts which to-them listen so useful so useless whichever they are
 Ðurh ða earan ða word bioð onfangen, & on ðæm mode hie 97.2
 Through the ears the words are received and in the mind they
 beoð acennedu ðurh ðæt ondgiet. Forðæm heton woroldwise
 are born through the understanding Therefore called worldly-wise
 menn wordsawere ðone æðelan lareow Paulus. Se ðonne se
 men word-sower the noble teacher Paul He then the-one
 ðe ðolað flow[ed]nesse his sædes he bið unclæne gecueden.
 who suffers flowing of-his seed he is unclean called
 Sua eac se ðe oferspræce bið, he bið nohte ðon læs mid ðære
 So also he who over-talkative is he is by-nothing the less with it
 besmiten. Gif he ðonne endebyrdlice his spræce forðbringð,
 defiled If he then orderly his speech brings-forth

ðonne mæg he cennan mid ðam ðæt tuder ryhtes gedohtes
then can he beget with it the offspring of-right thought
 on ðara tohlystendra heortan. Gif ðonne unwærlice sio lár
in of-the listeners hearts If then unvarily the teaching
 toflewð ðurh oferspræce, ðonne bið ðæt sæd unnnyt agoten,
flows-away through over-speech then is the seed useless poured-out
 næs to nanre kenninge ðæs cynrenes, ac to unclænnesse &
not to any begetting of-the offspring but to uncleanness and
 to ungerisnum. Be ðam Paulus cuæð, ða he manode his
to indecency Of that Paul said when he admonished his
 cneohht ðæt he scolde standan on ðære lare, he cuæð: Ic
disciple that he should stand in the teaching he said I
 ðe bebeode beforan Gode & ðæm hælendum Criste, se ðe
thee command before God and the savior Christ he who
 demende is cucum & deadum, & ic ðe beode ðurh his
judging is living and dead and I thee command through his
 tocyme & ðurh his rice, ðæt ðu stande on ðissum wordum,
coming and through his kingdom that thou stand in these words
 & hie lære ægðer ge gedæftlice ge [eac] ungedæftlice. Ðeah
and them teach each both seasonably and also unseasonably Though
 he cuæde un[ge]dæftlice, he cuæð ðeah ær gedæftlice,
he said unseasonably he said yet before seasonably
 forðæm sio ofersmeaung mirð ða unwisan ðe hit gecnawan
because the over-subtlety hinders the unwise who it understand
 ne magon, & gedeð ða spræce unnytte ðæm to[h]lystendum
not can and makes the speech useless to-the listeners
 ðonne sio ungedæftnes hit ne cann eft gedæftan.
when the unseasonableness it not can again make-seasonable

Hu se lareow sceal bion eallum monnum
efnðrowiende & foreðencende on hiora earfoðum

XVI • COMPASSION AND CONTEMPLATION

The teacher must be near to all in compassion and above all in contemplation, neither despising the weak nor forsaking high things. Paul, led into paradise, still gave rules for the marriage bed; Jacob's ladder shows teachers descending in mercy to Christ's limbs; and Moses went into the temple to consult God and out to serve the people. Sinners run to the teacher to confess like a child to its mother, and though his mind is troubled like the water in the temple basin, God shields him the more easily from his own temptations.

Ac sie se lareow eallum monnum se niehsta & eallum 97.22
 But let-be the teacher to-all men the nearest and to-all
 mon(n)um efnðrowiende on hira gesuincum, & sie he
 men compassionate in their hardships and let-be he
 for ealle upaðened mid ðære godcundan foresceawunge his
 before all raised-up with the divine contemplation of-his
 inngeðances, ðætte ðurh ða mildheor(t)nesse his arfæsðnesse
 mind so-that through the mercy of-his compassion
 ðæt he tio on hine selfne oðerra monna scylda, & eac
 that he draw onto him self of-oðer men sins and also
 ða he[a]nesse ðære sc[e]awunga his inngeðonces he hine
 (through)-the height of-the contemplation of-his mind he him
 selfne of[er]stige mid ðære [ge]wilnunge ðara ungesewenlicra
 self surpass with the desire of-the invisible
 ðinga, & ðætte hie sua healicra ðinga wilnigende ne forsio his
 things and that he so lofty things desiring not despise his
 niehstan untrume & scyldige, ne eft for hiera untrymnese
 neighbors weak and guilty nor again for their weakness
 ne forlæte ðæt he ne wilnige ðæs hean. For ðysum wæs
 — abandon that he — desire the high For this was

geworden ðætte Paulus, ðeah ðe he wære gelæded on neorxna
happened that Paul though that he were led into of-paradise
 wong he arimde ða diogolnesse ðæs ðriddan hefones, ond
plain he recounted the secrets of-the third heaven and
 suaðeah for ðære sceawungge ðara ungesewenlicra ðinga ðeah
nevertheless for the contemplation of-the invisible things though
 ðe he úpaðened wære on his modes scarpnesse, ne forhogde
that he raised-up were in of-his mind sharpness not disdained
 he ðæt he hit eft gecierde to ðam flæsclican búrcótum,
he that he it again turned to the flesbly bedchambers
 & [ge]stihtode hu men scoldon ðærinne hit macian, ða
and ordered how men should therein it manage when
 he cuæð: Hæbbe ælc monn his wíf, & ælc wíf hiere ciorl;
he said Let-have each man his wife and each wife her husband
 & doo ðæt wíf ðæm were ðæt hio him mid ryhte doon
and let-do the wife to-the husband what she to-him with right do
 sceal, & he hire sua some, ðylæs hie on unryht hæmen.
shall and he to-her so same lest they in wrong lie-together
 99.14 & hwene æfter he cuið: Ne untreowsige ge nó eow
and a-little after he says Not defraud ye — you
 betweoxn, buto[n] huru ðæt ge eow gehæbben sume hwile,
between unless at-least that ye yourselves restrain some while
 ærðæmðe ge eowru gebedu & eowra offrunga doon wiellen,
before ye your prayers and your offerings do will
 & eft sona cirrað to eowrum ryhthæmede. Loca nu hu
and again at-once turn to your lawful-marriage Look now how
 se halega wér, se ðe sua fæsðlice geimpod wæs to ðæm
the holy man he who so firmly engrafted was to the
 hefenlicum diogolnessum, & suaðeah for mildheortnesse
heavenly secrets and nevertheless for mercy
 wæs ðonon gecierred to smeaganne hu flæsclicum mo(n)num
was thence turned to consider how for-flesbly men

gedafonode on hira burcótum & on hiera beddum to dónne;
befitted in their bedchambers and in their beds to do
 & sua suiðe sua he wæs upáhæfen to ðæm ungesewenlicum,
and so much as he was exalted to the invisible
 he ðeah gehwyrðe his heortan eage, & for mildheortnesse
he yet turned of-his heart eye and for mercy
 gebigde his mod to untrumra monna diogolnessum. Hefonas
bent his mind to of-weak men secrets Heavens
 he ðurhfór mid his modes sceawunga, & suaðeah ðone
he traversed with of-his mind contemplation and nevertheless the
 ymbhogan ne fo[r]let ðæs flæsclican beddgemanan; forðæm
concern not abandoned of-the fleshly marriage-bed because
 he wæs gefeged midd ære lufan Godes & monna ægðer
he was joined with the love of-God and of-men each
 ge to ðam hiehstum ðingum ge to ðæm nyðemestum. He
both to the highest things and to the lowest He
 wæs on himselfum mid ðæs halgan gæstes mægene suiðe
was in himself with of-the holy spirit might very
 healice úpabrogen, & ðeah eorðlicum monnum emnlíce for
loftily caught-up and yet with-earthly men equally for
 arfæsðnesse & for niedðearfe wæs geuntrumod. Forðæm he
compassion and for need was weakened Therefore he
 cuað: Hwa bið geuntrumod ðæt ic ne sie eac geuntrumod;
said Who is weakened that I not be also weakened
 oððe hwa bið gesciended ðæt ic eac ðæs ne scamige?
or who is shamed that I also of-it not be-ashamed
 Eft he cuað be ðæm ilcan: Ðonne ic wæs mid Iudeum ic 101.5
Again he said about the same When I was with Jews I
 wæs suelc hie. Ne cuað he ðæt forðyðe he wolde his treowa
was such-as they Not said he that because he would his faith
 & his geleafan forlætan suæ suæ hie, ac he wolde ætiewan
and his belief abandon so as they but he wished show

his arfæsðnesse, ða he licette hine selfne ðæt he wære
his compassion when he pretended him self that he were
 ungeleaffull, ac on ðæm he geleornode hu he scolde oðrum
unbelieving but in that he learned how he should to-other
 monnum miltsian ðe he geðohte hu he wolde ðæt mon
men show-mercy by-that he thought how he wished that one
 him miltsode gif he suelc wære. & eft he cuæð: Ðeah we
to-him showed-mercy if he such were and again he said Though we
 nu ofer ure mæð ðencen & smeagean, ðæt we dooð for
now beyond our measure think and ponder that we do for
 Gode; ðonne we hit eft gemetlæcað, ðonne doð we ðæt for
God when we it again moderate then do we that for
 eow. He ongeat ðæt he oferstag hine selfne on ðære sceawunge
you He perceived that he surpassed him self in the contemplation
 ðære godcundnesse, & eft hine selfne ofdune astiggende he
of-the divinity and again him self down descending he
 cuðe gemetgian his hieremo[n]num. Be ðæm [eac] Iacobus
knew-how moderate for-his subjects Of that also Jacob
 se heahfæder, ða he smirede ðone stan ðe æt his heafdum
the patriarch when he anointed the stone which at his head
 læg to tacne ðæt he eft wolde his irfe ðær geteodian, for
lay as token that he afterward would his property there tithe for
 ðære gesihðe ðe he on ðæm swefne geseah, ða he æt ðæm
the vision which he in the dream saw when he at the
 stane slæpte. He geseah ane hlædre standan æt him on eorðan.
stone slept He saw a ladder stand by him on earth
 101.19 Oðer ende wæs uppe on hefenum, & æt ðæm uferran ende
One end was up in heavens and at the upper end
 Dryhten hlinode, & englas stigon úp & ofdune on ða
Lord leaned and angels climbed up and down on the
 hlædre. Forðæm ða godan lareowas upsceawiende no ðæt an
ladder Because the good teachers looking-up not that alone

wilniað secean & sceawian ðæt halige heafoð ðære halgan
wish seek and behold the holy head of-the holy
 gesomnunge, ðæt is Dry[h]ten, ac wilnað for mildheortnesse
congregation that is Lord but wish for mercy
 ðæt hie ofdune astigen to his limum. Forðæm Moyses oft
that they down descend to his limbs Therefore Moses often
 eode inn & ut on ðæt templ, forðæm he wæs ðærinne
went in and out into the temple because he was therein
 getogen to ðære godcundan sceawunga, & ðærút he wæs
drawn to the divine contemplation and thereout he was
 abisgod ymb ðæs folces ðearfe. Ðærinne he sceawode [on] his
occupied about of-the people need Therein he beheld in his
 mode ða diogolnesse ðære godcundnesse, ond ðonon utbrohte
mind the secrets of-the divinity and thence brought-out
 ðæm folce, & cyðde hwæt hie wyrcean & healdan scoldon.
to-the people and made-known what they do and keep should
 & symle ymb ðæt ðe hine ðonne tueode, ðonne orn he
and always about that which him then caused-doubt then ran he
 eft innto ðæm temple, & frægn ðæs Dryhten beforan ðære
again into the temple and asked about-it Lord before the
 earce ðe se haligdom ón wæs ðæs temples. He ástealde on
ark which the holy-thing in was of-the temple He set in
 ðæm bisene ðæm reccerum ðe nu siendon. Hie sculon, ðonne
that example to-the rulers who now are They shall when
 hie ymb hwæt tweoð ðæs ðe hie ðærute ðon sculon,
they about something doubt of-that which they thereout do shall
 cierran eft to hira agnum inngeðonce, & ðær God ascian,
turn again to their own mind and there God ask
 suæ suæ Moyses dyde beforan ðære earce on ðæm temple.
so as Moses did before the ark in the temple

- 103.9 Gif hie ðonne giet ðær tueonað, gongen ðonne to ðæm halgan
If they then still there doubt let-(them)-go then to the holy
 gewritum, frine ðara hwæt hie don oððe læran scylen.
writings let-(them)-ask of-them what they do or teach should
 Forðæm sio Soðfæsðnes self, ðæt is Krisð, ða he on eorðan
Therefore the Truth itself that is Christ when he on earth
 wæs, he hine gebæd on muntum & on dioglum stowum,
was he himself prayed on mountains and in secret places
 & on burgum he worhte his wundru, mid ðæm he strewede
and in towns he wrought his miracles with that he strewed
 ðone weg ðære onhyrenesse ðæm godum lariowum, ðæt hie
the way of-the imitation for-the good teachers that they
 ne scolden forhyggean ðone geférscepe ðara synfulra & ðara
not should despise the fellowship of-the sinful and of-the
 ungetydra, ðeh ðe hi selfe wilnien ðæs heahstan. Forðæm
unlearned though that they themselves desire the highest Because
 ðonne sio lufu for mildheortnesse niðerastigeð, & hio hie
when the love for mercy descends and it itself
 geðied to his niehstena ðearfe, ðonne hio suide wunderlice
joins to of-his neighbors need then it very wonderfully
 upastigen[ð]; & sua micle sua hio estelicor ofdune astigeð, sua
ascends and so much as it more-gladly down descends so
 hio ieðelicor upastigeð; suelce hie sculon hie selfe ætiowan,
it more-easily ascends such they shall them selves show
 ða ðe oðrum fore beoð, ðætte ða ðe him underðiedde sien
those who to-others before are that those who to-them subject be
 him dyrren hira dieglan ðing for scome geandettan. Forðæm
to-them dare their secret things for shame confess For-that
 ðonne ða yða ðara costunga ða synfullan ðrowiað, ðæt hi
when the waves of-the temptations the sinful suffer that they
 mægen iernan & fleon to ðæs lareowes mode him to
may run and flee to of-the teacher mind for-themselves to

ondettunge, suæ suæ cild to his moder greadan, & ða scylda
confession so as child to of-its mother bosom and the sins

ðe hie wenað ðæt hie mid besmitene sien, mid his fultume
which they think that they with defiled be with his help

& geðeahte hie mægen aðwean clænran ðonne hie ær ðære
and counsel they may wash-away cleaner than they before the
 costunge wæren, mid ðæm tearum ðara gebeda aðwægen.
temptation were with the tears of-the prayers washed

Forðæm eac wæs ðæt ðe beforan ðæm temple stod æren céac 105.1
Therefore also was that that before the temple stood brazen basin

onuppan twelf ærenum oxum, ðætte ða menn ðe into ðæm
upon twelve brazen oxen so-that the men who into the

temple gán woldon meahten hira honda ðwean on ðæm mere.
temple go would might their hands wash in the sea

Se ceac wæs sua micel ðæt he oferhelede ða oxan calle, buton
The basin was so great that it covered the oxen all except

ða heafudu totodon út. Hwæt getacniað ðonne ða twelf oxan
the heads projected out What signify then the twelve oxen

buton ða XII apostolas, & siððan ealle ða endebyrðnessa
but the twelve apostles and afterward all the orders

ðara biscopa ðe ðæræfter fylgeað? Bi ðon wæs gecueden
of-the bishops who thereafter follow Of that was said

on ðære æ: Ne forbinden ge na ðæm ðyrstendum oxum
in the law Not bind ye — to-the thirsting oxen

ðone muð. ðone cwide Paulus geryhte eft to b[i]scepum
the mouth That saying Paul applied again to bishops

ðara openlican weorc we gesioð, ac we nyton hwelc hira
of-whom open works we see but we know-not what-kind their

inngeðonc bið beforan ðæm ðearlwisan deman on ðæm diegla
mind is before the severe judge in the secret

edleanum. Ða ðeah ðonne hi niðerástigað to aðweanne hira
rewards They though when they descend to wash-away of-their

niehstena scylda, ðonne hie him ondettað, hie beoð onlicost
neighbors sins when they to-them confess they are likest
 suelce hi beren ðone ceak beforan ðære ciricean dura, sua
as-if they bore the basin before of-the church door so
 sua ða oxan dydon beforan ðæm temple; ðætte sua hwelc
as the oxen did before the temple so-that so which
 sua inweard higige to gangenne on ða duru ðæs ecean lifes,
so inward strives to go into the door of-the eternal life
 he ðonne ondette ælce costu[n]ge ðe him on becume ðam
he then confess every temptation which him upon come to-the
 mode his scriftes beforan ðæm temple; ond suæ suæ ðara
mind of-his confessor before the temple and so as of-the
 monna honda & fet wæren aðwægene on ðære ealdan æ on
men hands and feet were wasbed in the old law in
 ðæm ceake beforan ðæm temple, sua ðonne nu we aðwean
the basin before the temple so then now we wash
 ures modes honda & ure weorc mid ðære ondetnesse.
of-our mind hands and our works with the confession

- 105.19 Oft eac gebyreð ðonne se scrift ongit ðæs costunga ðe he
Often also happens when the confessor perceives of-the temptations which one
 him ondetteð ðæt eac self bið mid ðæm ilcum gecostod.
to-him confesses that also himself is with the same tempted
 Hwæt ðæt wæter on ðæm ceake wæs gedrefed, ðonne ðær
Lo the water in the basin was troubled when there
 micel folc hira fêt & honda on ðwogon. Sua bið ðæs sacerdes
great people their feet and hands in washed So is of-the priest
 mod ðonne ðær bið micel folc on aðwægen hira scylda
mind when there is great people in-(it) washed of-their sins
 ðurh his lare. ðonne he underfehð ðæt fenn ðara ðweandra,
through his teaching When he receives the mud of-the washers
 him ðyncð suelce he forleose ða smyltnesse his clænnesse.
to-him seems as-if he lose the calm of-his cleanness

Ac nis ðæt na to andræðanne ðæm hirde, forðæmðe Dryhten
But not-is that — to dread for-the shepherd because Lord
 hit eall swiðe smealice geðencð, & h[i]m forgiefð ðæt he sua
it all very closely considers and to-him grants that he so
 micle iedelicor bið gefriðod from his agnum costungum sua
much more-easily is protected from his own temptations as
 he mildheortlicor bið gesuenced mid oðerra monna costungum.
he more-mercifully is afflicted with of-other men temptations

Hu se reccere sceal bion ðæm weldondum monnum
 for eaðmodnesse gefera & wið ðara yfelena
 undeawas stræc for ryhtwislicum andan

XVII • COMPANION AND JUDGE

The ruler should hold himself equal to those who do well and rise against sinners' vices with zeal, since men are born alike and God set man's fear over beasts, not other men, though the wicked must be made to fear their rulers. Authority tempts a ruler to believe flatterers and imitate the devil's pride, as Saul did, while Peter and Paul showed humility or power as the case required. Eli's false mercy doomed him and his sons, and a ruler must mix mercy with discipline, like oil with wine.

Se ealdormonn sceal lætan hine selfne gelicne his
The chief shall bold him self like to-bis
 hieremonnum: he sceal bion hira gefera for eaðmodnesse
subjects he shall be their companion for humility
 ðara ðea[h] ðe wel dón; he sceal bion wið ðara agyltendra
of-those however who well do he shall be against of-the sinners
 undeawas úpahæfen for ðæm andan his ryhtwisnes(se), &
vices raised-up for the zeal of-his righteousness and
 ðætte he on næn[eg]um ðingum hine beteran ne do ðæm
that he in no things himself better — make than-the

107.8

godum; & ðeah ðonne he ongieta ða scylda ðara ðweortiemena,
good and yet when he perceives the sins of-the perverse
 ðonne geðence he ðone ealdordom his onwealdes; & eft
then let-consider he the authority of-his power and again
 ongean ða godan & ða wellibbendan forsio he his
toward the good and the well-living let-disregard he his
 ealdordom suæ suiðe ðæt he on allum ðingum ða ðe him
authority so much that he in all things those who to-him
 underðiedde sien læte him gelice, & ne wene he nanas
subject be bold to-himself like and not let-think he in-any
 ðinges hine selfne beteran; & eft wið ða wiðerweardan ne
thing him self better and again against the hostile not
 ondræde he ðæt he bego[n]ge his ryhtwisnesse, suæ suæ ic
let-dread he that he exercise his righteousness so as I
 geman ðæt ic io sæde on ðære béc ðe Morales Iob hatte.
remember that I formerly said in the book which Morales of-Job is-called
 Ic cuæð ðæt æghwelc monn wære gelice oðrum acenned,
I said that every man were alike to-others born
 ac sio ungelicnes hira geearnunga hie tieð sume behindan
but the unlikeness of-their merits them draws some behind
 sume, & hira scylda hi ðær gehabbað. Hwæt ðonne ða
some and their sins them there hold Lo then the
 ungelicnesse ðe of hira undeawum forðcymeð, se godcunda
unlikeness which from their vices comes-forth the divine
 dom geðencð ðæt(t)e ealle men gelice beon ne magon,
judgment considers that all men alike be not can
 ac wile ðæt simle se oðer beo aræred from ðæm oðrum.
but wills that always the one be raised by the other
 107.23 Forðæm ealle ða ðe fore oðrum bieon sculon ne sculon hi
Therefore all those who before others be shall not shall they
 na sua suiðe ne sua oft geðencean hiera ealderdomes sua hie
— so much nor so often consider their authority as they

sculon geðencean hu gelice hie beoð oðrum monnum on hira
 shall consider how like they are to-other men in their
 gecynde; & ne gefeon hie na ðæt hie ofer oðre menn bion
 nature and not rejoice they — that they over other men be
 moten sua suiðe sua ðæs ðæt hie oðrum monnum mægen
 may so much as in-that that they to-other men may
 ny[t]toste beon. Hwæt hit is gesæd ðæt ure ealdan fæderas
 most-useful be Lo it is said that our old fathers
 wæron ceapes hierdas. Ond eac Dryhten cuæð to Nôe & to
 were of-cattle herdsmen And also Lord said to Noah and to
 his bearnum: Weahsað ge & monigfaldiað & gefyllað eorðan,
 his children Grow ye and multiply and fill earth
 & iower ege & broga sie ofer ealle eorðan nitenu. Ne cuæð
 and your fear and dread let-be over all of-earth beasts Not said
 he no ofer oðre menn ac ofer nietenu, ða he wæs forboden
 he — over other men but over beasts when it was forbidden
 ofer menn, ða he wæs aliefed ofer nietenu. Se monn is on
 over men then it was allowed over beasts The man is in
 gecynde betera ðonne dysig nietenu, ac he ne bið na betera
 nature better than foolish beasts but he not is — better
 ðonne oðre menn. Forðæm hit næs na gecueden ðæt hie
 than other men Therefore it was-not — said that them
 [ne] scoldon oðre menn ondrædan, ac nietenu. Forðæm hit
 — should other men dread but beasts Because it
 is ungecyndelicu ofermogung ðæt se monn wilnige ðæt
 is unnatural pride that the man desire that
 hine his gelica ondræde, & suaðeah hit is niedðearf ðæt
 him his equal dread and nevertheless it is needful that
 mon his hlaford ondræde, & se cneoht his magi[s]ter.
 one his lord dread and the servant his master

109.14 Forðæm ðonne ða lareowas ongiðað ðæt ða ðe him
Because when the teachers perceive that those who to-them
 underðiedde beoð him to hwon God andrædað, ðonne
subject are for-themselves too little God dread then
 is ðearf ðæt hie gedón ðæt hi huru him mennisc[ne]
is need that they bring-about that they at-least for-themselves human
 ege ondræden, ðæt hie ne durren syngian ða ðe him
fear dread that they not dare sin those who for-themselves
 ne ondrædað ðone godcundan dom. Ne ofermodgiað ða
not dread the divine judgment Not are-proud the
 scirmenn na forðy, ðeah hi for ðyslicum wielnien ðæt hie
officials — therefore though they for such desire that they
 andrysne sien, forðon hi ne secað na hira selfra gielp on
feared be because they not seek — their own vainglory in
 ðam, ac hiora hieremonna ryhtwisnesse hie wilniað, & ðæm
that but of-their subjects righteousness they desire and by-those
 hi wilniað ðæt hie andrysne sien ðæm ðe on wóh libbað; &
they desire that they feared be by-those who in wrong live and
 ofer ða hi sculon ricsian næs na sua ofer menn ac sua sua
over them they shall rule not — so over men but so as
 ofer nietenu, forðonðe hie be sumum dæle wildorlice beoð.
over beasts because they in some part beastly are
 Hie sculon forðy ofdræd[de] licgean astreahte oðrum monnum
They shall therefore afraid lie prostrate to-other men
 underðiodde sua sua nietenu. For ðiosum ðonne oft gebyreð
subject so as beasts For this then often happens
 ðæt se reccere on his mode wirð upahæfen, & wierð aḡunden
that the ruler in his mind becomes exalted and becomes puffed-up
 on ofermetto, ðonne he sua suiðe oðre oferhlifað ðætte ealle
in pride when he so much others towers-over that all
 licggað under his willan, ond eall ðæt he bebeodeð bið
lie under his will and all that he commands is

suiðe hraðe gefylled to his nytte; ond gif hwæt welgedones
very quickly fulfilled to his benefit and if aught of-well-done
 bið, ðon[n]e cnodað him ðæt ealle ða ðe him underðiedde
is then ascribe to-him it all those who to-him subject
 bioð mid herenesse; & gif he hwæt yfeles deð, ne wiðcuið
are with praise and if he aught of-evil does not contradicts
 ðam nan mann, ac herigað oft sua suiðe sua hie hit lean
it any man but praise often so much as they it blame
 scoldon; & mid ðy wyrð ðæt mod besuicen & genát mid
should and with that becomes the mind deceived and oppressed with
 ðæra olicunga ðe him underðiedde beoð ðæt he bið up ofer
of-those flatteries who to-him subject are that he is up above
 hine selfne ahæfen on his mode; ond ðonne he bið utane
him self raised in his mind and when he is outwardly
 ymbhringed mid ungemetlicre heringe, he bið innan aidlad
surrounded with immoderate praise he is within emptied
 ðære ryhtwisnesse, & forgiæt hine selfne ðonne he tolætt, &
of-the righteousness and forgets him self when he relaxes and
 fægnað ongeagn ðara oðerra word, ond geliefð ðæt he suelc sie
rejoices at of-the others words and believes that he such be
 suelce he gehierð ðæt his olicceras secgáð ðæt he sie, næs suelc
as he hears that his flatterers say that he be not such
 scu[e]lc his selves gescadwisnes sceolde ongietan ðæt he wære.
as of-bis own discretion should perceive that he were
 Ac forsiehð ða ðe h[i]m underðiodde beoð, & ne mæg 111.13
But despises those who to-him subject are and not can
 ongietan ða ðe him beoð on gecynde & on ðeawum
perceive those who to-him are in nature and in ways
 gelice, ac wenð ðæt he hæbbe hie oferðungne on his lifes
like but thinks that he have them surpassed in of-bis life
 geearnunga sua he hi hæfð oferstigene mid ðam hliete his
merits as he them has surmounted with the lot of-bis

anwaldes, ond wend he sua micle ma wite ðonne oðre menn,
power and thinks he so much more knows than other men
 sua he gesihð ðæt he mare mæg doon ðonne oðre menn. &
as he sees that he more can do than other men and
 ðonne hine selfne sua healice upahefeð on sumum ðingum,
then him self so loftily exalts in some things
 ond suaðeah bið getieged to oðrum monnum mid onlicre
and nevertheless is tied to other men with like
 gecynde, ðeah he forsio ðæt he him onlocige. Ac sua he
nature though he disdain that he on-them look But so he
 wierð self to ðæs onlicnesse ðe awriten is ðæt gesio
becomes himself to of-him likeness of-whom written is that sees
 ælce ofermetto, se is kyning ofer eall ða bearn oferhygde. Se
every pride he is king over all the children of-pride He
 wilnode synderlices ealdordomes, & forsieh ða geferræddene
desired singular authority and despised the fellowship
 oðerra engla & hira lif, ða he cuæð: Ic wille wyrcean min
of-other angels and their life when he said I will make my
 setl on norðdæle, & wielle bion gelic ðæm hiehstan, ond
seat in north-part and will be like to-the highest and
 ða wunderlice dome gewearð ðæt he gearnode mid his
then by-wonderful judgment happened that he earned with his
 agne inngedonce ðone pytt ðe he on aworpen wearð, ða
own thought the pit which he into cast was when
 he hine his agnes ðonces úpahof on sua healicne ánwald.
he himself of-his own will raised to so lofty power

113.2

Butan tweon ðonne se monn oferhyð ðæt he beo gelic
Without doubt when the man disdains that he be like
 oðrum monnum, ðonne bið he gelic ðæm wiðerweardan &
to-other men then is he like to-the adversary and
 ðæm aworpnan diofule. Sua sua Sawl Israhela kyning ðurh
to-the cast-out devil So as Saul of-Israelites king through

eaðmodnesse he gearnode ðæt rice, ond for ðæs rices
humility he earned the kingdom and for of-the kingdom
 heanesse him weoxon ofermetto. For eaðmodnesse he wæs
height in-him grew pride For humility he was
 ahæfen ofer oðre menn, ond fær ofermettum he wæs aworpen.
raised over other men and for pride he was cast-down
 Dryhten ðæt gecyððe ða ða he cuæð: Ða ðu ðe selfum
Lord that showed then when he said When thou to-thee self
 ðuhtest [unwenlic] ða ic ðe gesette eallum Israhelum to
seemedst unpromising then I thee set to-all Israelites as
 heafde. Æresð him ðuhte selfum ðæt ðæt he wære suiðe
head First to-him seemed self that that he were very
 unmedeme, ac siððan he understungen & awreðed wæs mid
unworthy but after he propped-up and supported was with
 ðys hwilendlican onwalde, he ðuhte him selfum suiðe unlytel
this transitory power he seemed to-him self very not-little
 & suiðe medeme. Forðæm he hine æthóf from oðerra monna
and very worthy Therefore he himself withdrew from of-other men
 geferrædenne, ond hine dyde oðrum monnum sua ungelicne.
fellowship and himself made to-other men so unlike
 Forðy he óngeat ðæt he ma mehte ðonne ænig oðer, ða
Because he perceived that he more could than any other then
 wende he ðæt he eac mara wære. Ðæt wæs wunderlicu
thought he that he also greater were That was wonderful
 gemetgung ðætte ða ða he him selfum wæs lytel geðuht,
dispensation that then when he to-him self was little seemed
 ða wæs he Gode micel geðuht, ond ða ða he wæs him
then was he to-God great seemed and then when he was to-him
 selfum micel geðuht, ða wæs he Gode lytel geðuht.
self great seemed then was he to-God little seemed

113.18 Sua oft ðonne ðæt mod aðint on ofermet[t]um fo[r] ðære
 So often when the mind swells in pride for the
 menige ðæs folces ðe him underðied bið, hit bið gewemmed
 multitude of-the people which to-it subject is it is defiled
 mid ðæs anwaldes heanesse. Done anwald mæg wel reccan se
 with of-the power height The power can well wield he
 ðe ægðer ge hine habban cann ge wiðwinnan. Wel hine recð
 who each both it have can and resist Well it wields
 se ðe conn wel stræc bion & ahæfen wið ða unryhtwisan
 he who can well strict be and raised against the unrighteous
 & wið ða scyldgan & wel emn wið oðre menn, ond
 and against the guilty and well equal with other men and
 he hine na bettran ne deð. Ac ðæt mennisce mod bið
 he himself not better — makes But the human mind is
 oft upahafen, ðeah hit mid nane anwalde ne sie underléd;
 often exalted though it with no power — be supported
 ac hu micle má wenstu ðæt hit wolde, gif ða wlenca &
 but how much more thinkest-thou that it would if the splendors and
 se anwald ðær wære to gemenged! & ðeah suiðe ryhte
 the power there were thereto mingled and yet very rightly
 stihtað ðone anwald se ðe geornlice conn ongietan ðæt he
 governs the power he who diligently can perceive that he
 óf him gadrige ðæt him stælwierðe sie, & wið ðæt winne
 from it gather what to-him serviceable be and against that strive
 ðæt him dereð, & ongite hine selfne, ond ongiete ðæt
 which him harms and perceive him self and perceive that
 he bið [self] oðrum monnum gelic, ond ðeah ahebbe hine
 he is himself to-other men like and yet raise himself
 ofer ða scyldgan mid andan & mid wræce. We magon eac
 over the guilty with zeal and with punishment We can also

fullecor ongietan & tosceadan ða spræce, gif we sceawiað

more-fully perceive and distinguish the speech if we behold

ða biesene ðæs forman hierdes, ðæt wæs sanctus Petrus.

the example of-the first shepherd that was saint Peter

Ðurh Godes giefe he onfeng ðone ealdordóm ðære halgan 115.7

Through of-God grace he received the authority of-the holy

ciericean, ond ðeah he wiðsóc ðæt hine mon to ungemetlice

church and yet he refused that him one too immoderately

weorðode. Ða ða Cornelius for eaðmodnesse wel dyde ðæt

honored Then when Cornelius for humility well did that

he hine as[t]rehte beforan [him,] he ðeah hine selfne ongeat

he himself prostrated before him he yet him self perceived

him gelicne, & cuað: Arís, ne do sua; hu, ne iom ic monn

to-him like and said Arise not do so how not am I man

sua ilce sua ðu? Ac ða ða he ongeat ða scylde ón Annanian

so same as thou But then when he perceived the sin in Ananias

& on Saffiram, suiðe hrædlice he oðiewde hu micelne onwald

and in Sapphira very quickly he showed how great power

he hæfde ofer oðre menn, ða he hira líf ðurh ða smeanga

he had over other men when he their life through the searching

ðæs halgan gæstes ongeat, & hine ða mid his worde

of-the holy spirit perceived and him then with his word

geslog, & mid ðy anwalde gecyðde ðæt he wæs ieldesð ofer

struck and with the power showed that he was chief over

ða halgan cirican & strengesð wið scylda. Ðæt rice &

the holy church and strongest against sins The authority and

ðo[ne] anwald he na ne angeat wið Cornelius, ða ða he

the power he not — perceived toward Cornelius then when he

hine sua suiðlice weorðian wolde; he wolde him ætfæstan his

him so greatly honor would he would to-him commend his

eaðmetto, & mid ðy he gearnode ðæt him ðuhte ðæt he

humility and with that he earned that to-him seemed that he

wære his gelica. He cuæð to him ðæt he wære his gelica: ðær
were his equal He said to him that he were his equal where
 he gecyðde his [eað]modnesse; ond eft on Annaniam & on
he showed his humility and again on Ananias and on
 Saffiram gecyðde his nið & his onwald mid ðære wræce.

Sapphira showed his severity and his power with the punishment

115.22

Ond eft sanctus Paulus ne ongeat he na hine selfne beteran
And again saint Paul not perceived he — him self better
 oðrum godum monnum, ða ða he cuæð: Ne sint we
than-other good men then when he said Not are we
 nane waldendas eowres geleafan, ac sint fultemend eowres
any rulers of-your faith but are helpers of-your
 gefean, forðamðe ge stondað on geleafan. Suelce he openlice
joy because ye stand in faith As-if he openly
 cuæde: We sint emnlíce on ðam ðe we ongietað ðæt ge
said We are equal in that in-which we perceive that ye
 stondað. Eft he spræc suelce he nysse ðæt he a furðor
stand Again he spoke as-if he knew-not that he at-all further
 wære ðonne oðre broðor, ða he cuæð: We sint gewordene
were than other brothers when he said We are become
 suelce lytlingas betu[e]ox eow. Ond eft he cuæð: We sint
as little-ones among you And again he said We are
 eowre ðeowas for Cristes lufan. Ac ðonne he gemette ða
your servants for of-Christ love But when he found the
 scylde ðe he stieran scolde, hrædlice he gecyðde ðæt he
sin which he restrain should quickly he showed that he
 wæs magister & ealdormonn. Ðæt he cyðde ða he cuæð
was master and chief That he showed when he said
 on his epistolan to Galatum: Hwæðer wille ge ðæt ic cume
in his epistle to Galatians Whether will ye that I come
 to eow, ðe mid gierde ðe mid monnðwære gæste? Suelce
to you either with rod or with gentle spirit As-if

he cuæde: Hwæðer ic cume ðe mid ege ðe mid lufe?

he said Whether I come either with fear or with love

Donne bið ðæt rice wel gereht, ðonne se ðe ðærfore bið

Then is the authority well ruled when he who before-it is

suiðor wilnað ðæt he ricsige ofer monna unðeawas ðonne

rather desires that he rule over of-men vices than

ofer oðre góde menn. Ac ðonne ða ealdermenn ðreageað

over other good men But when the chiefs rebuke

ða scyl(d)gan, ðonne is him micel ðearf ðæt hie geornlice

the guilty then is to-them great need that they diligently

geðencen ðætte ðurh ða lare & ðurh ðone ege ðe hie

consider that through the teaching and through the fear which they

niede dón sculon mid hiera anwalde gestiran ðara scylda.

of-necessity do shall with their power restrain of-the sins

Ond ðeahhwæðre, ðylæs he his eaðmodnesse forleose, geðence 117.14

And nevertheless lest he his humility lose let-consider

he ðæt he bið self suiðe gelic ðam ilcan monnum ðe he

he that he is himself very like to-the same men whom he

ðær ðreatað & hend; ond eac we magon suigende geðencean

there rebukes and humbles and also we can silent consider

on urum inngehygde, ðeah we hit ne sprecen, ðæt hie beoð

in our mind though we it not speak that they are

beteran ðonne wé, & ðæs wierðe ðæt we hie furðor dón,

better than we and of-that worthy that we them further put

ðeah we to ðam gesette sien ðæt we hie ðreagean scylen,

though we to that set be that we them rebuke should

& ðurh us scylen bion hiora scylda gestiered mid cræfte

and through us should be their sins restrained with skill

& mid lare. Ac eft ðonne [we] selfe gesyngiað, ne ðread

and with teaching But again when we ourselves sin not rebukes

us nan monn, ne furðum ane worde ne tælð. Forðam

us any man nor even with-one word — blames Therefore

we beoð mid Gode sua micle suiðor gebundne sua we for
we are with God so much more bound as we before
 monnum orsorglicor ungewitnode syngiað buton ælcra wrace.
men more-securely unpunished sin without any punishment
 Ac ðonne we ure hieremenn lærað & ðreageað, sua micle
But when we our subjects teach and rebuke so much
 ma we hie gefreogað æfter ðam godcundan dome, sua we
more we them free after the divine judgment as we
 her hiera synna wrecað suiðor; ond suaðeah on ðære heortan
here their sins punish more and nevertheless in the heart
 is á sio eaðmodnes to healdanne & eac on weorcum
is always the humility to keep and also in works
 to læranne; & betúh ðæm twæm is eallenga to geðcenne
to teach and between the two is altogether to consider
 ðæt we to ungemetlice ða eaðmodnesse ne healden, ðylæs se
that we too immoderately the humility not keep lest the
 anweald áslacie ðæs recendomes, ond ðæt we ure [hiere]menn
power slacken of-the rulership and that we our subjects
 sua gearige sua we hie eft geegesian mæge.
so honor that we them still awe may

119.6 Done ealdordom & ðæt riceter ðe se reccere for monigra
The authority and the dominion which the ruler for of-many
 monna ðearfe underfehð he hine sceal eowian utan, &
men need undertakes he it shall show outwardly and
 he sceal healdan his eaðmodnesse innan. Eahtige he hine
he shall keep his humility within Let-esteem he him
 selfne on his inngeðonce suelcne suelcne he ondrætt ðæt he
self in his mind such as he dreads that he
 sie. Ond ðeah hit on sumum ðingum getacnad sie ðæt he
be And though it in some things signified be that he
 hwelc gerisenlic wundor wyrcean mæge, gedó he ðeah
some fitting wonder work may let-bring-about he yet

ðæt his hieremenn ongieten ðæt he sie eaðmod on his
that his subjects perceive that he be humble in his
 [inn]geðonce, ðæt hi mægen ðæm o[n]hyrigean, ond on his
mind that they may him imitate and in his
 ealdorlicnesse hie ongieten ðæt hie him mægen ondrædan.
authority they perceive that they him may dread

Ða ðe ofer oðre bioð giemen hie geornlice ðætte sua micle
Those who over others are let-beed they diligently that so much
 sua hira onwald bið mara gesewen ofer oðre menn ðæt hie
as their power is greater seen over other men that they
 sua micle ma sien innan geðryccede mid eaðmodnesse, ðylæs
so much more be within pressed-down with humility lest
 ðæt geðoht hine ofersuiðe & on lustfulnesse his mód geteo
the thought him overcome and into pleasure his mind draw
 hwelces undeawes, ðæt he hit mæge ðonne to his willan
of-some vice so-that he it can then to his will
 gewaldan, forðæmðe he him ær to undeawum his ag[en]ne
control because he to-it before to vices his own
 willan underðeodde, & him geðafade ðæt hit mid anwalde
will subjected and to-it allowed that it with power
 him moste oferricsian, ðætte ðæt ofsetene mód mid ðære
him might over-rule so-that the oppressed mind with the
 lustfulnesse his anwaldes ne sie getógen to úpahafenesse.
pleasure of-his power not be drawn to exaltation

Bi ðam wæs suiðe ryhte gecueden ðurh sumne wisne 119.21
Of that was very rightly said through a wise
 monn, he cuæð to ðæm oðrum: To ealdormenn ðu eart
man he said to the other As chief thou art
 gesett, ne beo ðu ðeah to upahafen, ac bio suelce án
set not be thou yet too exalted but be as one
 ðinra hieremonna. Ond eft be ðam ilcan cuæð sanctus
of-thy subjects And again about the same said saint

Petrus: Ne sint we nane waldendas ðisses folces, ac we
Peter Not are we any rulers of-this people but we
 sint to bisene gesette urre [h]eorde. Be ðam ilcan eft sio
are as example set to-our flock Of the same again the
 Soðfæsðness, ðæt is Crist, ðurh hine selfne cuæð, ða he
Truth that is Christ through him self said when he
 us speon to ðam hiehstan geeearnungum, he cuæð: Wite ge
us urged to the highest merits he said Know ye
 ðætte ðiod[a] kyningas bioð ðæs folces waldendas, ond ða
that of-nations kings are of-the people rulers and those
 ðe ðone anwald begað hi beoð hlafordas gehatene; ne sie
who the power exercise they are lords called not let-be
 hit ðonne na sua betweoxn eow, ac sua hwelc sua wille
it then — so among you but so which so will
 betweox[n] eow fyrrest beon, se sceal beon cower ðegn, ond
among you first be he shall be your servant and
 sua hwelc sua wille betweoxn eow mæst beon, sie se cower
so which so will among you greatest be let-be he your
 ðeow. Sua sua monnes sunu, cuæð Crist be him selfum,
slave So as of-man son said Christ about him self
 ne côm he na to ðam on eorðan ðæt him mon ðenade,
not came he — to that on earth that him one served
 ac ðæt he wolde ðenian. For ðeosun ilcan is eac gesæd on
but that he would serve For this same is also said in
 ðam godspelle hwelc wite scolde ðrowian se upahafena
the gospel what punishment should suffer the exalted
 ðegn æfter ðam anfangnan rice; he cuæð ðonne: Se yfela
servant after the received authority he said then The evil
 ðeow cuið on his mode: Hit bið long hwonne se hlaford
servant says in his mind It is long until the lord
 cume; ic mæg slea & ierman mine [h]eafodgemæccan.
come I can strike and afflict my fellow-servants

Itt him ðonne & drincð mid ðam dru(n)cenwillum
Eats for-himself then and drinks with the drunken
 monnum, ond læt his hlafordes gebód to giemelieste. Donne
men and lets of-his lord command to neglect Then
 cymð his hlaford on ðæm dæge ðe he ne wendð, ond on
comes his lord on the day that he not expects and at
 ða tiid ðæt he hine ær nát; hæfð hine ðonne siððan
the time that he it before not-knows has him then afterward
 for ænne licettere. & suiðe ryht deð for ðære licettunge
as a hypocrite and very rightly does for the hypocrisy
 ðe he licette ðæt he wolde habban ða ðenunga ðeawas &
which he pretended that he would have the ministry ways and
 ðeodscipe to læranne; ond ða he ðæt hæfde, ða wolde he
discipline to teach and when he it had then would he
 hit habban him to agnum anwalde, ond dyde him ðæt
it have for-himself as own power and made for-himself the
 riceter to sida & to gewunan. Ond suaðeah oft agyltað
dominion into custom and into habit And nevertheless often sin
 ða ealdormenn efnsuiðe on ðam ðe he bið to eaðmód ðam
the chiefs equally in that that he is too humble to-the
 yflan mannan, ond læt hine him to gelicne, & licett wið
evil man and lets him to-himself too like and pretends toward
 hie ma geferrædenne ðonne ealdordome. Suiðe ryhte se bið
them more fellowship than authority Very rightly he is
 geteald to ðæm liceterum se ðe on lareowes onlicnesse ða
counted among the hypocrites he who in of-teacher likeness the
 ðenenga ðæs ealdordomes gecierð to hlaforddome, & gemacað
ministry of-the authority turns to lordship and makes
 ðæt his ege & his onwald wierð to gewunan & to landsida
that his fear and his power becomes into habit and into land-custom
 o[n] his scire. Ond ðeah (h)wulum giet suiðor hie syngiað
in his province And yet sometimes still more they sin

on ðam ðe hie healdað ma geferrædenne & efnlicnesse

in that that they keep more fellowship and equality

ðonne ealdordóm wið ða yfelan & ða únryhtwisan.

than authority toward the evil and the unrighteous

123.3 Sua Heli se sacerd dyde. He wæs mid leasre mildheortnesse

So Eli the priest did He was with false mercy

ofersuiðed ðæt he nolde witnian his agne suna ða hie

overcome that he would-not punish his own sons when they

agylton, ac beforan ðam ðearlwisan Deman he ofslog ægðer

sinned but before the severe Judge he slew each

ge ða suna ge hine selfne midðamðe he geðafade ða scylde

both the sons and him self when he allowed the sin

unwitnode. Hit wæs onlicost suelce sio godcunde stemn to him

unpunished It was likest as-if the divine voice to him

cuæde: Ðu weorðasð ðine suna ma ðonne me. Ond eft ður(h)

said Thou honorest thy sons more than me And again through

ðone witgan wæs gecid hierdum, ða he cuæð: Ðæt sceap ðæt

the prophet was chided to-shepherds when he said That sheep which

ðær sceoncforad wæs ne spilcte ge ðæt, ond ðæt ðær forloren

there leg-broken was not splinted ye it and that there lost

wæs ne sohte ge ðæt, ne ham ne brohtan. Se brin[g]ð ham

was not sought ye it nor home — brought He brings home

ðone fo(r)lorenan se ðe mid geornfulnessse ðære hierdelican

the lost the-one who with eagerness of-the pastoral

giemenne ðone ðe áfielð on synne eft gehwyrfd [& aræð] ðæt

care him who falls into sin again turns-back and raises that

he stent on ryhtwisnesse. Hwæt se foreda sconca bið gewriðen

he stands in righteousness Lo the broken leg is bound

mid ðæm bende, sua beoð ða synna mid ðam lareowdome

with the bandage so are the sins with the teachership

gebundne. Sua sua sio wund wile toberan, gif hio ne bið

bound So as the wound will spread if it not is

gewriðen mid wræde, sua willað ða synna weaxænde toflowan,

bound with bandage so will the sins growing spread

gif hie ne beoð gebundne hwilum mid stræclice lareowdome.

if they not are bound at-times with strict teachership

Ond suaðeah [oft] sio wund bið ðæs ðe wierse & ðy mare,

And nevertheless often the wound is so-much the worse and the greater

gíf h[i]o bið unwærlice gewriðen, & him bið ðæt sár ðe

if it is unwarily bound and to-him is the pain the

gefredre, gif sio [wund] bið to ungemetlice fæste gewriðen.

more-felt if the wound is too immoderately tightly bound

Sua is eac ðearf ðæt se lareow, se bið saule læce, ðara synna 123.20

So is also need that the teacher who is of-soul physician of-the sins

wunde stirende gemetlice gewriðe on his hieremonnum, ond

wound restraining moderately bind on his subjects and

ðeah sua geornlice begáa ða ryhtwisnesse ðæs lareowdomes

yet so diligently exercise the righteousness of-the teachership

wið ða gyltendan ðæt he ne forlæte his mildheortnesse. Ond

against the sinners that he not abandon his mercy And

eac him is to giemenne ðæt he ætiewe his hieremonnum

also for-him is to heed that he show to-his subjects

ðæt he sie hiera fæder & reccere on lare, & hiera modur

that he be their father and ruler in teaching and their mother

ón mildheortnesse, ðæt he huru ne sie to stræc on ðære

in mercy that he at-least not be too strict in the

lare, ne to slæc on ðære mildheortnesse. Sua sua we io

teaching nor too slack in the mercy So as we formerly

cuaðon on ðe[a]wa bocum be Iobe ðæt ægðer wære unnyt

said in of-morals books about Job that each were useless

ge mildheortnes ge steor, gif hie anlipe wæron, buton hi

both mercy and discipline if they single were unless they

butu ætsomne sien. Forðæm scel bion on ðæm reccere ðæt

both together be Therefore shall be in the ruler that

he sie ryhtlice & mildheortlice rædende his hieremonnum
he be rightly and mercifully counseling to-his subjects
 & mildheortlice witniende. For ðioson ilcan wæs ðætte sio
and mercifully punishing For this same was that the
 Soðfæstnes self cuað, ðæt is Crist, ða he lærde ðurh ða
Truth itself said that is Christ when he taught through the
 tielunga ðæs Samaritaniscan ymb ðone gewundedan, ðe
care of-the Samaritan about the wounded-man whom
 mon lædde helfcuicne to ðæm giesðhuse, & bæd ðæt mon
one led half-alive to the inn and asked that one
 scolde ægðer ge wín ge ele giotan on his wunde. Witodlice
should each both wine and oil pour on his wound Truly
 ðæt wín slit ða wunde, & se ele hie gesmeð & gehæld.
the wine bites the wound and the oil it smooths and heals

125.10 Dis is ðearf ðæt se [ðe] wunde lacnigean wille giote wín
This is need that he who wounds heal will pour wine
 on, ðæt sio reðnes ðæs wines ða forrotedan wunde suge &
on that the sharpness of-the wine the putrefied wound suck and
 clænsige, & eft ele, ðæt se hie lieðe & gehæle. Sua eac
cleanse and again oil that it it soothe and heal So also
 ðam lareowe is to monianne ða lieðnesse wið ða reðnesse,
for-the teacher is to be-reminded-of the gentleness with the severity
 & of ðam gemonnge wyrce gemetgunge, ðæt he mid
and from the mixture let-make moderation that he with
 ungemetlicre grimsunge his hieremonna wunda to suiðe ne
immoderate fierceness of-his subjects wounds too much not
 slite ne ne íce, ne eft for ungemetlicre mildheortnesse he
bite nor — increase nor again for immoderate mercy he
 hie ne læte unwriðena. Suiðe wel ymb ðæt tacnað sio earc on
them — leave unbound Very well about that signifies the ark in
 ðære ealdan æ. On ðære wæron ða stænenan bredu ðe sio
the old law In it were the stone tablets which the

æ wæs on awriten mid tien bebodum, & eac sio gierd mid
law was on written with ten commandments and also the rod with
 ðæm bredum, & eac se sweta mete ðe h[i]e heton monna,
the tablets and also the sweet food which they called manna
 se him cuom o[f] hefonum. Sua eac, gif ðara haligra
which to-them came from heavens So also if of-the holy
 gewrita &git bið on ðam breostum ðæs godan recceres,
writings understanding is in the breast of-the good ruler
 ðonne sceal ðær bion gierd. Ðæt is ðæt he ðreage his
then shall there be rod That is that he rebuke his
 hiremenn. & eac sceal bion on ðam breostum ðæs monnan
subjects and also shall be in the breast of-the man
 swetnes. Ðæt is ðæt he him sie lieðe. Be ðiosum illican
sweetness That is that he to-them be gentle Of this same
 cuað Dauīð to Gode: Ðin gierd & ðin stæf me áfrefredon.
said David to God Thy rod and thy staff me comforted
 Mid gierde mon bið beswungen, & mid stæfe he bið 125.25
With rod one is beaten and with staff he is
 awreðed. Gif ðær ðonne sie gierd mid to ðreageanne, sie
supported If there then be rod with to rebuke let-be
 ðær eac stæf mid to wreðianne: sie ðær eac lufu, næs
there also staff with to support let-be there also love not
 ðeah to hnesce; sie ðær eac reðnes, næs ðeah to stið;
though too soft let-be there also sternness not though too harsh
 sie ðær eac onda, næs ðeah to ungemetlice grim; sie ðær
let-be there also zeal not though too immoderately fierce let-be there
 eac arfæsðnes, næs ðeah wandigendre ðonne hit gedafenlic
also compassion not though more-yielding than it fitting
 sie; ðætte ðonne sio ryhtwisnes & sio mildheortnes hi
be so-that then the righteousness and the mercy themselves

gegadrige on ðæm anwalde ðæs recceres, & ðæt mod his
join in the power of-the ruler and the mind of-his
 hieremonna oliccende egesige & ðreatigende olicce.
subjects flattering awe and rebuking flatter

Hu se lareow ne sceal ða inneran giemenne
 gewanian for ðær[e] uterran abisgunge,
 ne eft ða uterran ne forlæte he for ðære inneran

XVIII · INNER AND OUTER CARE

The ruler must not let outward business crowd out his inward care, nor inward devotion make him neglect his people's outward needs. Worldly cares blind a pastor as dust blinds the eye, and Jethro advised Moses to leave the people's disputes to others; a priest sunk in earthly pursuits is like his people, as Jeremiab's darkened gold and scattered stones show. Yet the people's bodily needs must be met, as Peter and Paul taught, and the priest's hair, neither shaved nor left to grow wild, shows how such cares should be trimmed.

127.11 Ne forlæte se reccere ða inneran giemenne ðæs godcundan
Not let-abandon the ruler the inner care of-the divine
 ðiowdomes for ðære abisgunge ðara uterra weorca, ne eac
service for the occupation of-the outer works nor also
 ne gewanige he na ðone ymbhogan ðære innera scire for
— let-diminish he — the concern of-the inner charge for
 ðære abisgunge ðære uterran; ðylæs he sie gehæft mid ðam
the occupation of-the outer lest he be entangled with the
 uterran, oððe eft mid ðam inneran anum abisegad, ðæt he
outer or again with the inner alone occupied that he
 ne mæge ðurhteon his nieh[s]tum ðæt he him utan
not can carry-out for-his neighbors what he for-them outwardly
 dón scolde. Monige ðeah nyllað ná geðencean ðæt hi beoð
do should Many though will-not — consider that they are

oðrum broðrum ofer[ge]sett, & him fore bion scoldon on
to-other brothers set-over and them before be should in
 godcundum ðingum; ac mid ealre heortan geornfulnesse
divine things but with all of-heart eagerness
 begongað ða woroldcundan giemenne, & fægnað ðæs ðæt
pursue the worldly care and rejoice in-that that
 hie ða habbað to begongenne; & ðonne, ðonne hie hie
they it have to pursue and then when they it
 habbað, dæges & niehtes hie fundiað to bigietenne, & beoð
have by-day and by-night they strive to get and are
 suiðe gedrefede on hira mode forðamðe him ðonne wona
very troubled in their mind because to-them then lacking
 ðæs ðe hie habban woldon. Ac ðonne him eft gelimpð
of-that which they have would But when to-them again happens
 ðæt hi æmtige beoð ðære scire, ðonne bioð hie suiður on hira
that they free are of-the charge then are they more in their
 mode gesuenced for ðæm æmtan; forðæm ðæt wære his willa
mind afflicted for the leisure because that were his will
 ðæt he moste ymb swincan, ond ðync[ð] him gesuinc ðæt
that he might about-(it) toil and seems to-him hardship that
 he bið butan woroldgesuincium. & sua hit gebyreð, ðonne
he is without worldly-toils and so it happens when
 he fægnað ðæt he sie abisgod mid woroldðingum, ðæt he ne
he rejoices that he be occupied with worldly-things that he not
 conn oðre læran ða godcundan wisan ðe he læran scolde.
can others teach the divine ways which he teach should
 Forðon aðreat ða hieremenn ryhtes lifes, ðonne hie wilniað 129.4
Therefore it-wearies the subjects of-right life when they desire
 gæstlice libban, be ðæm yfelum bisenum ðe se deð ðe him
spiritually live by the evil examples which he does who them
 fore beon sceolde. ðonne ætspornað hie, & weorðað mid ðæm
before be should Then stumble they and become with that

ascrencte. Sua eac ðær ðæt heafod bið unhal eall ða limu bioð
tripped So also where the head is unsound all the limbs are
 idelu, ðeah hie hal sien, sua eac bið se here eal idel, ðonne he
useless though they sound be so also is the army all useless when it
 on oðer folc winnan sceal, gif se heretoga dwolað; sua eac
against other people fight shall if the general errs so also
 ðonne se biscep begæð ða ðeninga ðe eorðlice deman sceoldon,
when the bishop performs the offices which earthly judges should
 ðonne ne tyht nan mon his hieremonna móð ne ne bilt
then not urges any man of-his subjects mind nor — encourages
 to gæstlicum weorcum, ne nan mon hiera scylda ne ðread, ac
to spiritual works nor any man their sins — rebukes but
 se hierde bið idel ðe scolde ðære heorde gieman. Forðy ne
the shepherd is idle who should the flock tend Therefore not
 magon ða hieremenn begietan ðæt leoht ðære soðfæs(t)nesse,
can the subjects obtain the light of-the truth
 forðæm ðonne sio giornfulnes eorðlicra ðinga abisgað [ðæt]
because when the eagerness of-earthly things occupies the
 &gít, & ablent ðæs modes eagan mid ðære costunga
understanding and blinds of-the mind eyes with the temptation
 ðæm folce, sua sua dust deð ðæs lichoman eagan on sumra
to-the people so as dust does of-the body eyes in summer
 mid ðodne. Forðæm suiðe ryhtlice se Aliesend monna cynnes,
with whirlwind Therefore very rightly the Redeemer of-men kind
 ða he us stierde urra womba oferfyllle, he cuæð: Behealdað
when he us restrained of-our bellies gluttony he said Take-beed
 eow ðæt ge ne gehefegien eowre heortan mid oferæte &
yourselves that ye not weigh-down your hearts with overeating and
 oferdrynce & mid monigfaldre gieminge ðisse worolde.
drunkenness and with manifold care of-this world

& eac he geicte ðærto ege, ða he cuæð: Ðylæs eow 129.20
and also he added thereto fear when he said Lest you
 hrædlice on becume se færlica domes dæg. Ðæs dæges
suddenly upon come the sudden of-judgment day Of-that day
 tocyme hwelc he beo he cyððe, ða he cuæð: He cymð sua
coming what-kind it be he showed when he said It comes so
 sua grin ofer ealle ða ðe eardiað ofer eorðan. Ond eft he
as snare over all those who dwell on earth And again he
 cuæð: Ne mæg nan mon twam hlafordum hieran. Ond eac
said Not can any man two lords obey And also
 cuæð Paulus, ða ða he wolde arwierðra monna mód from
said Paul then when he wished of-venerable men minds from
 ðisses middangeardes geferrædenne ateon, sui[ðe] suiðe he him
of-this middle-earth fellowship draw very greatly he them
 wiðbræd, ða he cuæð: Ne [scy]le nan Godes ðeow hine selfne
restrained when he said Not should any of-God servant him self
 to ungemetlice bindan on woruldcipum, ðylæs he mislicige
too immoderately bind in worldly-affairs lest he displease
 ðæm ðe he ær hine selfne gesalde. Ða ða he lærde ðæt
him to-whom he before him self gave Then when he taught that
 ðære ciricean ðegnas scoldo[n] stilnesse ðære ðenunga habban,
of-the church ministers should quiet of-the service have
 ða lærde he hi eac hu hie hie geæmettian scoldon oðerra
then taught he them also how they themselves free should of-other
 weorca; he cuæð: Gif ge ymb woroldcunde domas beon scylen,
works he said If ye about worldly judgments be should
 ðonne nime ge ða ðe on ðæm hirede unweorðuste sien, &
then take ye those who in the household least-honored be and
 settað ða to domerum, ðæt hie strienen & stihtien ymb ða
set them as judges that they procure and arrange about the
 eorðlican ðing, ða ðe ne beoð sua suiðe geweorðode mid ðæm
earthly things those who not are so greatly honored with the

gæstlicum giefum. Suelce he openlice cuæde: Gedodð ðæt hie
spiritual gifts As-if he openly said Bring-about that they
 sien on ðæm oðrum nytte, gif hie on ðæm oðrum ne cunnen.

be in the one useful if they in the other not can

131.11 Be ðæm eac Moyses, se ðe wæs Gode sua weorð ðæt he oft
Of that also Moses he who was to-God so dear that he often

wið hine selfne spræc, æt sume cierre Githro his sueor,
with him self spoke at one time Jethro his father-in-law
 ðeah he [h]æðen & elðiodig wære, hine tælde & sæde ðæt

though he heathen and foreign were him blamed and said that
 he on dyslicum gesuincum wære mid ðæs folces eorðlican
he in foolish toils were with of-the people earthly

ðeowote, ac lærde hine ðæt he gesette oðre for hine to
service but taught him that he appoint others for him to
 demenne betweox ðæm folce ymbe hira geflita, ðæt he wære
judge among the people about their disputes that he were

ðæs ðe freo[r]ra to ongietanne ða dieglan & ða gæstlican
so-much the freer to perceive the secret and the spiritual
 ðing, ðæt he meahhte ðæt folc ðy wislicor & ðy rædlicor

things that he might the people the more-wisely and the more-prudently
 læran; forðæm ða hlafordas & ða recceras scoldon ðencean
teach because the lords and the rulers should think

ymb ðæt helicuste, & ða underðioddan scoldon dón ðæt
about the loftiest and the subjects should do the

unweorðlicre. Ða recceras sceolon bion beforan ðæm folce sua
less-honorable The rulers shall be before the people so
 sua monnes eage beforan his lichoman, his weg & his stæpas
as of-man eye before his body its way and its steps

to sceawianne. Ðonne is ðearf ðæt ðæt dust ðisse eorðlican
to behold Then is need that the dust of-this earthly

giemenne ne aðisðrige ðæt eage ðæs recceres, forðæm ealle ða
care not darken the eye of-the ruler because all those

ðe ofer oðre bioð, bioð heafda ðara ðe ðærunder bioð, & ðæt
who over others are are heads of-those who thereunder are and the
 he[a]fod sceal wisian ðæm fotum, ðæt hie stæppen on ryhtne
head shall guide the feet that they step on right
 wég; ufone sceal ðæt heafod giman ðæt ða fet ne asliden
way from-above shall the head take-care that the feet not slip
 on ðæm færelte, forðæm, gif ða fét weorðað ascrencte, eal se
on the journey because if the feet become tripped all the
 lichoma wierð gebiged, & ðæt heafod gecymð on ðære eorðan.
body becomes bent and the head comes to the earth
 Hu gerades mæg ðonne se bisecep brucan ðære hirdelican are, 133.3
How fitly can then the bishop enjoy the pastoral dignity
 gif he self drohtað on ðam eorðlicum tielongum ðe he
if he himself lives in the earthly pursuits which he
 oðrum monnum lean sceolde? Forðæm ryhtan edleane Dryhten
in-other men blame should Therefore with-right requital Lord
 ðreade ðurh ðone witgan, ða he cuað: Suelc ðæt folc bið,
rebuked through the prophet when he said Such the people is
 suel[c] bið se sacerd. ðonne bið se sacerd suelc suelc ðæt
such is the priest Then is the priest such as the
 folc bið, ðonne he ðæt ilce deð ðæt hie dóð, & his on ða
people is when he the same does that they do and it in the
 ilcan wisan tielað ðe hie dóð. ðæt ongeat Heremias se witga,
same way pursues as they do That perceived Jeremiah the prophet
 ða ða he suiðe sarlice weop, & spræc suelce ðæt templ
then when he very sorely wept and spoke as-if the temple
 wære eal toworpen; he cuað: Eala, hwy is ðis gold adeorcad?
were all destroyed he said Alas why is this gold darkened
 & ðæt ædeleste hiew hwy wearð hit onhworfen? Toworpne
and the noblest hue why was it changed Scattered
 sint ða stanas ðæs temples, & licggeað æt ælcra stræte
are the stones of-the temple and lie at of-every street

ende. Huæt tacnað ðonne ðæt gold ðe is sua diorwyrðe
end What signifies then the gold which is so precious
ofer eall ondweorc, buton ða heanesse ðæs haligdomes?
above all material but the height of-the holiness
Oððe hwæt getacnað ðæt æðele hiew buton ða arwyrðnes
Or what signifies the noble hue but the reverence
ðære æfesðnesse, ðe eallum monnum is to lufigenne? Hwæt
of-the piety which for-all men is to love What
getacn[i]að eac ða stanas ðæs halgan huses buton ðone hād
signify also the stones of-the holy house but the office
ðære halgan endebyrdnesse? Hwæt getacnað eac sio rume
of-the holy order What signifies also the broad
stræt butan ðone widan wég ðisses andwerdan lifes?
street but the wide way of-this present life

133.18 Be ðam ruman wege sio Soðfæsðnes, ðæt is Crist, ður(h)
Of the broad way the Truth that is Christ through
hine selfne [he] cuað: Ðæt is suiðe rum weg & widgille ðe
him self he said That is very broad way and wide which
læt to færwyrde. Ac ðonne bið ðæt gold asueartod, ðonne sio
leads to destruction But then is the gold blackened when the
halignes monnes lifes bið mid eorðlicum weorcum gewemmed.
holiness of-man life is with earthly works defiled
Ond ðonne bið ðæt æðeleste hīw onhworfen, ðonne se
And then is the noblest hue changed when the
æht ðara godra weorca, ðe he ær beeode, bið gewanod,
esteem of-the good works which he before performed is diminished
forðæmðe menn ær wendon ðæt he æfæsðlice drohtode. Ac
because men before thought that he piously lived But
ðonne hwelc æfter halgum hade hine selfne fæstlice geimpað
when anyone after holy orders him self firmly engrafts
on eorðlicum weorcum, ðonne bið hit suelc ðæt fægere hīw
in earthly works then is it as-if the fair hue

ðæs goldes sie ónhworfen, & hit sie ablacod & fo[r]sewen
of-the gold be changed and it be grown-pale and despised
 for monna eagum. & ða gíemmas ðara halignessa licggeað
before of-men eyes and the gems of-the sanctuaries lie
 toworpne æfter stræta endum. Ðonne licggeað ða gíemmas
scattered along of-streets ends Then lie the gems
 toworpne æfter strætum, ðonne ða menn ðe hie selfe to
scattered along streets when the men who them selves for
 ðære circean wlite æmtegian sceoldon on ðæm dieglum
of-the church beauty free should in the secret
 ðenungum ðæs temples, ðonne hie ute wilniað ðara rumena
services of-the temple when they outside desire the broad
 wega ðisse worulde. Soðlice ða gímmas ðara halignessa
ways of-this world Truly the gems of-the sanctuaries
 to ðæm wæron gemacod ðæt hi scoldon scinan on ðæs
for that were made that they should shine on of-the
 hiehstan sacerdes hrægle betwux ðam halegestan halignessum.
highest priest garment among the holiest holy-things
 Ac ðonne ða sacerdas to æfæsðnessum & weorðunga ures
But when the priests to piety and honor of-our
 Aliesendes ne bædað ða ðe [him] underðiedde bioð mid
Redeemer not urge those who to-them subject are with
 hira lifes geearnungum, ðonne ne beoð hira ðære halegestan
of-their life merits then not are their of-the holiest
 halignesse gímmas on ðæm gerenum ðæs biscepes gierelan,
sanctuary gems in the ornaments of-the bishop vestment
 ac licggeað toworpne æfter strætum, ðonne ða hadas ðære
but lie scattered along streets when the orders of-the
 halgan endebyrdnesse beoð forgiefene ðæm widgillan wegum
holy order are given-up to-the wide ways
 hiera agenra lusta, & beoð getigede to eorðlicum tielengum.
of-their own lusts and are tied to earthly pursuits

135.15 Eac is to witanne ðæt he ne cuæð na ðæt ða gíemmas
Also is to know that he not said — that the gems
 wæren forscæadne æfter [ðæm] strætum, ac æt ðara stræta
were scattered along the streets but at of-the streets
 endum; forðæm ðeah hie woroldcun(d)lice drohtigen, hie
ends because though they worldly live they
 wiliniað ðæt hie ðyncen ða betstan, ond ðeah hie gán on
desire that they seem the best and though they go on
 ðone ruman weg hiera agnes willan & lustfulness, hie
the broad way of-their own will and pleasure they
 wilniað ðæt hie mon hæbbe for ða betstan & ða halgestan.
desire that them one hold as the best and the holiest
 & suaðeah hwilum sint to geðafianne for niedðearfe ðas
and nevertheless at-times are to be-allowed for need these
 eorðlican tielunga, & næfre ðeah to suiðe ne lufige, ðylæs
earthly pursuits and never yet too much — let-love lest
 hie gehefegien ðæs monnes mód ðe hi to suiðe lufað,
they weigh-down of-the man mind who them too much loves
 ðæt he for ðære byrðenne gehefegad & ofersuiðed, ne
that he for the burden weighed-down and overcome not
 sie besenced of ðæm ymestun to ðæm nioðemestum. Ond
be sunk from the highest to the lowest And
 suaðeah monige underfóð heorde, & ðeah wilniað ðæt hie
nevertheless many undertake flock and yet desire that they
 beon freo & æmtige synderlice him selfum to gæstlicum
be free and unoccupied separately for-them selves for spiritual
 weorcum, & noldon beon abisgode nane wuht on eorðlicum
works and would-not be occupied any whit in earthly
 ðingum. Ða ðonne hie eallinga agiemeleasiað ðone ymbhogan
things Those when they altogether neglect the concern
 woruldcundra ðinga, ðonne ne gefultumað he nawuht to
of-worldly things then not helps be anything to

his hieremonna niedðearfe. Forðæm wyrð oft forsewen ðara
of-his subjects need Therefore becomes often despised of-the
 monna lár, ðonne hie tælað & hatigað hiera hieramonna
men teaching when they blame and hate of-their subjects
 undeawas, & ne dooð him nan oðer gód ðisse weorolde;
vices and not do to-them any other good of-this world
 forðæm ðæt word ðære lare ne mæg ðurhfaran ðæs wædlan
because the word of-the teaching not can penetrate of-the needy-man
 heortan, gif he næfð ða áre ðe he on beon mæge.
heart if he has-not the sustenance which he on live may
 Ac ðonne grewð ðæt sáed suiðe wel ðara worda, ðonne sio 137.7
But then grows the seed very well of-the words when the
 mildheortnes ðæs lareowes geðwænð & gelecð ða breost
mercy of-the teacher moistens and waters the breast
 ðæs [ge]hierendes. Forðæm is niedðearf ðæm reccere ðæt
of-the bearer Therefore is needful for-the ruler that
 he mæge & cunne oðerra monna inngedonc giendgeotan
he may and know-how of-other men minds pour-over
 & gewæterian, & hie eac on hiera niedðearfum utane
and water and them also in their needs outwardly
 besio. Sua sculon ða hierdas weallan ymb ða geornfulnesse
look-to So shall the shepherds burn about the eagerness
 ðære inneran ðearfe his hieremonna, ðæt he ne forlæte ða
of-the inner need of-his subjects that he not abandon the
 giemenne hira uterran ðearfe. Niede sceal bion gebrocen
care of-their outer need Necessarily shall be broken
 ðæt mod ðara hieremonna, gif se lareow & se hierde
the mind of-the subjects if the teacher and the shepherd
 agiemeleasað ðæt he hiera utan ne helpe. Be ðæm se
neglects that he them outwardly not help Of that the
 forma hierde sanctus Petrus geornfullice monode, & cuæð:
first shepherd saint Peter earnestly admonished and said

Ic, eower emnðeowa & Cristes ðrowunge gewita, ic eow
I your fellow-servant and of-Christ suffering witness I you
 healsige ðæt ge feden Godes heorde ðe under eow is. Suiðe
beseech that ye feed of-God flock which under you is Very
 hræde æfter ðon he gecyððe hwæðer he mænðe, ðe ðæs
quickly after that he showed which he meant either of-the
 modes foster ðe ðæs lichoman, ða he cuæð: Ungeniedde,
mind nourishment or of-the body when he said Unforced
 mid eowrum agenum willan, ge sculon ðencean for eowre
with your own will ye shall think for your
 heorde Godes ðonces, nals na for fraceðlecum gestreonum.
flock of-God sake not-at-all — for shameful gains
 Mid ðæm wordum fullice he us warode & lærde ðæt ðonne
With the words fully he us warned and taught that when
 hie gefylden & gebeten ða wædle hiera hieremonna, hie ne
they fulfill and relieve the want of-their subjects they not
 wurdon self ofslægene mid ðam sueorde ðære gitsunge,
become themselves slain with the sword of-the covetousness
 ðætte ðonne hira niehstan ðurh hie beoð gereorde &
that when their neighbors through them are fed and
 geárode ðæt hie selfe ne fæsten ðæs hlafes ryhtwisnesse.
supported that they themselves not fast from-the bread of-righteousness
 137.25 Ðas ilcan geornfulnesse ðara hierda sanctus Paulus aweahte,
This same eagerness of-the shepherds saint Paul awakened
 ða he cuæð: Se ðe ne gimð ðara ðe his beoð, &
when he said He who not cares-for those who his are and
 huru Godes ðeowa, he wiðsæcð Godes geleafan, & he bið
especially of-God servants he denies of-God faith and he is
 treowleas. & suaðeah betuoxn ðissum simle is to ondrædenne
faithless and nevertheless among these always is to be-dreaded
 & geornlice to behealdenne, ðonne hie ða uterran ðing dón
and diligently to be-observed when they the outer things do

sculon, ðæt hie ne sien ðæm innecundan ingeðonce afierrede;

shall that they not be from-the inward mind removed

forðæm oft ða heortan ðara reccera, sua sua we ær cuædon,

because often the hearts of-the rulers so as we before said

ðonne hie mid ðissum hwilendlicum ðingum hie selfe

when they with these transitory things them selves

abisegiað, & ðæm unwærlice ðiowiað, hi ðonne lætað acolian

occupy and them unwarily serve they then let grow-cold

ða innecundan lufan, & ne ondrædað him na ðæt hie

the inward love and not dread for-themselves — that they

forgieten ðæt hie onfengon ðone recedóm monna saula. Ac

forget that they received the rulership of-men souls But

hit is ðearf ðætte sio giemen, ðe hie hira hiremonnum

it is need that the care which they for-their subjects

utan dón scylen, sie wel gemetgod. Be ðæm suiðe wel

outwardly do should be well moderated Of that very well

wæs gecueden to Ezechiele ðam witgan ðætte ða sacerdas ne

was said to Ezekiel the prophet that the priests not

scoldon no hira heafdu scieran mid scierseaxum, ne eft hi ne

should — their heads shave with razors nor again they —

scoldon hira loccas lætan weaxan, ac hie scoldon hie efsigean

should their locks let grow but they should them clip

mid scearum. Suiðe ryhte ða sacerdas sint gehatene sacerdas,

with shears Very rightly the priests are called priests

ðæt is on Englisc clænseras, forðæm hie sculon latteowdóm

that is in English cleansers because they shall leadership

gearwian ðam geleaffullum & him sculon fore beon.

prepare for-the faithful and them shall before be

Ðæt feax ðonne on hira heafde getacnað ða uterran geðohtas, 139.16

The hair then on their head signifies the outer thoughts

ðæt grewð & scinð ofer ðæm brægene, & his mon ðeah

which grows and shines above the brain and it one yet

ne gefred; ða g[i]emen ðisses andweardan lifes ðæt getacnað.
not feels the care of-this present life that signifies
 Sua giemeleaslice oft sc[e]acað ure geðohtas from ús, ðæt
So carelessly often slip our thoughts from us that
 we his furdum ne gefredað, ðon ma ðe mon his feax mæg
we it even not feel the more than one his hair can
 gefredan butan ðam felle, forðæm we oft ymb ungedafenlice
feel outside the skin because we often about unfitting
 wisan smeageað. Ond suaðeah ealle ða ðe for oðrum beon
things ponder And nevertheless all those who before others be
 sculon, sculon habban giemenne ðissa uterrena ðinga, ond
shall shall have care of-these outer things and
 ðeah ne sien hi to fæste to gebundene. Suiðe ryhte wæs
yet not let-be they too firmly thereto bound Very rightly was
 ðæm sacerde forboden ðæt he his heafod sceare, & eac ðæt
to-the priest forbidden that he his head shave and also that
 he his feax lete weaxan; ðæt is ðæt he ealle ða geðohtas of
be his hair let grow that is that he all the thoughts from
 his mode ne aceorfe ðe he scyle his hieremonnum to nytte
his mind not cut-off which he should for-his subjects for use
 habban, ne eft he ne læte forweahsan to suiðe to unnytte
have nor again be — let overgrow too much to uselessness
 & to unryhte. Be ðæm wæs suiðe wel gecueden ðæt se
and to wrong Of that was very well said that the
 efsigenda efsode his heafod, ðæt is ðæt he sua geornfullice
clipping-one clipped his head that is that he so diligently
 sie ym[b] ða giemenne ðissa hwilendlicra ðinga sua sua hit
be about the care of-these transitory things so as it
 niedðearf sie, ond ðea[h] sua sua he mæge hie iðelice butan
needful be and yet so as he can them easily without
 sare ofaceorfan ðæt hie to ungemetlice ne forweaxen; ðylæs,
pain cut-off that they too immoderately not overgrow lest

ðonne ðæt lif ðæs lichoman bið gescilded, ðæt innegeðonc
when the life of-the body is shielded the mind
 sie gebunden ðære heortan for ðære ungemetgunge ðæs
be bound of-the heart for the immoderation of-the
 ymbehogan ðara uterra ðinga; sua sindon ða loccas to
concern of-the outer things so are the locks to
 sparienne ðæm sacerde ðæt hi ða hyd behelien, & ðeah
be-spared by-the priest that they the skin cover and yet
 ðæt he hie forceorfe ær, ær hie on ða eagan feallen.
that he them cut-off earlier before they into the eyes fall

Ðætte se reccere his goda[n] weorc
 for gielpen anum ne dó, ac ma for Godes lufan

XIX · GOOD WORKS WITHOUT VAINGLORY

A ruler must not seek to please men for his own glory, like a servant who woos his lord's bride for himself. The desire to be loved makes him too soft with sinners, laying pillows under their elbows, or too harsh with those who cannot harm him, while one who loves truth more than himself accepts rebuke, as Peter took Paul's and David Nathan's. Still, a good ruler may wish to be loved so that his hearers learn to love the truth, as Paul pleased men only so that the truth might please them.

Betueox ðissum is micel ðearf ðæt se reccere geornlice wacige 141.13
Among these is great need that the ruler diligently watch
 & ðence ðæt hine ne cnysse sio wilnung ðæt he scyle monnum
and consider that him not strike the desire that he should to-men
 licigan; forðam, ðonne he geornlice ongiett ða inneran &
please so when he diligently perceives the inner and
 ða gæstlican ðing on his ingeðonce, & suide wel giemeð
the spiritual things in his mind and very well heeds
 ðara uterra ðinga, ðæt he ðonne ma ne wilnige ðæt he self
of-the outer things that he then more not desire that he himself

licige his hieremonnum ðonne Gode; ðylæs ðonne he mid
please to-his subjects than to-God lest when he with
 godum weorcum bið underwreðed, & from woruldmunnum
good works is supported and by worldly-men
 ongiten suelce he sie ældiedig on ðiosum middangearde, ðæt
perceived as-if he be a-stranger in this middle-earth that
 he ðonne for ðære wilnunga his agnes gielpes & heringe
he then for the desire of-his own vainglory and praise
 ne weorðe ældiodig from Gode. Se bið eallenga Godes
not become a-stranger from God He is altogether of-God
 gewinna se se ðe wilnað ðæt he hæbbe ða weorðunga for
adversary he the-one who desires that he have the honors for
 his godan weorcum ðe God habban sceolde æt ðæm folce.
his good works which God have should from the people
 Hwæt we genoh georne witon ðæt se esne ðe ærendað his
Lo we enough well know that the servant who goes-on-errand for-his
 woroldhlaforde wifes, ðæt he bið diernes gelires scyldig wið
worldly-lord of-wife that he is of-secret fornication guilty toward
 God, & wið his hlaford eallenga forworht, gif he wilnað
God and toward his lord altogether guilty if he desires
 ðæt hio hine lufige, & he hire licige bet ðonne se ðe hine
that she him love and he to-her please better than he who him
 & ðæt feoh ðider sende. Ac ðonne ðæt selfice gegriepð
and the money thither sent But when the self-love seizes
 ðæt mod ðæs recceres, & he wilnað ungemetlice licigan,
the mind of-the ruler and he desires immoderately please
 ðonne beræst he oft on ungemetlice cuéminge, & bið
then rushes he often into immoderate pleasing and is
 hwilum to ungemetlice smeðe, hwilum to ungemetlice reðe.
at-times too immoderately smooth at-times too immoderately harsh

Donne bið ðæt mod awácod ðæs recceres, ðonne he gesihð 143.8
Then is the mind weakened of-the ruler when he sees
 ðæt his hieremen agyltað, & he nyle hie arasian, ðylæs hira
that his subjects sin and he will-not them reprove lest their
 lufu aslacige, & he him ðe wirs licige. Ac ðone gedwolan
love slacken and he to-them the worse please But the error
 his hieremonna ðe he stiera[n] sceolde he oft to suiðe
of-his subjects which he restrain should he often too much
 geðafað, ðonne he ne dear hie ðreagean for ðære olicunge. Be
allows when he not dares them rebuke for the flattery Of
 ðæm wæs suiðe wel gecueden ðurh ðone witgan: Wa ðæm ðe
that was very well said through the prophet Woe to-those who
 willað under ælcne elnbogan lecggean pyle & bolster under
will under every elbow lay pillow and bolster under
 ælcne hneccan menn mid to gefonne. Se legeð pyle under ælces
every neck men with to catch He lays pillow under of-every
 monnes elnbogan, se ðe mid liðum oliccungum wile læcnian ða
man elbow he who with gentle flatteries will heal the
 men ðe sigað on ðisses middangeardes lufan, oððæt hie afeallað
men who sink into of-this middle-earth love until they fall
 of hiera ryhtwisnessum. Donne bið se elnboga underled mid
from their righteousness Then is the elbow propped with
 pyle & se hnecca mid bolstre, ðonne ðæm synfullan menn
pillow and the neck with bolster when from-the sinful man
 bið oftogen ðæt hine [mon] stiðlice arasige. Donne hine
is withdrawn that him one sternly reprove When him
 mon ne cnysð mid nanre reðnesse ne nanre wiðercueðnisse,
one not strikes with any harshness nor any contradiction
 ðonne geðafað him mon on ðære hnescean olecunge ðæt
then allows to-him one in the soft flattery that
 he hine suiðe forteresð on his agnum gedwolan. Ac ða
he himself greatly softly-rests in his own error But the

recceras ðe hira agnes gilpes giernað, ðæm hie geðafigað
rulers who of-their own vainglory yearn to-those they allow

ðyllic ðe hie ondrædað ðæt him derian mæge æt ðæm
such whom they dread that them harm may in the
 gielpe, & him oftion mæge ðisses eorðlican weorðscipes.
vainglory and from-them withdraw may of-this earthly honor

143.24 Ac ða ðe hi wenað ðæt [him] nan wuht laðes ne widerweardes

But those who they think that to-them no whit of-harm nor of-adversity

don [ne] mæge, ða hie suiðe stiðlice arasigeað, & mid ealle
do — may those they very sternly reprove and with all

ofðrysceað; ond hie næfre bilwitlice willað monigean, ac hie
suppress and them never gently will admonish but they

ofergietað ðære hirdelican lufan, & egesiað hie & ðreatigeað
forget the pastoral love and terrify them and threaten

mid onwalde sua sua hlafordas. Ðas ðonne wæron ðurh ðone
with power so as lords These then were through the

witgan suiðe ryhtlice geðreade mid ðære godcundan stefne, ða
prophet very rightly rebuked with the divine voice when

he cuað: Ge budon suiðe riclice & suiðe agendlice. Ðæt is
he said Ye commanded very powerfully and very masterfully That is

be ðæm ðe ma lufigeað hie selfe & hiera agenne weor[ð]scipe
about those who more love them selves and their own honor

ðonne hiera Hlafurdes. Hie ðonne ahebbað hie ofer hiera
than of-their Lord They then raise themselves over their

hieremenn, & ðenceað á hwæt hie don mægen, & ne
subjects and think always what they do may and not

ðenceað no hwæt hie don scol[d]on, & ne ondrædað ðone
think — what they do should and not dread the

dóm ðe ðæræfter fylgð; ac suiðe scamleaslice gielpað ðisses
judgment which thereafter follows but very shamelessly boast of-this

hwilendlican onwaldes, & licað him ðæt hie ðæt unaliefede
transitory power and pleases to-them that they the unlawful

dóð aliefedlice, & hiera hieremonna him nan ne [wið]cuið. Se
do lawfully and of-their subjects them none — contradicts He
 ðonne ðe wilnað woh to dónne, & wilnað ðeah ðæt ðæs oðre
then who desires wrong to do and desires yet that about-it other
 menn sugigen, he ðonne bið him selfum gewuta ðæt he wilnað
men keep-silent he then is to-him self witness that he desires
 ma ðæt hine mon lufige ðonne ryhtwisnesse. Forðæm nan man
more that him one love than righteousness Because no man
 nis ðe eallunga sua libban mæge ðæt [he] hwilum ne agylte.
is who altogether so live may that he at-times not sin
 Se ðonne wilnað suiður ðæt mon lufge soðfæsðnesse ðonne 145.15
He then desires more than one love truth than
 hine selfne, se ðe wilnað ðæt mon nanre ryhtwisnesse
him self he who desires that one at-no righteousness
 fore him ne wandige. For ðiosum ðingum sanctus Petrus
for him — hesitate For these things saint Peter
 anfeng suiðe lustlice sancte Paules tælinge. Ond eft Dauid
received very gladly of-saint Paul reproof And again David
 se kyning anfeng suiðe eaðmodlice his agnes ðegnes cease,
the king received very humbly of-his own thane rebuke
 ðæt wæs Nathan se witga. Forðæm eac ða godan recceas,
that was Nathan the prophet Therefore also the good rulers
 ðonne hie ne recceað hwæðer mon hie selfe synderlice &
when they not care whether one them selves specially and
 ungemetlice lufige, hie wenað, ðea[h] hira hieremenn hie mid
immoderately love they think though their subjects them with
 ryhte heregen for hiera agnum gewyrhtum, ðæt hie ðæt don
right praise for their own deeds that they it do
 for lufan & for eaðmodnesse, nals for his geearnungum.
for love and for humility not-at-all for his merits
 Donne is suiðe micel ðearf ðæt we mid micle cræfte betueox
Then is very great need that we with great skill among

ðissum gemetgien ða gemetgunge ðæs reccedomes, ðætte
these moderate the moderation of-the rulership so-that
 ðonne ðæt mod ðara underðiedra hwæthwugu ryhtlices ongitan
when the mind of-the subjects something of-right perceive
 mæg, ðæt hit ðonne sua bald sie for his freodome ðæt hit
can that it then so bold be for its freedom that it
 ne gewende on selflice & on ofermetto, ðonne his hlaford
not turn into self-love and into pride when its lord
 him to ungemetlicne anwald forgief(ð) his spræcce, ðæt he
to-it too immoderate power gives of-its speech that he
 ðonne forðæm ne forgiete ne ne forlæte his eaðmodnesse.

then therefore not forget nor — abandon his humility
 Ond ðeah wel gedafonað ðætte ða godan recceras wilnigen
And yet well befits that the good rulers desire
 ðæt hie monnum licigen, forðæm ðætte ðurh ða licunga hi
that they to-men please so that through the pleasing they
 mægen gedon ðætte hiera Dryhten licige ðæm folce, & hie
may bring-about that their Lord please to-the people and they
 mægen geteon ðurh ða eahtunge ðe hie mon eahtige hira
may draw through the esteem in-which them one esteems their
 niehstan to ðære soðfæsðnesse lufan; nalles forðæm anum
neighbors to the of-truth love not-at-all for-that alone
 ðe hie wilnigen ðæt hi mon synderlice lufige, ac swelce
that they desire that them one specially love but as-if
 sio hira lufu sí sum weg ðurh ðone hie mægen lædan ða
the their love be a way through which they may lead the
 heortan ðe hie gehiran willað to ðære lufan ures Scippendes.
hearts which them hear will to the love of-our Creator

147.12 Ac hit is ðeah suiðe earfeðdæde ðæt mon lustlice ðone lareow
But it is yet very hard-to-do that one gladly the teacher
 gehieran wille ðe mon ne lufað. Forðon se ðe for oðre
hear will whom one not loves Therefore he who before others

beon sceal, he sceal tilian ðæt he licige, forðæm ðæt he mæge
be shall he shall strive that he please so that he may
 beon gehiered. & ðeah ða his lufe ne sece he no for him
be heard and yet that his love not let-see he — for him
 selfum, ðylæs he sie ongieten ðæt he sie wiðerwinna on ðære
self lest he be perceived that he be adversary in the
 diegelnesse his geðohtes, ðæs ðe he bið gesewen ðeow on
secrecy of-his thought of-him whom he is seen servant in
 his ðenunge. Ðæt suiðe wel sanctus Paulus geopenude, ða
his service That very well saint Paul revealed when
 he us cyððe ða degolnesse his geornfulnesse, & cuæð: Sua
he to-us showed the secret of-his zeal and said So
 sua ic wilnige on eallum ðingum ðæt ic monnum cueme
as I desire in all things that I to-men be-agreeable
 & licige. & suaðeah eft sona he cuæð: Gif ic monnum
and please and nevertheless again at-once he said If I to-men
 cueme & licige, ðonne ne beo ic no Godes ðeow. Hwæt
be-agreeable and please then not am I — of-God servant Lo
 ðonne Paulus ægðer ge licode ge ne licode; forðæmðe on
then Paul each both pleased and not pleased because in
 ðæm ðe he wilnode licigean, nals no he, ðeahðe he cuæde,
that which he desired please not-at-all — he though he said
 ac ðurh hine he wilnode ðæt sio soðfæstnes monnum licode.
but through him he desired that the truth to-men pleased

Ðætte se reccere sceal geornlice wietan ðætte oft ða
unðeawas leogað, & licettað ðæt hi sien gode ðeawas

XX · VICES DISGUISED AS VIRTUES

Vices often pass for virtues. A fast kept from stinginess looks like abstinence, squandering like generosity, indulgence like mercy, anger like righteous zeal, and rashness like vigor, while a caution men blame as sluggishness may be wisdom. The ruler must tell them apart, so that he neither lets a sin go that should be punished nor punishes too harshly.

- 149.3 Eac sceal se reccere witan ðæt ða unðeawas beoð oft geliccette
Also shall the ruler know that the vices are often feigned
to godum ðeawum & to mægenum ðurh leasunga. Monig
as good virtues and as virtues through deceit Many-a
mon deð micel fæsten, & hæfð ðone hlisan ðæt he hit dó
man does great fast and has the reputé that he it do
for forhæfdnesse, & deð hit ðeah for hneawnesse & for
for abstinence and does it yet for stinginess and for
feohgitsunge. Monig bið agieta his goda & wilnað mid ðy
avarice Many-a is squanderer of-his goods and desires with that
geearnigan ðone hlisan ðæt he sie rúmgiful, & wenað menn
earn the reputé that he be generous and think men
ðæt he hit do for kystum, & bið ðeah for gielpa ma ðonne
that he it do for liberality and is yet for vainglory more than
for lufan. & oft eac ungemetlico forgifnes bið gelicet, ðæt
for love and often also immoderate forgiveness is feigned so-that
mon weneð ðæt hit sie mildheortnes. Ond oft eac ungemetlicu
one thinks that it be mercy And often also immoderate
irsung bið gelicet, ðæt menn wenað ðæt hit sie ryhtwislic
anger is feigned so-that men think that it be righteous
anda. Oft mon bið suiðe rempende, & ræsð suið[e] dollice on
zeal Often one is very hasty and rushes very rashly into

ælc weorc & hrædlice, & ðeah wenað men ðæt hit sie for
every work and hastily and yet think men that it be for
 arodscipe & for hwætscipe. Oft mon bið suiðe wandigende æt
readiness and for vigor Often one is very hesitating at
 ælcum weorce & suiðe lætræde, & wenað menn ðæt hit sie
every work and very slow and think men that it be
 for suarmodnesse & for unarodscipe, & bið ðeah for wisdom
for sluggishness and for unreadiness and is yet for wisdom
 & for wærscipe. Forðæm is micel niedðearf ðæt se reccere
and for caution Therefore is great need that the ruler
 ða ðeawas & ða undeawas cunne wel toscadan, ðylæs se
the virtues and the vices know-how well distinguish lest the
 hneawa & se gitsigenda fægnige ðæs ðætte menn wenen ðæt
stingy and the covetous rejoice in-that that men think that
 he sie gehealdsum on ðæm ðe he healdan scyle oððe dælan.
he be thrifty in that which he keep should or distribute
 Oððe eft se gielpna & se agita for his goda mierringe 149.19
Or again the boaster and the squanderer for of-his goods squandering
 gielpe, & wene ðæt he sie kystig & mildheort. Oððe eft se
boast and think that he be liberal and merciful Or again the
 ðafetere, se ðe wile forgiefan ðæt he wrecan sceolde, to ecum
indulgent-one he who will forgive what he punish should to eternal
 witum geteo his hieremenn. Oððe eft se ðe ungemetlice
punishments draw his subjects Or again he who immoderately
 wricð ða scylda, ðæt he self suiður on ðæm ne gesyngige.
punishes the sins that he himself more in that not sin
 Oððe eft ðæt he ryhtlice & stiðlice wrecan sceolde, ðæt he
Or again what he rightly and sternly punish should that he
 ðæt ne forielde, ðylæs se ryhtwislica anda acolige, ðæt he hit
it not delay lest the righteous zeal grow-cold so-that he it
 ef[t] sua eaðe wrecan [ne] mæge, ðætte forðy to ungemetlice
again so easily punish not can that therefore too immoderately

ne sie geliðod ðæm scyldgan, ðylæs him ðæs godan
 not be softened toward-the guilty lest from-him of-the good
 weorces lean losige ðe he mid ðære steore geearnian sceolde.
 work reward be-lost which he with the correction earn should

Hu gesceadwis se reccere sceal bion
 ón his ðreaunga & ón his oleccunga,
 & eac ón his hatheortnesse & ón his monðwærnesse

XXI · DISCRETION IN CORRECTION

The ruler must know when to overlook sins, when to wait, when to probe, and when to rebuke, gently those who sin from weakness and severely those who will not see their sins. Ezekiel's pierced wall shows how a teacher uncovers earthly thoughts, and the besieged tile and iron pan show how he warns of temptation and stands firm in zeal. If harsh words drive a sinner to despair, like an axe that flies off its handle and kills a friend, the teacher must repent and take refuge in hope, love, and faith.

- 151.8 Eac is to wietanne ðætte hwilum bið gód wærlice to miðanne
 Also is to know that at-times is good warily to conceal
 his hieremonna scylda & to licettanne suelce he hit nyte;
 of-his subjects sins and to pretend as-if he it knew-not
 hwilum eft to se[c]ganne; hwilum, ðeah hit mon cuðlice
 at-times again to say at-times though it one clearly
 wite, hit is to forberanne; hwilum eft smealice & geornlice
 know it is to bear-with at-times again closely and diligently
 to seccanne; hwilum liðelice to ðreatianne; hwilum suiðlice &
 to search at-times gently to rebuke at-times severely and
 stræclice to ðrafianne. Monige sint, swa swa we ár cuædon,
 strictly to reprove Many are so as we before said
 ðe mon sceal wærlice licettan, & ðeahhwæðre eft
 whom one shall warily dissemble-with and nevertheless again

cyðan, forðæm ðæt hie ongieten ðæt hie mon tæle, & ðæt
make-known so that they perceive that them one blame and it
 eaðmodlice geðafigen, & ðonne ða scylda ðe hie diogollice on
humbly accept and then the sins which they secretly in
 him selfum forberað hie geornlice on hiera agnum ingeðonce
them selves bear-with they diligently in their own mind
 sceawigen, & on him selfum demen & wrecæn, & hie
examine and in them selves judge and punish and themselves
 forscamige ðæt hie eft sua dón; ðonne bið he self geladod
be-ashamed that they again so do then is he himself cleared
 wið hine selfne mid his agenre scame & mid his geðylde
against him self with his own shame and with his patience
 & eac mid his recceres. Be ðære ildinge suiðe wel Dryhten
and also with of-his ruler Of the delay very well Lord
 ðreade Iud[e]as, ða he ðurh ðone witgan cuæð: Ge sindon
rebuked Jews when he through the prophet said Ye are
 leogende: næron ge no min gemunende, ne ge no ne geðohton
lying not-were ye — of-me mindful nor ye — — thought
 ón eowerre heortan ðæt ic suugode, suelce ic hit ne gesawe.
in your heart that I was-silent as-if I it not saw
 He ilde, & ðafode ða scylda, & ðeah he him gecyðde; 151.22
He delayed and tolerated the sins and yet he to-them made-known
 ðeah ðe he wið ða scyldgiendan swugode, he hit him
though that he toward the sinners was-silent he it to-them
 ðeah suigende gesæde. Ac monige scylda openlice witene beoð
yet silent said But many sins openly known are
 to forberanne, ðonne ðæs ðinges tima ne bið ðæt hit mon
to bear-with when of-the thing time not is that it one
 sidelice gebetan mæge. Swa se læce, ðonne he on úntiman
properly amend may As the physician when he at wrong-time
 lácnað wunde, hio wurmseð & rotað. Forðæm buton he
treats wound it festers and rots Therefore unless he

ðon[e] timan aredige ðæs læcedomes ðonne bið hit swutol ðæt
the time find of-the medicine then is it clear that
 se lacnigenda forliesð ðone cræft his læcedomes. Ac ðonne se
the healer loses the skill of-his medicine But when the
 lareow ieldende secð ðone timan ðe he his hieremenn sidelice
teacher delaying seeks the time that he his subjects properly
 on ðreatigean mæge, ðonne bið hit swutol ðæt he bierð on
in rebuke may then is it clear that he bears in
 his geðylde ða byrðenne hira scylda. Be ðæm is swiðe wel
his patience the burden of-their sins Of that is very well
 gecueden ðurh ðone salmsceop, [he cwæð:] Ða synfullan
said through the psalmist he said The sinful
 bytledon uppe on minum hrygge. He sarette ðætte ða synfullan
built up on my back He lamented that the sinful
 sceoldon bytlan onuppan his hrycge, swelce he openlice cuæde:
should build upon his back as-if he openly said
 Ðonne ic mán geryhtan ne mæg & hine gelæran, ðonne bið
When I one correct not can and him teach then is
 me suelce ic hine bære uppe on minum hrycge. Ac manegu
to-me as-if I him bore up on my back But many
 diglu ðing sindon nearolice to smeageanne, ðætte se reccere
secret things are closely to examine so-that the ruler
 mæge ongietan be sumum tacnum on his hieremonna mode
may perceive by some signs in of-his subjects mind
 éal ðæt ðær gehyddes lutige, & on ðæm ánbide ðe he
all that there of-bidden lurks and in the delay in-which he
 hira fandige, ðæt he mæge hwilum ongietan micel of lytlum.
them tests that he may at-times perceive much from little
 153.16 Be ðæm wæs suiðe ryhte to Ezechiele ðæm witgan gecueden:
Of that was very rightly to Ezekiel the prophet said
 Ðu monnes sunu, ðurhðyrela ðone wág. Ða ic ða ðone wáh
Thou of-man son pierce the wall When I then the wall

ðurhðyreludne (h)æfde, cuæð se witga, ða iewde he me ane
pierced had said the prophet then showed he me a
 duru beinnan ðæm wealle, & cuæð to me: Gong inn, geseoh
door within the wall and said to me Go in see
 ða scande & ða wierrestan ðing ðe ðas menn her dóð. Ic ða
the shame and the worst things which these men here do I then
 eode inn, & geseah ðær ða anlicnessa eallra creopendra wuhta
went in and saw there the likenesses of-all creeping creatures
 & ealra ansunigendli[cra] nietena, & ealle ða hearga Israhela
and of-all abominable beasts and all the idols of-Israelites
 folces wæron atiefrede on ðæm wage. Hwæt elles meahte beon
people were painted on the wall What else might be
 getacnod ðurh Ezechiel buton ða scirmenn, & ðurh ðone
signified through Ezekiel but the officials and through the
 wáh seo heardheortnes ðara hieremonna? Hwæt is ðonne sio
wall the hard-heartedness of-the subjects What is then the
 ðyrelung ðæs wáges buton scarplicu & smealicu fandung
piercing of-the wall but sharp and subtle testing
 ðæs modes, ðæt mon mid ðære ðurhðyrelige ðone weall, &
of-the mind that one with it pierce the wall and
 onluce ða heard[an] heortan, & ge[h]nescige? He cuæð: Ða
unlock the hard heart and soften He said When
 ic hæfde ðone weall ðurhðyrelod, ða geseah ic duru. Suelce
I had the wall pierced then saw I door As-if
 he cuæde: Ða ic ðære heortan heardnesse mid geornfullicre
he said When I of-the heart hardness with diligent
 fandunge & ascunge & ðreaunge toslát, ða geseah ic
testing and asking and rebuke tore-apart then saw I
 suelce ic gesawe sume duru onlocene, ðurh ða ic geseah
as-if I saw a door unlocked through which I saw
 on ðæm ðe ic læran scolde ealle ða innemestan geðohtas.
in those whom I teach should all the inmost thoughts

155.7 Be ðæm wæs suiðe wel gecueden: Gong inn, & geseoh ða
Of that was very well said Go in and see the
 hearsælða & ða sconde ðe ðas her dóð. Ðæt is ðonne
wickedness and the shame which these here do That is then
 suelce he ingaa & geseo ða scande, ðonne he ongiæt be
as-if he go-in and see the shame when he perceives by
 sumum ðingum oððe ðeawum utanne ætiewdum eall ðæt
some things or ways outwardly shown all that
 hie innan ðenceað, & sua ðurhfærð his &git ðæt mod
they within think and so penetrates his understanding the mind
 his hieremonna ðætte him bið eall cuð ðæt hie unaliefedes
of-his subjects so-that to-him is all known that they of-unlawful
 ðenceað. Forðæm wæs eac gecueden: Ic ða eode inn, & geseah
think Therefore was also said I then went in and saw
 ða anlicnessa ealra creopendra wuhta & eac onscuniendlicra
the likenesses of-all creeping creatures and also abominable
 nietena. Ða creopendan wuhta getacnigeað ða eorðlican
beasts The creeping creatures signify the earthly
 geðohtas. Ða nietenu ðonne beoð hwæthuguningas from eorðan
thoughts The beasts then are somewhat from earth
 áhæfen, & suaðeah onlutað to ðære eorðan forðæm hie sculon
raised and nevertheless bend to the earth because they shall
 bi ðære libban. Ða creopendan & [ða] scnicendan licgeað mid
by it live The creeping and the crawling lie with
 ealle lichoman on eorðan. Ða nietenu ðonne, ðeah hie maran
all body on earth The beasts then though they greater
 sien, hie beoð suiður áhæfen from eorðan, & suaðeah for
be they are more raised from earth and nevertheless for
 ðære gewilnunge hiera giefernesse hie simle locigeað to ðære
the desire of-their greed they always look to the
 eorðan. Ða creopendan wuhta beinnan ðam wage getacniað ða
earth The creeping creatures within the wall signify the

ingeðoncas ðe wealcað in ðæs monnes mode, ðe æfre willað
thoughts which roll in of-the man mind which ever will
 licgean on ðam eorðlicum gewilnungum. Ða nietenu ðonne ðe
lie in the earthly desires The beasts then which
 he geseah binnan ðam wáge getacnigeað ðonne mon hwæt
he saw within the wall signify when one something
 ryhtlices & gerisenlices geðencð, ðonne ne li[g]eð he eallinga
of-right and of-fitting thinks then not lies he altogether
 on ðære eorðan sua ða creopendan wuhta, ac [bið] hwæthwugu
on the earth as the creeping creatures but is somewhat
 úpahæfen sua ðæt neat from eorðan; ac for ðære gewilnunga
raised as the beast from earth but for the desire
 woroldgielpes & gietsunga he onlytt ungerisenlice to ðissum
of-worldly-vainglory and covetousness he bends unfittingly to these
 eorðlicum, sua ðæt neat for gifernesse onlýt to ðære eorðan.
earthly-(things) as the beast for greed bends to the earth
 Eac wæs gesewen on ðam wage atifred ealle ða heargas 157.4
Also was seen on the wall painted all the idols
 Israhela folces, & eac sio gitsung ðe sanctus Paulus cuæð
of-Israelites people and also the covetousness which saint Paul said
 ðæt wære hearga & idelnesse gefera. Suiðe ryhtlice hit wæs
that were of-idols and of-vanity companion Very rightly it was
 awriten æfter ðam nitenum ðæt ða heargas wæron atiefrede,
written after the beasts that the idols were painted
 forðam ðeah ðe ful monige mid gerisenlicum weorcum
because though that very many with fitting works
 arisen from eorðan, mid ungerisenlicum gewilnungum ðissa
arise from earth with unfitting desires of-these
 woroldðinga hie hie selfe alecgeað on eorðan. Forðy wæs
worldly-things they them selves lay-down on earth Therefore was
 suiðe wel gecueden ðæt hit wære atiefred, forðam ðonne
very well said that it were painted because when

mon smeað on his mode ymb hwelc eorðlic ðing, ðonne deð
one ponders in his mind about some earthly thing then does
 he suelce he hit amete & atiefre on his heortan, & sua
he as-if he it paint and depict in his heart and so
 tweolice & unfæsðlice he atiefreð ðæs ðinges onlicnesse on
doubtfully and unsteadily he depicts of-the thing likeness in
 his mode ðe he ðonne ymb smeað. Eac is to wietanne ðæt
his mind which he then about ponders Also is to know that
 æresð bið se wáh ðurhðyrelod, & siððan mon wyrçð duru
first is the wall pierced and then one makes door
 to. Gif sio ðonne ontyned bið, ðonne mæg mon geseon gif
thereto If it then opened is then can one see if
 ðær hwelc dieglu scond inne bið, sua se witga dyde. Feorrane
there some secret shame within is as the prophet did From-asfar
 ðu meaht geseon, gif se wáh bið ðyrel, ac ðu ne meaht
thou canst see if the wall is pierced but thou not canst
 geseon hwæt ðærinne bið gehyddes, buton ðu ða duru ontynne.
see what therein is of-bidden unless thou the door open

157.19 Sua ðu meaht ælcne undeaw on ðæm menn æresð be sumum
So thou canst every vice in the man first by some
 tacnum ongieta, hwæs ðu wenan scealt, ær he hit mid
signs perceive what thou expect shalt before he it with
 wordum oððe mid weorcum cyðe. Sieððan he hit ðonne mid
words or with works show After he it then with
 ðara awðrum cyð, ðonne bið sio duru ðære unryhtwisnesse
of-them either shows then is the door of-the unrighteousness
 ontyned ðæt ðu meaht geseon eall ðæt yfel openlice ðæt
opened that thou canst see all the evil openly which
 ðærinne lutað. Monige hira ðonne sindon suiðe liðelice to
therein lurks Many of-them then are very gently to
 ðreageanne, ðonne he of yfelum willan ne gesyngað, ac
rebuke when he from evil will not sins but

of unwise & ungewisses oððe ungewealdes oððe of
from folly and unknowingly or involuntarily or from
 flæsclicum gecynde oððe of wácmodesse & of únbielðo
fleshly nature or from weakness and from timidity
 oððe of untrymnesse modes oððe lichoman. Forðæm is suiðe
or from infirmity of-mind or of-body Therefore is very
 micel niedðearf ðæt mon mid micelre gemetgunge suelcra
great need that one with great moderation of-such
 scylda ðreaunga geliðige & gemetgie, forðæmðe we ealle, ðe
sins rebukes soften and moderate because we all the
 hwile ðe we libbað on ðissum deadlican flæsce, ðære tidernesse
while that we live in this mortal flesh to-the frailty
 & ðære hnescnesse ures flæsces we beoð underðiedde. Bi him
and the softness of-our flesh we are subject By him
 selfum ælc mon sceal geðencean hu he oðrum deman wille,
self each man shall consider how he others judge will
 ðylæs he sie ongieten ðæt he sie onstýred & onæled mid
lest he be perceived that he be stirred and kindled with
 ðæm andan his hieremonna undeawa, & hæbbe hine selfne
the zeal of-his subjects vices and have him self
 forgietenne. Be ðæm suiðe wel Paulus ús manode, ða he
forgotten Of that very well Paul us admonished when he
 cuæð: Gif hwa sie abisegod mid hwelcum scyldum, ge ðonne
said If anyone be occupied with some sins ye then
 ðe gæsðlice sindon gelærað ða suelcan mid monnðwærnesse
who spiritual are teach the such with of-gentleness
 gæste; gesceawiað eow selfe, ðylæs eow becume costung.
spirit consider you selves lest on-you come temptation
 Suelce he openlice cuæde: Ðonne eow misliciað ða
As-if he openly said When to-you displease the
 mettrumnessa ðe ge on oðrum monnum geseoð, ðonne
infirmities which ye in other men see then

159.12

geðence ge hwæt ge sien & hwelce ge sien; forðæm ðæt
consider ye what ye be and what-kind ye be so that
 ge eower mod gemetgien on ðæm niðe, ðonne ge eow
ye your mind moderate in the indignation when ye for-you
 selfum óndrædað ðæt ðæt ge on oðrum [monnum] tælað.
selves dread that which ye in other men blame
 Ond ðeah sindon monige suiðe suiðe to ðreageanne, ðonne
And yet are many very greatly to rebuke when
 hie selfe nyllað ongietan hiera scylda, ðæt hi ðonne
they themselves will-not perceive their sins that they then
 gehieran ðreagende of ðæs lariowes muðe hu micle byrðenne
hear rebuking from of-the teacher mouth how great burden
 hie habbað on hiera scyldum; ðonne hie willað him selfum
they have in their sins when they will for-them selves
 ðæt yfel ðæt hie ðurhtugon to suiðe gelihtan, ðæt hie ðonne
the evil which they committed too much lighten that they then
 ondræden for ðæs lareowes ðreaunga ðæt hie hit him
dread for of-the teacher rebuke that they it for-themselves
 gehedefigen. Ðæt ðonne bið ðæs recceres ryht ðæt he ðurh
make-heavy That then is of-the ruler duty that he through
 ða stemne his lariowdomes ætiewe ðæt wuldor ðæs úplican
the voice of-his teachership show the glory of-the heavenly
 éðles, & hu moniga digla costunga ðæs ealdan feondes
homeland and how many secret temptations of-the old fiend
 lutigeað on ðys andweardan life he eac geopenige, ond ðæt
lurk in this present life he also reveal and that
 he his hieremonna yfelu to hnesclice forberan ne sceal, ac
he of-his subjects evils too softly bear-with not shall but
 mid miclum andan & reðnesse him stiere, ðylæs he sie
with great zeal and severity them restrain lest he be
 scyldig ealra hira scylda, ðonne him hiera na ne ofðyncð.
guilty of-all their sins when to-him of-them not — it-repents

Be ðæm wæs suiðe wel gecueden to Ezechiele: Nim sume 161.2
Of that was very well said to Ezekiel Take a
 tigelan, & lege beforan ðe, & writ on hier e ða burg
tile and lay before thee and draw on it the city
 Hierusalem. & sona æfter ðæm he cuað: Besittað hie utan,
Jerusalem and at-once after that he said Besiege it outside
 & wyrceað oðer fæsten wið hie, & berað hier e hlæd tó,
and make a fortress against it and bring it mound to
 & send ðærto gefylcio, & ðerscað ðone weall mid rammum.
and send thereto troops and batter the wall with rams
 & eft he him tæhte to fultome ðæt he him gename ane
and again he to-him assigned as help that he for-himself take an
 iserne hearstepannan, & sette between hine & ða burg for
iron frying-pan and set between himself and the city as
 iserne weall. Hwæt tacnað ðonne Ezechiel se witga buton
iron wall What signifies then Ezekiel the prophet but
 ða lareowas, to ðæm is gecueden: Genim ðe ane tigelan,
the teachers to whom is said Take for-thyself a tile
 & lege beforan ðe, & writ on hier e ða burg Hierusalem?
and lay before thee and draw on it the city Jerusalem
 Ða halgan lareowas ðonne him nimað tigelan, ðonne hie
The holy teachers then for-themselves take tile when they
 ðara eorðlicra monna heortan underfóð to læronne. Ðonne hie
of-the earthly men hearts undertake to teach Then they
 lecgeað ða tieglan beforan hie, ðe him beboden wæs ðæt hi
lay the tile before them which to-them commanded was that they
 scolden ða ceastre Hierusalem ón áwritan, ðonne hie behealdað
should the city Jerusalem on draw when they observe
 ealle ða inngeðoncas hiora modes, & suiðe geornlice giemað
all the thoughts of-their mind and very diligently heed
 ðæt hie ða eorðlican heortan gelæren, & him ætiewen
that they the earthly hearts teach and to-them show

hwelc sie ðære uplican sibbe gesiehð, & hu ón idelnesse
what be of-the heavenly peace vision and how in vain
 mán óngiett Godes ðæt hefonlice wundor, gif he ne ongiett
one perceives of-God the heavenly wonder if he not perceives
 hu monega costunga ðæs lytegan feondes him ón feallað.
how many temptations of-the crafty fiend him upon fall

161.18

Suiðe wel he hit geicte mid ðysum, ða he cuæð: Ymbsittað
Very well he it increased with this when he said Besiege
 ða burg suiðe gebyrdelice, & getrymiað eow wið hie.
the city very fittingly and fortify yourselves against it
 Ða halgan lareowas ymbsittað ða tiegla, ðe sio burg
The holy teachers besiege the tile which the city
 Hierusalem ón atiefred bið, ðonne hi ðam menniscan mode,
Jerusalem on painted is when they to-the human mind
 ðe ðeah ðæt uplice [líf] secð, ætiewað hu manega him ón
which yet the heavenly life seeks show how many to-it in
 ðys andweardum life frecenlice wiðerwearde undeawas him
this present life dangerously hostile vices it
 wiðfeohtað, & hu æghwelc sýn bið sætigende ðæs ðiondan
fight-against and how every sin is lying-in-wait for-the advancing
 monnes. & suæ suæ se here sceolde bion getrymed onbutan
man and so as the army should be arrayed around
 Hierusalem, suæ sculon beon getrymed ða word ðæs sacerdes
Jerusalem so shall be arrayed the words of-the priest
 ymbutan ðæt mod his hieremonna. & ne sceal he no ðæt
around the mind of-his subjects and not shall he — that
 án bodigan his hieremonnum hu ða synna him wiðwinnað,
alone preach to-his subjects how the sins them fight-against
 ac he him sceal eac cyðan mid hwelcum cræftum he
but he to-them shall also make-known with what virtues he
 him wiðstondan mæg. Swiðe ryhtlice wæs se eaca [ðær]to
them withstand can Very rightly was the addition thereto

gedón, ða mon to ðæm witgan cuað: Wyrceað fæsten
made when one to the prophet said Make fortress
ymb ða burg. Wiotodlice fæsten wyrceð se halga lariow
around the city Truly fortress makes the holy teacher
ymb ða burg ðæs modes ðe he gelærð ðone cræft hu
around the city of-the mind which he teaches the skill how
hit mæg costungum wi(ð)stondan, & him eac gesægð hu
it can temptations withstand and to-it also says how
ðæm monnum ðe him mægen & cræft wiexð, hu him
to-the men who to-them strength and virtue grows how to-them
eac hwilum eakiað æfter ðæm mægenum ða costunga.

also at-times increase according-to the virtues the temptations

Be ðæm wæs suide ryhte gecueden: Berað hire tó hlæd, & 163.9

Of that was very rightly said Bring to-it to mound and
ymsittað hie, & gað tó mid rammum. ðonne bireð ælc
besiege it and go to with rams Then brings each
lareow hlæd to ðæs monnes mode, ðonne he him gecyðð
teacher mound to of-the man mind when he to-him makes-known
hu sio byrðen wiexð & hefegað. Eac he aræð ceastre
how the burden grows and grows-heavy Also he raises fortress
wið Hierusalem, ðonne he ðæm ryhtlicum inngeðonce his
against Jerusalem when he to-the righteous intent of-bis
hieremonna foresægð ða dieglan sætenga ðæs lytegan feondes,
subjects foretells the secret ambushes of-the crafty fiend
ðe he him wenan mæg. & eac he bierð rammas ymbutan
which he for-himself expect can and also he brings rams around
ðæt mód his hieremonna, ðonne he him gecyð mid hu
the mind of-bis subjects when he to-them makes-known with how
scaarplicum costungum we sint æghwonon utan behrincgde, &
sharp temptations we are everywhere outside surrounded and
se weall ures mægenes ðurhðyrelað mid ðan scaarpan ramman
the wall of-our strength pierced with the sharp ram

ðara costunga. Ond suaðeah nu, ðeah se lareow ðis eall smealice
of-the temptations And nevertheless now though the teacher this all subtly
 & openlice gecyðe, ne forstent hit him noht, ne him nohte
and openly make-known not avails it to-him anything nor to-him at-all
 ðon ma ne beoð forlætna his agna synna, buton he sie onæled
the more — are forgiven his own sins unless he be kindled
 mid ryhtwislicum andan wið his hieremonna scylda. Be ðæm
with righteous zeal against of-his subjects sins Of that
 is [git] suiðe ryhtlice gecueden to ðæm witgan: Genim ðe
is still very rightly said to the prophet Take for-thyself
 ane iserne hierstepannan, & sete betweoxn ðe & Hierusalem
an iron frying-pan and set between thee and Jerusalem
 for iserne weall. Ðurh ða pannan is getacnod se wielm
as iron wall Through the pan is signified the fervor
 ðæs modes, & ðurh ðæt isern ðæt mægen ðara ðreatunga.
of-the mind and through the iron the strength of-the rebukes

165.1 Hwæt is ðienga ðe bieter[r]e sie on ðæs lareowes mode, oððe
What is of-things that more-bitter be in of-the teacher mind or
 hit suiður [ge]hierste & gegremige ðonne se anda ðe for
it more fry and provoke than the zeal which for
 ryhtwisnesse bið úpáhæfen? Mid ðisse pannan hierstinge wæs
righteousness is raised-up With of-this pan frying was
 Paulus onbærned, ða he cuæð: Hwa bið medtrum, ðæt ic ne
Paul inflamed when he said Who is weak that I not
 sie eac for his ðingum seoc? Oððe hwa bið gescended, ðæt
be also for his sake sick Or who is shamed that
 me forðæm ne scamige? Ond sua hwelc sua mid ðam Godes
to-me therefore not be-asbamed And so who so with the of-God
 andan bið onæled, ne bið he for giemeleste gehiened, ac he
zeal is kindled not is he for negligence brought-low but he
 bið stranglice wið ða getrymed on ecnesse. Bi ðæm wæs suiðe
is strongly against it fortified in eternity Of that was very

ryhte gecueden to ðam witgan: Sete iserne weall betuh ðe &
rightly said to the prophet Set iron wall between thee and
 ða burh. Ða isernan hierstepannan he tæhte for iserne weall
the city The iron frying-pan he assigned as iron wall
 to settanne betuh ðam witgan & ðære byrig, forðam nu ða
to set between the prophet and the city because now the
 recceras ætiewað sua strang[ne] andan ðy hie wiellað ðæt hie
rulers show so strong zeal because they wish that they
 hiene eft hæbben on ðam ecan life betux him & hiera
it afterward have in the eternal life between them and their
 hieremonnum to isernum wealle, ðæt is tó gewitnesse ðæt hit
subjects as iron wall that is as witness that it
 him ne licode, ðeah he hit gebetan ne meahte. Forðam ðonne
to-him not pleased though he it amend not could Therefore when
 ðæs recceres mod wyrd to reðe on ðære ðreaunga, ðonne abiersð
of-the ruler mind becomes too harsh in the rebuke then bursts
 ðær hwilum hwæthwugu út ðæs ðe he sugian sceolde.
there at-times something out of-that which he keep-silent-about should
 Ond oft eac gelimpeð, ðonne he to suiðe & to ðearlice 165.16
And often also happens when he too much and too severely
 ðreapian wile his hieremenn, ðæt his word beoð gehwyrfedo
rebuke will his subjects that his words are turned
 to unnyttre oferspræce. Ðonne sio ðreaung bið ungemetgad,
to useless over-speech When the rebuke is immoderate
 ðonne bið ðæt mod ðæs agyltendan mid ormódnesse geðrysced.
then is the mind of-the sinner with despair oppressed
 Forðam is micel ðearf, ðonne se reða reccere ongiett ðæt he
Therefore is great need when the harsh ruler perceives that he
 his hieremonna mód suiður gedrefed hæfð ðonne he scolde,
of-his subjects mind more troubled has than he should
 ðæt he sona forðam hreowsige, ðæt he ðurh ða hreowsunga
that he at-once therefore repent that he through the repentance

gemete forgiernesse beforan ðære Soðfæsðnesse ðæs ðe he
find forgiveness before the Truth of-that which he
 ðurh ða geornfulnesse his andan gesyngade. Ðæt ilce Dryhten
through the eagerness of-his zeal sinned That same Lord
 God ús bisnade ðurh Moysen, ða he cuæð: Gif hwa gonge
God to-us exemplified through Moses when he said If anyone go
 bilwitlice mid his friend to wuda treow to ceorfanne, & sio
innocently with his friend to wood trees to cut and the
 æcs ðonne awient of ðæm hielfe, & sua ungewealdes ofslieð
axe then slips from the handle and so unintentionally slays
 his geferan, he ðonne sceal fleon to anra ðara ðreora burga
his companion he then shall flee to one of-the three cities
 ðe to friðstowe gesette sint & libbe, ðylæs hwelc ðara
which as sanctuary appointed are and live lest any of-the
 niehstena ðæs ofslægenan for ðæm sare his ehte, & hine
kinsmen of-the slain for the grief him pursue and him
 ðonne gefoo & ofslea. To wuda we gað mid urum freondum
then seize and slay To wood we go with our friends
 sua oft sua we sceawiað ura hieremonna undeawas; &
so often as we examine of-our subjects vices and
 bilwitlice we heawað ðone wudu, ðonne we ðara gyltendra
innocently we hew the wood when we of-the sinners
 scylda mid árfæsððes ingeðonces la[re] anweg áceorfað.
sins with of-pious intent teaching away cut

167.7

Ac sio æcs wint of ðam hielfe, & eac us óf ðære
But the axe slips from the handle and also from-us from the
 honda, ðonne ðonne sio lar wint on reðnesse suiður ðonne
hand then when the teaching turns into harshness more than
 mon niede scyle. Sio æcs wient of ðæm hielfe, ðonne of
one of-necessity should The axe slips from the handle when from
 ðære ðreatunga gáð to stiðlico word, & mid ðam his freond
the rebuke go too harsh words and with them his friend

gewundað, oððe ofsliehð, ðonne he hine [on] unrotnesse
wounds or slays when he him into sadness
 oðð[e] on ormodnesse gebringð mid his edwite, ðeah he hit
or into despair brings with his reproach though he it
 for lufum dó, ðæt he geopenige his úndeawas. Suaðeah ðæt
for love do that he reveal his vices Nevertheless the
 geðreatade mod bið suiðe raðe gehwierfed to fio[u]nga, gif
rebuked mind is very quickly turned to hatred if
 him mon to ungemetlice mid ðære ðreapunga oferfylgð suiður
it one too immoderately with the rebuke pursues more
 ðonne mon ðyrfē. Ac se se ðe unwærlice ðone wuda hiewð,
than one need But he the-one who unwarily the wood hews
 & sua his freond ofsliehð, him bið nidðearf ðæt he fleo to
and so his friend slays for-him is needful that he flee to
 ðara ðreora burga anre, ðæt on sumere ðara weorðe genered,
of-the three cities one that in one of-them be saved
 ðæt he mote libban; ðæt is ðæt he gehweorfe to hreowsunga,
that he may live that is that he turn to repentance
 & sua fleo to ðara ðreora burga sumere, ðæt is tohopa &
and so flee to of-the three cities one that is hope and
 lufu & geleafa. Se to anra ðara burga gefliehð, ðonne mæg
love and faith He to one of-the cities flees then can
 he bion orsorg ðæs monnslichtes; ðeah hine ðær meten
he be secure from-the manslaughter though him there find
 ða niehstan ðæs ofslægenan, ne sleað hi hiene na; forðæm
the kinsmen of-the slain not slay they him — because
 ðonne se ðearla & se ryhtwisa Dema cymð, se ðe hine on
when the severe and the righteous Judge comes he who himself into
 urne geferscipe ðurh flæsces gecynd gemengde, ne wriecð he
our fellowship through of-flesh nature mingled not punishes he

mid nanum ðingum ða scylde on him, forðæm under his
with any things the sin in him because under his
 forgiernesse hine gefrieðode sio lufu & se geleafa & se tohopa.
forgiveness him protected the love and the faith and the hope

Hu swiðe se reccere sceal beon
 on his smeunga abisgod ymb ða halgan æ

XXII · MEDITATION ON SCRIPTURE

The ruler keeps his care for heavenly things alive by daily study of scripture, since worldly company drags the mind back to old habits. Paul told Timothy to attend to reading, and David meditated on God's law all day. The ark is the church, and its poles of wood that never rots, covered in gold and never drawn from their rings, are steadfast teachers who shine in their own deeds and never leave off study, so that, as Peter says, they are always ready to teach.

169.3 Ac eall ðiss aredað se reccere suiðe ryhte, ðonne he for Godes
But all this accomplishes the ruler very rightly when he for of-God
 lufum & for Godes ege deð ðæt ðæt he deð, & ælce dæge
love and for of-God fear does that which he does and every day
 geornfullice smeað ða bebodu halegra gewrita, ðætte on him
diligently ponders the commandments of-holy writings so-that in him
 sie uppāræred se cræft ðære giemenne ymbe ða foresceawunga
be raised-up the virtue of-the care about the providence
 ðæs hefonlican lifes, ðonne singallice ðisse eorðlican drohtunge
of-the heavenly life which constantly of-tbis earthly living
 gewuna wile toweorpan, buton hine sio myndgung ðara haligra
habit will overthrow unless him the reminding of-the holy
 gewrita onbryrde; forðæm se eorðlica geferscipe hine tiehð on
writings inspire because the earthly fellowship him draws into
 ða lufe his ealdan ungewunan, h[e] sceal simle higian ðæt he
the love of-bis old bad-habit he shall always strive that he

weorðe onbryrd & geedniwad to ðam hefonlican eðle. Ac
be inspired and renewed to the heavenly homeland But
 his mod bið suiðe iedegende & suiðe abisgad mid eorðlicra
his mind is very wavering and very occupied with of-earthly
 monna wordum, forðam hit is openlice cuð ðætte sio uterre
men words because it is openly known that the outer
 abisgung ðissa woroldðinga ðæs monnes mód gedrefð, &
occupation of-these worldly-things of-the man mind troubles and
 hine scofett hidres ðædres, oððæt he áfielð of his agnum
him drives bitther tbither until he falls from his own
 willan; ac [him] bið ðearf ðæt he hine genime simle be
will but for-him is need that he himself take-up always by
 ðære leornunge haligra gewrita, & be ðam arise. For ðiosum
the study of-holy writings and by it arise For these
 ðingum manade Paulus Timotheum his cniht, & cuæð:
things admonished Paul Timothy his disciple and said
 Ðonne ic cume, ðonne beo ðu abisgad ymbe rædinge. & eft
When I come then be thou occupied about reading and again
 Dauit be ðam ilcan spræc, ða he cuæð: Loca, Dryhten,
David about the same spoke when he said Look Lord
 hu suiðe ic lufige ðine á; ealne dæg ðæt bið mín smeauung.
how much I love thy law all day that is my meditation
 Eft bi ðys ilcan Dryhten bebead Moyse hu he scolde
Again about this same Lord commanded to-Moses how he should
 beran ða earce, ða he cuæð: Wyrce feower hringas ælgyldene,
carry the ark when he said Make four rings all-golden
 & áhoh hie suiðe fæste on ða feower hyrnan ðære earce;
and hang them very firmly on the four corners of-the ark
 & hat wyrcean twegen stengas of ðam treowe, ðe is haten
and bid make two poles of the wood which is called
 sethim, ðæt ne wyrð næfre forrotad; & befoh utan mid
shittim which not becomes ever rotten and cover outside with

169.19

golde; & sting út ðurh ða hringas bi ðære earce sidan, ðæt
gold and thrust out through the rings by of-the ark side that
 hie man mæge bera[n] on ðam, & læt hi stician ðærón;
it one may carry on them and let them stick therein
 ne tio hie mon næfre of. Hwæt mæg ðonne elles seo earc
nor let-draw them one ever out What can then else the ark
 tacnian buton ða halgan ciricean, on ðære sculon hangian ða
signify but the holy church on which shall hang the
 feower hringas on ðam feower hyrnum, ðæt sint ða feower
four rings on the four corners that are the four
 hyrnan ðises middangeardes, binnan ðæm is tobrædd Godes
corners of-this middle-earth within which is spread of-God
 folc, ðæt is utan begyrdd mid ðam feower godspellum? Ða
people which is outside girded with the four gospels The
 saglas ðonne, ðe mon ða earce big beran sceal, sticiað
poles then which one the ark by carry shall stick
 eallne weg inn on ðam hringum ða earce mid to beranne,
all the-way in in the rings the ark with to carry
 ða beoð geworht of ðæm treowe sethim, ðæt næfre ne rotað.
they are made of the wood shittim which never — rots
 Sua sindon to seceanne stronge & unaðrotene lareowas
So are to seek strong and untiring teachers
 & ðurhwuniende on ðære lare haligra boca, ða simle
and persevering in the teaching of-holy books who always
 sculon bion bodiende ymbe ða anmodnesse ðære halgan
shall be preaching about the unity of-the holy
 gesomnunga, sua sua ða anbestungne saglas ða earce berað.
congregation so as the inserted poles the ark carry
 171.11 Ðæt is ðonne ðæt mon ða earce bere on ðæm saglum, ðætte
That is then that one the ark carry on the poles that
 ða godan lareowas ða halgan gesomnunge lærende ða niwan
the good teachers the holy congregation teaching the new

& ða ungeleaffullan mod mid hira lare gelæde to ryhtum
and the unbelieving minds with their teaching lead to right
 geleafan. Ða saglas is beboden ðæt scoldon beon mid golde
faith The poles is commanded that should be with gold
 befongne. Ðæt is, ðonne ða lareowas mid wordum oðre menn
covered That is then the teachers with words other men
 lærat, ðæt hi eac selfe on hira agnum weorcum biorhte
teach that they also themselves in their own works brightly
 scinen. Be ðam saglum is suiðe gesceadlice gecueden ðæt hie
shine Of the poles is very discreetly said that they
 sculon simle stician on ðam hringum, & næfre ne moton
shall always stick in the rings and never — may
 him beon ófatogene, forðæm is micel niedðearf ðætte ða
from-them be drawn-out because is great need that those
 ðe beoð gesette to ðære ðenunga ðæs lareowdomes ðæt hi
who are set to the ministry of-the teachership that they
 næfre ne gewiten from ðære geornfulnesse ðære rædinge &
never — depart from the zeal of-the reading and
 leornunge haligra gewrita. Forðæm is eac gecu[e]den ðætte
study of-holy writings Therefore is also said that
 simle ða ofergylðan saglas sceolden stician on ðæm gylðnum
always the gilded poles should stick in the golden
 hringum, ðylæs hine ænig wuht gælde ungearowes, ðonne
rings lest it any thing delay of-unready when
 mon ða earce beran scolde. Ðæt is ðonne ðonne ðara lareowa
one the ark carry should That is then when of-the teachers
 hieremenn hwæthwugu gæsðlices to him secað, & hi frinað,
subjects something of-spiritual from them seek and them ask
 ðonne is suið[e] micel scand gif he ðonne færð secende hwæt
then is very great shame if he then goes seeking what
 he sellan scyle, ðonne he iowan scolde ðæt him mon to ascað.
he give should when he show should what him one of asks

173.2 Ac ðonne sticiað ða saglas suiðe singallice on ðæm hringum,
But then stick the poles very constantly in the rings
 ðonne ða lareowas simle on hira heortum smeagað ða halgan
when the teachers always in their hearts ponder the holy
 gewritu. Ond ðonne hi hebbað suiðe arodlice ða earce úp,
writings And then they lift very readily the ark up
 ðonne hi suiðe hrædlice bioð gearwe to læranne ðætte ðonne
when they very quickly are ready to teach what then
 ðearf bið. Bi ðæm suiðe wel se forma hierde ðære halgan
needful is Of that very well the first shepherd of-the holy
 ciricean, ðæt is sanctus Petrus, manode oðre hierdas, ða he
church that is saint Peter admonished other shepherds when he
 cuæð: Bioð simle gearwe to læranne & to forgiefanne ælcum
said Be always ready to teach and to give to-each
 ðara ðe iow ryhtlice bidde ymbe ðone tohopan ðe ge habbað
of-those who you rightly asks about the hope which ye have
 on eow. Suelce he openlice cuæde: Ne bregden [ge] no ða
in you As-if he openly said Not draw ye — the
 stengas of ðæm hringum, ðylæs sio earc si úngearo to beranne.
poles from the rings lest the ark be unready to carry

Hu micel scyle bion ðæt toscead, & hu mislice mon
 scyle menn læran mid ðæm cræfte ðæs lareowdomes

XXIII • MANY KINDS OF HEARERS

Gregory turns from the teacher's life to his teaching, citing Gregory Nazianzen: the same lesson that helps one hearer harms another, as grasses fatten some beasts and kill others. As a harper touches many strings differently for one song, the teacher must admonish each kind of hearer differently. He lists the contrasting kinds, from men and women to those who hide the good they do and let men think them wicked, and asks what use it is to count these keys without showing what each one holds.

Nu ðonne oð ðiss we rehton hwelc se hierde bion sceal; nu 173.14
Now then until this we explained what-kind the shepherd be shall now
 we him willað cyðan hu he læran sceal, sua sua hit lange
we to-him will make-known how he teach shall so as it long
 ær us ðære eadegan gemynde wer Gregorius lærde, se wæs
before us of-the blessed memory man Gregory taught who was
 oðrum noman genemned Nanzanzenus, h[e] cuæð: Ne gedafenað
by-other name named Nazianzen he said Not befits
 hit no ðæt we ealle menn on ane wisan læren, forðam hie ne
it — that we all men in one way teach because they not
 sint ealle anes modes & anra ðeawa. Forðæm oft sio ilce lár
are all of-one mind and of-one manner Therefore often the same teaching
 ðe oðrum hielpeð, hio dereð ðæm oðrum; sua sua manegra
which one helps it harms the other so as of-many
 cynna wyrta & grasu beoð gerad, sumu neat batigað fore,
kinds herbs and grasses are made some animals fatten on-them
 sumu cuelað; sua sua mid liðre wisðlunga mon hors gestilleð,
some die so as with gentle whistling one horse calms
 sua eac mid ðære illcan wistlunga mon mæg hund astyrigea;
so also with the same whistling one can bound stir-up
 sua beoð eac monige læcedomas ðe sume adle gelytliað,
so are also many medicines which some diseases diminish
 & sume gestrongiað; sua eac hlaf ðe strongra monna
and some strengthen so also bread which of-strong men
 mægen gemiclað, he gelytlað cilda. For ðære ungelicnesse
strength increases it diminishes of-children For the unlikeness
 ðara hieremonna sculun beon ungelic ða word ðæs lareowes,
of-the subjects shall be unlike the words of-the teacher
 ðæt he hiene selfne geðeode to eallum his hieremon(n)um,
that he him self join to all his subjects

to æghwælcum be his andefne, & ðeah (h)wæðre sua suiðe
to each by his measure and yet nevertheless so much
 sua he of ðære æwe & of ðære ryhtan lare ne cerre.

as he from the law and from the right teaching not turn

175.5 Hwæt cuede we ðonne hwelce sin ða inngedoncas mon[n]a

What say we then what-kind be the thoughts of-men

buton suelce sumere hearpan strengas aðenede, ða se

but as of-a harp strings stretched which the

hearpere suiðe ungelice tieð & styreð, & mid ðy geded

harper very differently draws and touches and with that makes

ðæt hi nawuht ungelice ðæm sone ne singað ðe he wilnað?

that they not-at-all unlike to-the tune — sing which he desires

Ealle he gret mid anre honda, ðy ðe he wile ðæt hi

All he touches with one hand because that he wishes that they

anne song singen, ðeah he hie ungelice styrige. S[u]a sceal

one song sing though he them differently touch So shall

æghwælc lareow to anre lufan & [to] anum geleafan mid

every teacher to one love and to one faith with

anre lare & mid mislicum manungum his hieremonna mód

one teaching and with various admonitions of-his subjects minds

styrigea. On oðre wisan mon sceal manian was, on oðre

stir In one way one shall admonish men in another

wif; & on oðre wisan ealde, on oðre gionge; & on oðre

women and in one way old in another young and in one

wisan earme, on oðre eadige; & on oðre wisan ða bliðan,

way poor in another rich and in one way the glad

on oðre ða unrotan; & on oðre wisan ða underðieddan, on

in another the sad and in one way the subjects in

oðre ða ofer oðre gesettan; on oðre wisan ða ðeowas, on

another the over others set in one way the servants in

oðre ða hlafurdas; & on [o]ðre wisan ða woroldwisas, on

another the lords and in one way the worldly-wise in

oðre ða dyseган; & on oðre wisan ða scamleasan, on oðre
another the foolish and in one way the shameless in another
 ða scamfæstan; & on oðre wisan ða ofermodan, on oðre
the modest and in one way the proud in another
 ða wácmogan; ond on oðre wisan ða ungeðyldegan, on oðre
the faint-hearted and in one way the impatient in another
 wisan ða geðyldegan; & on oðre wisan ða welwillendan,
way the patient and in one way the kind
 on oðre ða æfstegan; & on oðre wisan ða bilwitan, on
in another the envious and in one way the simple in
 oðre ða felaspræcan; on oðre wisan ða halan, on oðre ða
another the talkative in one way the healthy in another the
 unhalan; ond on oðre wisan ða ðe for ege forberað ðæt
sick and in one way those who for fear refrain that
 hi yfel ne doð, on oðre wisan ða ðe sua áheardigað ðæt
they evil not do in another way those who so harden that
 hi hit for nanum ege ne forlætað; & on oðre wisan ða
they it for no fear — abandon and in one way the
 suið[e] suigean, on oðre ða felaidelspræcæn; & on oðre
very silent in another the much-idle-speaking and in one
 wisan ða slawan, on oðre ða ðe beoð to hrade; & on
way the slow in another those who are too hasty and in
 oðre wisan ða manduæra(n), on oðre ða grambræn; &
one way the gentle in another the wrathful and
 on oðre wisan ða eaðmodan, on oðre ða úpáhæfenan; &
in one way the humble in another the exalted and
 on oðre wisan ða anwillan, on oðre ða ungestaððegan &
in one way the obstinate in another the unsteady and
 unfæsðrædan; & on oðre wisan ða ofergifran, on oðre ða
inconstant and in one way the gluttonous in another the
 fæstendan; & on oðre wisan ða ðe mildheortlice hira agen
fasting and in one way those who mercifully their own

sellað, on oðre ða ðe æfter oðerra monna ierfe flitað,
give in another those who after of-other men property strive
 & hie reafigeað; & on oðre [wi]san ða ð[e] nohwæðer
and it plunder and in one way those who neither
 ne oðerra monna ne reafiað, ne hira agen rumedlice ne
— of-other men — plunder nor their own generously —
 dælað, & on oðre wisan ða ðe hira agen rumedlice sellað,
share and in one way those who their own generously give
 & ne forlætað ðeah ðæt hie oðerra monna ne reafien;
and not cease yet that they of-other men — plunder
 177.9 & on oðre wisan ða ungemodan, on oðre ða gemodan; &
and in one way the discordant in another the concordant and
 on oðre wisan ða wrohtgeornan ðe cease wyrceað, & on
in one way the quarrelsome who strife make and in
 oðre ða gesibsuman; ond on oðre wisan sint to manianne
another the peaceable and in one way are to admonish
 ða ðe ða word ðære halgan æ ryhte ne ongietað, on
those who the words of-the holy law rightly not understand in
 oðre ða ðe hi ryhtlice ongietað, & ðeah for eaðmodnesse
another those who them rightly understand and yet for humility
 wandiað ðæt hi hit ne sprecað; ond on oðre wisan ða ðe
hesitate that they it not speak and in one way those who
 fullfremede ne beoð nohwæðer ne on ieldo ne on wisdom, *perfect not are either — in age or in wisdom*
 & ðeah for hrædwilnesse to foð, & on oðre wisan ða
and yet for haste thereto take and in one way those
 ð[e] medomlice & wel magon læran, & him ðeah
who worthily and well can teach and for-themselves yet
 ondrædað for eaðmodnesse, ðæt hie hit forðy forlætað; & on
dread for humility so-that they it therefore abandon and in
 oðre wisan ða ðe ðisse hwilendlican are wilniað, & him
one way those who of-this transitory honor desire and to-them

nan gesuinc ne ðyncð ðæt hi hie hæbben, on oðre ða ðe
no hardship — seems that they it have in another those who
 him ðyncð micel earfoðu & micel gesuinc to habbanne, &
to-them seems great hardship and great toil to have and
 hiera suaðeah wilniað; ond on oðre wisan ða ðe beoð mid
it nevertheless desire and in one way those who are with
 synscipe gebundene, on oðre ða ðe beoð frio ðara benda;
wedlock bound in another those who are free of-the bonds
 & on oðre wisan ða ðe [ða] ðurhtogenan [synna] wepað,
and in one way those who the committed sins weep
 on oðre ða ðe ða geðohtan wepað; & on oðre wisan ða
in another those who the thought weep and in one way those
 ðe ða ærgedonan wepað, & ðeah ne forlætað, on oðre ða
who the former-done weep and yet not abandon in another those
 ðe hi forlætað, & suaðeah ne wepað; & on oðre wisan ða
who them abandon and nevertheless not weep and in one way those
 ðe ða unaliefedan ðing doð, & hie eac herigað, & on oðre
who the unlawful things do and them also praise and in another
 wisan ða ðe hie tælað, & [hi] suaðeah ne forlætað; & on
way those who them blame and them nevertheless not abandon and in
 oðre wisan ða ðe mid sumere unryhtwılunga beoð færinga
one way those who with some wrong-desire are suddenly
 hræðlice ofersuiðede, on oðre ða ðe on ðære synne ealnu
quickly overcome in another those who in the sin all
 weg licgað, mid geðeahhte to gebundene; & on oðre wisan
the-way lie with deliberation thereto bound and in one way
 ða ðe ða lytlan scylda oftræðlice wyrceað, on oðre wisan
those who the little sins frequently commit in another way
 ða ðe ða lytlan forgáð, & ðeah hwilum ða maran wyrceað;
those who the little avoid and yet at-times the greater commit
 & on oðre wisan ða ðe nan gód nyllað onginnan, on oðre
and in one way those who no good will begin in another

ða ðe hit onginna willað, & næfre ne geendigað; &
those who it begin will and never — end and
 on oðre wisan ða ðe dearninga yfel doð, & god eawunga,
in one way those who secretly evil do and good openly
 & on oðre wisan ða ðe hira gód helað ðe hie dóð, &
and in another way those who their good hide which they do and
 ne reccað ðeah menn wenen ðæt hie yfel don, & eac mid
not care though men think that they evil do and also with
 sumum ðingum gedoð ðæt menn wenað ðæt hi yfel don.
some things bring-about that men think that they evil do

179.11 Hu nytt rehton we nu & rimdon ða cæga, buton we eac
How useful explained we now and counted the keys unless we also
 feawum wordum ætiewen hwæt hie healden, & sua we
with-few words show what they hold and so we
 swiotolusð mægen æfter gereccan?
most-clearly may afterward explain

Ðætte on oðre wisan sint to monianne weras, on oðre wíf

XXIV · MEN AND WOMEN

Men are to be taught more heavily and sternly and women more lightly, so that the men strive toward a greater burden and the women are won over by coaxing.

179.15 On oðre wisan sint to manianne weras, on oðre wíf.
In one way are to admonish men in another women
 Ða weras mon sceal hefiglecor & stiðlecor læran, & ða
The men one shall more-heavily and more-sternly teach and the
 wíf leohtlecor; forðæm ðæt ða weras higigen to mara[n]
women more-lightly so that the men strive to greater
 byrðenne, & ða wif mid oleccunga weorðen on gebrohte.
burden and the women with flattery be thereto brought

Ðætte on oðre wisan sint to monianne
ða iungan, on oðre ða ealdan

XXV · THE YOUNG AND THE OLD

The young are more often made useful by stern admonition and the old by gentle entreaty, as the law says: do not rebuke an old man, but entreat him as a father.

On oðre wisan sint to læranne ða iungan, on oðre ða 179.21
In one way are to teach the young in another the
ealdan; forðæm oftor mid reðre manunga beoð ða iungan
old because more-often with stern admonition are the young
nytwyrdæ gedone, & ða ealdan mid liðelicre bene, sua hit
useful made and the old with gentle entreaty as it
awriten is on ðære æwe: Ne ðre[a]ta ðu [no] ðone ealdan,
written is in the law Not rebuke thou — the old-man
ac healsa hine sua sua ðinne fæder.
but entreat him so as thy father

Ðætte on oðre wisan sint to manianne
ða welegan, on oðre ða wædlan

XXVI · THE POOR AND THE RICH

The poor are to be comforted and the rich frightened, as God comforted the poor through the prophet and Paul told his disciples not to ask the rich but to command them not to trust in riches. The teacher must see who is truly humble and who proud, rebuking the proud poor man and gently soothing the rich, as David's harp calmed Saul. Like Nathan with his parable, or a surgeon who hides his knife until he cuts, he may lead a powerful man to condemn his own sin before he knows it.

- 181.5 On oðre wisan sint to manianne ða wædla[n], on oðre ða
In one way are to admonish the poor in another the
 welegan. Ða wædla[n] sint to frefranne & to retanne, ðylæs
rich The poor are to comfort and to cheer lest
 hi sien to ormode for hira earfeðum. Ða oðre sint to
they be too despondent for their hardships The others are to
 breganne, ðylæs hi sien for hiera wlencum to úpáhæfene. To
frighten lest they be for their splendors too exalted To
 ðæm wædla[n] wæs gecueden ðurh Dryhten to ðæm witgan:
the poor-one was said through Lord to the prophet
 Ne ondræd ðu ðe, forðæm ðu ne weorðesð gescended. &
Not dread thou for-thyself because thou not shalt-be shamed and
 suiðe hræde eac æfter ðæm he him olecte, ða he cuæð: Ðu
very soon also after that he to-him flattered when he said Thou
 earma, ðu ðe eart mid ðy storme & mid ðære yste onwend
poor-one thou who art with the storm and with the tempest overturned
 & oferworpen, ðe ic geceas on ðam ofne ðe ðu on wære
and overthrown thee I chose in the furnace which thou in wast
 asoden, ðæt wæs on ðinum iermðum. Ac sanctus Paulus
tried that was in thy miseries But saint Paul
 ðreade ða welegan, ða he cuæð to his gingrum: Secgað ðæm
rebuked the rich when he said to his disciples Tell the
 welegum gind ðisne middangeard ðæt hi to ofermodlice
rich throughout this middle-earth that they too proudly
 ne ðencen, ne to wel ne truwiglen ðissum ungewisum
not think nor too well — trust these uncertain
 welum. Be ðæm we magon suiðe swutule oncnawan ðæt se
riches By that we can very clearly perceive that the
 eaðmodnesse lareow, ða ða he ymb ða welegan spræc, na
of-humility teacher then when he about the rich spoke not
 ne cuæð: Biddað, ac: Secgað, & bebeodað. & eac we magon
— said Ask but Tell and command and also we can

oncnawan ðæt, ðæt ða earman & ða untruman sient to
perceive that that the poor and the weak are to
 retanne, & ða ofermodan & ða úpahafenan ne sient no to
cheer and the proud and the exalted not are — to
 weorðianne, ac ða mon sceal [swa] micle ma hatan ðonne
honor but them one shall so much more command than
 biddan sua man ongiet ðæt hie for ðissum woruldwlencum
ask as one perceives that they for these worldly-splendors
 bioð suiður úpahafene & on ofermettum ađundene.
are more exalted and in pride puffed-up

Be ðæm Crist cuæð on his godspelle: Waa icow welegum, ðe 181.22
Of them Christ said in his gospel Woe to-you rich whose
 iower lufu eall & eower tohopa is on eowrum woruldwelum,
your love all and your hope is in your worldly-riches
 & ne giemað ðæs ecan gefean, ac gefeoð ealle mode ðisses
and not heed of-the eternal joy but rejoice with-all mind of-this
 andweardan lifes genyhte. Ac ðæs is ðearf ðæt mon ðone
present life abundance But of-that is need that one him
 frefre ðe on ðæm ofne asoden bið his iermða, & se is to
comfort who in the furnace tried is of-bis miseries and he is to
 ðreatiganne & to breganne, se ðe bið úpahafen mid ðy
rebuke and to frighten the-one who is exalted with the
 gefean & mid ðy gielpe ðisse worulde; ðætte ða sorgfullan
joy and with the vainglory of-this world so-that the sorrowful
 ongieten ðæt him becumað ða welan ðe him gehatene
perceive that to-them come the riches which to-them promised
 sint, ðeah hi hi ðonne gít ne geseon; & eac ða welegan
are though they them then yet not see and also the rich
 ongieten ðætte ða welan ðe hie onlociað & habbað, ðæt
perceive that the riches which they look-on and have that
 hie ða habban ne magon. Ac ðæm lareowe is micel ðearf
they them have not can But for-the teacher is great need

ðæt he ongiete hwa earm sie, hwa eadig, & hwone he
that he perceive who poor be who rich and whom he
 læran scyle sua earmne, & hwane sua eadigne. Forðæm oft
teach should as poor and whom as rich Because often
 se welega & se wædla habbað sua gehweorfed hira ðeawum
the rich and the poor have so exchanged their ways
 ðæt se welega bið eaðmod & sorgfull, & se wædla bið
that the rich is humble and sorrowful and the poor is
 úpáhæfen & selflice. Forðæm sceal se lareow suide hrædlice
exalted and self-loving Therefore shall the teacher very quickly
 wendan his tungan ongearn ðæt ðe he ongiæt ðæt ðæs
turn his tongue toward that which he perceives that of-the
 monnes inngedonc bið, forðæm ðæt se earma úpahafena s[i]e
man mind is so that the poor exalted be
 mid his wordum geðreatod & gescended, ðonne he ongiæt
with his words rebuked and shamed when he perceives
 ðæt hine ne magon his iermða geðreatigan & gee[a]ðmedan.
that him not can his miseries subdue and humble

183.15

Ac sua micle liðelecor he sceal olecan ðæm welegan
But so much more-gently he shall flatter the rich
 eaðmodan sua he ongiæt ðæt he eaðmodra bið, ðonne
humble as he perceives that he more-humble is when
 hine ne magon ða welan forwlencean, ðe ælcne ofermodne
him not can the riches make-proud which every proud-one
 oðhebbað. & oft eac mon sceal ðone welegan ofermodan to
lift-up and often also one shall the rich proud to
 him loccian mid liðelicre olicunga, forðæm ðæt he hine to
himself entice with gentle flattery so that he him to
 ryhte geweeme; forðæm oft hearda wunda beoð mid liðum
right win because often hard wounds are with gentle
 beðengum gehnescode & gehælede, & eac ða wodðraga ðæs
fomentations softened and healed and also the madness of-the

ungewitfullan monnes se læce gestilð & gehæld mid ðam
witless man the physician calms and heals with that
 ðæt he him olecð æfter his agnum willan. Ne sculon we eac
that he to-him flatters after his own will Not shall we also
 forgietan hu hit wæs be Saúle ðam kyninge: ðonne him se
forget how it was with Saul the king when him the
 wiðerwearda gæsð on becom, ðonne gefeng Dauid his hearpan,
hostile spirit upon came then seized David his harp
 & gestillde his wodðraga mid ðam glige. Hwæt mæg ðonne
and calmed his madness with the music What can then
 elles tacnian Paules ungewitfullnes buton ða úpahafenesse ðara
else signify of-Saul witlessness but the exaltation of-the
 welegena? Oððe hwæt is elles getacnod ðurh Dauid buton
rich Or what is else signified through David but
 eaðmodlic lif haligra monna? Forðæm ðonne se unclæna gæsð
humble life of-holy men Therefore when the unclean spirit
 becom on Saul, Dauid ðonne mid his sange gemetgode ða
came upon Saul David then with his song moderated the
 wodðrage Saules. Sua ðonne, ðonne ðæt mod ðara ricena for
madness of-Saul So then when the mind of-the powerful for
 úpahæfenesse bið to ierre gehwierfed, ðonne is cynn ðætte we
exaltation is to anger turned then is fitting that we
 for hira modes hælo olicende hi on smyltnesse gebringen
for of-their mind health flattering them into calm bring
 mid ure spræce, sua sua Dauid dyde Saul mid ðære hearpan.
with our speech so as David did Saul with the harp
 Hwilum eac ðonne mon ðam ricum cidan sceal, æresð mon 185.8
At-times also when one the powerful cide shall first one
 sceal sprecan ascierende, suelce he be oðrum menn sprece &
shall speak asking as-if he about another man speak and
 ascie, & gehiere hu be ðæm deman wille. ðonne mon ðonne
ask and hear how about it judge (he)-will When one then

ongiete ðæt he ryhte gedemed hæbbe, & he wene ðæt he
perceives that he rightly judged has and he thinks that he
 ryht be oðrum gedemed hæbbe, ðonne secge him mon suide
rightly about another judged has then let-tell him one very
 gedæftelice for his agnum scyldum, ðylæs ðæt aþundne mōd for
gently for his own sins lest the puffed-up mind for
 ðissum hwilendlicum anwalde hit gebelge wið ðone ðe him
this transitory power it be-angered against him who him
 cīt, ac ðæt he mid his agnum wisdome & mid his agnum
chides but that he with his own wisdom and with his own
 wordum ðone suiran gebiege his agenra ofermetta, ðætte he
words the neck bend of-his own pride so-that he
 nane lade ne mæge findan, ac sie sua mid his agnum wordum
no excuse — can find but he so with his own words
 gebunden. Forðæm com Nathan to cidanne ðæm cyninge
bound Therefore came Nathan to chide the king
 Dauide, & licette, suelce he ymb sumes ðearfan & sumes
David and pretended as-if he about of-some pauper and of-some
 earmes monnes ryht spræce, & sohte ðæs cyninges dóm, &
poor man right spoke and sought of-the king judgment and
 wolde ðæt he æresð hine be oðrum menn gedemde, & siððan
wished that he first himself about another man judged and afterward
 gehierde his agne scylde, forðæm ðæt he eft ne meahste
heard his own sin so that he afterward not could
 ðæm ilcan dome wiðcuedan. & eac se haliga monn [óngeat]
the same judgment gainsay and also the holy man perceived
 ægðer ge ðæs cyninges scylde ge eac his hatheor(τ)nesse &
each both of-the king sin and also his hot-temper and
 gedyrstignesne, wolde hine ða æresð gebindan mid his agenre
presumption would him then first bind with his own
 ondetnesse, & forhæl him ðæt he hine eft ðreatian wolde.
confession and bid from-him that he him afterward rebuke would

Sua se læce hyd his isern wið ðone monn ðe he sniðan 185.24
As the physician hides his iron from the man whom he cut
 wile; wenð, gif he hit him iewe, ðæt he him nylle geðafigean
will thinks if he it to-him show that he to-him will-not allow
 ðæt he hine sniðe. Ac grapað suiðe fægre ymbutan ðæt ðæt
that he him cut But feels very gently around that which
 he sniðan wile, & snið swiðe hrædlice. Sua se witga dyde
he cut will and cuts very quickly So the prophet did
 ðone cyning mid his wordum: ic wene ðæt he hine snide
the king with his words I think that he him cut
 slaulecor, gif he him ær sæde ðæt he hine sniðan wolde;
more-slowly if he to-him before said that he him cut would
 ðy hit wæs betre ðæt he grapude mid ðæm bispelle,
therefore it was better that he felt with the parable
 ærðonðe he cidde, sua se læce grapað, & stracað, & hyt
before he chided as the physician feels and strokes and hides
 his seax & hwæt, ærðonðe he stingan wille. Se læce, ðonne
his knife and sharpens before he pierce will The physician when
 he cymð ðone untruman to sniðanne, æresð he sceawað ðæt
he comes the sick-man to cut first he examines the
 cumbl, & siððan hine tweonað ymb ðæs untruman geðyld,
swelling and then him doubts about of-the sick-man patience
 hwæðer he geðafian mæge ðæt hine mon sniðe. Hyt ðonne
whether he allow can that him one cut Hides then
 his læceseax under his claðum oððæt he hine wundað: wile
his lancet under his clothes until he him wounds wishes
 ðæt he hit gefrede, ær he hit geseo; forðæm he wenð,
that he it feel before he it see because he thinks
 gif he hit ær geseo, ðæt he hit wille forsacan.
if he it before see that he it will refuse

Ðætte on oðre wisan sint to manianne

ða gladan, on oðre ða u[n]rotan

XXVII · THE GLAD AND THE SAD

The glad are to be warned of sorrows to come and the sad promised joy, as Christ warned those who laugh now that they will weep and promised the sad a joy that no one will take from them. Where gladness or gloom comes from the body's temper, each must still guard against the vice it breeds, lust in the one and anger in the other, without falling into the opposite.

187.14 O[n] oðre wisan sint to man(i)anne ða bliðan, on (o)ðre ða
In one way are to admonish the glad in another the
u[n]rotan. Ðæm oferbliðum is to cyðanne ða unrotnessa ðe
sad To-the over-glad is to make-known the sorrows which
ðæræfter cumað, & ðam unbliðum sint to cyðanne ða gefean
thereafter come and to-the unglad are to make-known the joys
ðe him gehatene sindon. Geliornge ða bliðan on ðære
which to-them promised are Let-learn the glad in the
ðreaunga ðæt hie him ondræden, & gehieren ða unbliðan
threat what they for-themselves dread and let-hear the unglad
ða lean ðæs gefean ðe hie tohopiað. To ðæm bliðan is
the rewards of-the joy which they hope-for To the glad is
gecueden: Wa eow ðe nu hliehað, forðam ge sculon eft
said Woe to-you who now laugh because ye shall afterward
wepan. Gehieren eac ða unrotan ðone cuide ðe him is to
weep Let-hear also the sad the saying which them is to
gecueden ðurh ðo[ne] illcan lareow, ðæt is Crist, he cuæð: Eft
said through the same teacher that is Christ he said Again
ic eow geseo, & ðonne blissiað eowre heortan, & eowerne
I you shall-see and then shall-rejoice your hearts and your
gefean eow nan mon æt ne genimð. Monige beoð ðeah bliðe &
joy you no man from — takes Many are though glad and

eac unbliðe ðara ðe for nanum woruldðingum nahwæðer doð,

also unglad of-those who for no worldly-things either do

buton for ðæs blodes styringe & for lichoman medtrymnesse.

but for of-the blood stirring and for of-body infirmity

Suaðeah is ðæm to cyðanne, ðæt hi hie warenigen ægðer

Nevertheless is to-them to make-known that they themselves guard each

ge wið ða ungemetlican blisse ge wið ða ungemetlican

both against the immoderate joy and against the immoderate

unrottesse, forðæm hira ægðer astyreð sumne unðeaw, ðeah

sadness because of-them each stirs-up some vice though

hie ungewealdes cumen of ðæs lichoman medtrymnesse.

they involuntarily come from of-the body infirmity

Ðæm oferbliðan oft folgað firenlusð, & ðæm unrotan ierre.

To-the over-glad often follows lust and to-the sad anger

Forðæm is micel niedðearf ðæt mon hiene wið ðæt irre

189.5

Therefore is great need that one himself against the anger

án & wið ða ungemetlican sælða warenige, ac eac wið

alone and against the immoderate happiness guard but also against

ðæt [ðe] forcuðre bið, ðe ðæræfter cymð, ðæt is fierenlusð

that which worse is which thereafter comes that is lust

& unryhtlicu iersung, ðæt is ðæt mon iersige ón oðerne

and unrighteous anger that is that one be-angry at another

for his gode. Ðonne is micel ðearf, ðonne him mon

for his good Then is great need when for-himself one

ðissa tuega hwæðer ondrætt suiður ðonne oðer, & wið

of-these two one dreads more than other and against

ðæt wiend, ðæt he sua suiðe wið ðæt winne sua he on

that fights that he so much against that fight that he into

ðæt oðer ne befealle, ðe [he] him ær læs ondréd.

the other not fall which he for-himself before less dreaded

Ðætte on oðre wisan sint to monianne
ða ealdormen, on [o]ðre wisan ða hieremenn

XXVIII · SUBJECTS AND SUPERIORS

Subjects must obey humbly and superiors rule with moderation, for a superior who sins answers for everyone his example misleads. Bound by his own word like one who stands surety for a friend, he must do what he teaches and keep watch like the heavenly creatures full of eyes. Subjects may not strike their lords with the sword of the tongue, as David spared Saul in the cave; they speak of grave faults only in secret and repent even a slight word, for sinning against a lord is sinning against God.

189.14 On oðre wisan sint ðonne to manianne ða underðioddan, on
In one way are then to admonish the subjects in
 oðre ða ofergesettan. Ða underðieddan mon sceal [sua] læran
another the set-over The subjects one shall so teach
 ðæt hie elles ne sien genæt ne geirmed, & ða ofersettan
that they otherwise not be oppressed nor afflicted and the set-over
 mon sceal sua manian ðæt se hiera folgoð hine ne oðhebbe.
one shall so admonish that the their office him not exalt
 & ða underðioddan ðæt hie wiers ne dón ðonne him man
and the subjects that they worse not do than to-them one
 beheode, ond ða ofergeset[t]an ðæt hi him to unáberendlice
commands and the set-over that they to-them too unbearably
 ne beoden. & ða underðieddan ðæt hi him eaðmodlice
not command and the subjects that they to-them humbly
 underlicgen, & ða ofergesettan ðæt hie gemetlice him ofer
submit and the set-over that they moderately them over
 sien, ðæt hi magon eac be ðisse bisene ongieta ðæt him
be that they can also by this example perceive what them
 is to gecueden: Bearn, beo ge underðiodde eowrum ieldrum
is to said Children be ye subject to-your elder
 magum on Dryhtne. Ðæm ofergeset[t]an is to gecueden:
kinsmen in Lord The set-over is to said

Ne gremigen ge eowru bearn. Geleornigen eac ða bearn ðæt
Not provoke ye your children Let-learn also the children that
 hi sua hieren hira ieldrum sua sua hie selfe wieten on
they so obey their elders so as they themselves know in
 hira inngedonce beforan ðæs dieglan Deman eagam ðæt hi
their mind before of-the secret Judge eyes that they
 hit for Gode dón, & æt Gode ða lean habban willen.

it for God do and from God the rewards have will
 Geleornigen eac ða fæderas & ða hlafurdas ðæt hie wel
Let-learn also the fathers and the lords that they well
 libben[de] gode bisene astellen ðæm ðe him underðiedde
living good examples set to-those who to-them subject

sien. Eac sculun wietan ða ófer óðre gesettan ðæt ðæt
be Also shall know the over others set that that
 hie unaliefedes ðurhteoð, & oðre men bi ðam bieseniað,
they of-unlawful commit and other men by it follow-example
 sua manegra wieta hie beoð wyrðe beforan ðæm oðrum
so of-many punishments they are worthy before the others
 sua sua he monna on wón gebrohte, buton he eft self
so as he of-men into wrong brought unless he again himself
 gesuice, & sua monige gecierre sua he mæsð mæge.

cease and so many convert as he most can

Forðæm [him] is suiðe micel ðearf ðæt he sua micle wærlicor 191.9

Therefore for-him is very great need that he so much more-warily
 hine healde wið scylda swa he gere witan mæg ðæt he no
himself keep against sins as he clearly know can that he not
 ana ne forwierð, ðonne he oðrum yfele bisene steleð. Eac sint
alone — perishes when he for-others evil example sets Also are
 to manianne ða underðioddan & ða anlepan menn ðe æmtige
to admonish the subjects and the solitary men who free
 beoð ðæs ðæt hie for oðre menn suincen, ðæt hie huru hie
are of-that that they for other men toil that they at-least them

selfe gehealden sua micle ma sua hie æmetegran beoð ðonne
selves keep so much more as they freer are than
 oðre menn, ðylæs hie eft wyrðen ðearlwislecōr gedemedē
other men lest they afterward be more-severely judged
 ðonne oðre menn. Ða ofer oðre gesettan sint to manianne
than other men The over others set are to admonish
 ðæt hie for hira monna gedwolan ne weorðen gedemde,
that they for of-their men errors not be condemned
 ðonne hie wenað ðæt hie hira selfra gewyrhtu sien clæne.
when they think that they their own deeds be clean
 Se æmetiga & se a[n]lipa is to manianne ðæt he sua micle
The free-one and the solitary is to admonish that he so much
 sorgfulra sie ymb hine selfne, & sua micle suiður suince sua
more-careful be about him self and so much more toil as
 hine læs oðerra monna giemen bisegað. Ða ofergesettan sint
him less of-other men care occupies The set-over are
 to monianne ðæt hie sua oðerra monna giemenne gefyllen,
to admonish that they so of-other men care fulfill
 ðæt hie hie selfe ne forlæten, ond eft hie selfe sua
that they them selves not neglect and again they themselves so
 geornfulle sien ðæt hie to slawlice ðara ne giemen ðe him
eager be that they too slowly of-those not care who to-them
 befæste sien. Ac ðam ðe ðonne æmetig bið his agenne willan
committed be But to-him who then free is his own will
 to wyrcean(n)e, to ðæm [is] gecueden: Ðu slawa, ga ðe
to work to him is said Thou sluggard go thyself
 to æmetthylle, & giem hu hie doð, & leorna ðær wisdóm.
to ant-hill and heed how they do and learn there wisdom
 193.1 Ða ðonne ðe ofer oðre bion sculon sint suiðe egeslice
Those then who over others be shall are very fearfully
 gemanode mid ðy worde ðe mon cuæð: Sunu min, gif ðu
admonished with the word which one said Son my if thou

hwæt gehætst for ðinne freond, ðonne hafas ðu ðin we[d]
anything promises for thy friend then hast thou thy pledge
 geseald, & ðu bist ðonne gebunden mid ðæm wordum ðines
given and thou art then bound with the words of-thy
 agnes muðes, & gehæft mid ði[n]re agenre spræce. Hwelc
own mouth and caught with thy own speech What
 magon beon maran gehat ðonne mon gehate for his freond
can be greater promise than one promises for his friend
 ðæt he underfoo his saule on his pleoh? Ðæt is suelce he
that he take his soul into his risk That is as-if be
 hæbbe befæsð his hond oðrum menn, ðonne he gebint hine
have pledged his hand to-another man when he binds him
 selfne to him mid his wordum ðæt he sceal niede ða
self to him with his words that he shall of-necessity the
 giemenne & [ða] geornfulnesse ymb ðone habban ðe he
care and the zeal about him have which he
 ær ne ðorfte, forðæm he hine hæfð ðonne gehæftne mid
before not needed because he himself has then caught with
 his agnum wordum, suelce he sie mid grine gefangen, ðæt
his own words as-if he be with snare caught that
 he hine sceal nide tela læran. Ðy him is micel ðearf,
he him shall of-necessity well teach Therefore for-him is great need
 ðonne he tela lærð, ðæt he eac tela doo, & his lif ón
when he well teaches that he also well do and his life in
 nan oðer ne wende, on oðer he lærð. Forðæm he eft
no other — turn in other he teaches Because he afterward
 sceal beforan ðæm ðearlwisan Deman mid gereccelicre rake
shall before the severe Judge with orderly account
 gereccan ðæt he ðæt ilce self dyde ðe he oðre menn lærde.
explain that he the same himself did which he other men taught

193.16 Ond eft suið(e) hraðe [æfter ðæm] se ilca Salomon cuæð: Dó,
And again very soon after that the same Solomon said Do
 min sunu, sua ic ðe lære: alies ðe selfne; forðæm ðu eart on
my son as I thee teach free thee self because thou art into
 borg began ðinum friend. Ac iern nu & onette, awece hine.
pledge gone for-thy friend But run now and hasten awaken him
 Ne geðafa ðu ðinum e[a]lgum ðæt hie slapige, ne ne hnappigen
Not allow thou thy eyes that they sleep nor — doze
 ðine bræwas. Sua hwa ðonne sua his lif to bie[sene bið]
thy eyelids So who then so his life as example is
 oðrum monnum geset, ne sceal he no ðæt an dón ðæt he ana
to-other men set not shall he — that alone do that he alone
 wacie, ac he sceal eac his friend wreccan. Ne ðynce him no
watch but he shall also his friend rouse Not let-seem to-him —
 genog ðæt he ana wel libbe, buton eac ða ðe he fore beon
enough that he alone well live but also those whom he before be
 sceal from ðære slæwðe his synna atio. Ðæt is sui(ðe) wel
shall from the sloth of-his sins draw That is very well
 ðær gecueden: Ne slapige no ðin eage, ne ne hnappigen ðine
there said Not let-sleep — thy eye nor — let-doze thy
 bræwas. Ðæt is ðonne ðæt mon his eage læte slapian ðæt mon
eyelids That is then that one his eye let sleep that one
 for his unwisdom & for his suongornesse ne mæge ongieta
for his folly and for his sluggishness not can perceive
 ða undeawas ðara ðe him underðiedde beoð. Ac ðonne
the vices of-those who to-him subject are But then
 hnæppiað ure bræwas, ðonne we hwæthwugu steor[weor]ðes
doze our eyelids when we something of-correction-worthy
 ongietað on ða ðe us underðiedde beoð, & we gebærað
perceive in those who to-us subject are and we behave
 for ure receliesðe swelce we hit nyten; ðonne hnappige we.
for our carelessness as-if we it knew-not then doze we

Ac ðonne we slapað fæste, ðonne we nohwæðer ne hit witan 195.5
But then we sleep fast when we neither — it know
 nyllað ne hit betan nyllað, ne furðum ne re[c]cað hwæðer
will nor it amend will nor even — care whether
 we hit ongieten, ðeah we hit gecnawan cunnen. Ne slæpð se
we it perceive though we it understand can Not sleeps he
 no fæsðe, ac hnappað, se ðe gecnawan mæg hwæt tælwierðe
— fast but dozes he who understand can what blameworthy
 bið, & suaðeah for his modes swongornesse oððe recelieste
is and nevertheless for of-his mind sluggishness or carelessness
 forwandað ðæt he bete & ðreage his hieremenn be ðæs gyltes
hesitates that he amend and rebuke his subjects by of-the sin
 andefne. Æresð mon hnappað; gif he ðonne ðære hnappunge
measure First one dozes if he then from-the dozing
 ne swicð, ðonne hnappað he oð he wierð on fæstum slæpe.
not ceases then dozes he until he becomes in fast sleep
 Sua eac oft gebyreð ðæm ðe for oðre menn beon sceal,
So also often happens to-him who before other men be shall
 ðonne he hwelc yfel ongiett, & ðæt nyle aweg aceorfan, ðæt
when he some evil perceives and it will-not away cut that
 ðonne æt niehstan hit wyrð to gewunan ðæt he hit ne mæg
then at last it becomes into habit so-that he it not can
 gebetan, ne furðum ongietan ðæt hit ænig yfel sie. Ac ða
amend nor even perceive that it any evil be But those
 sint to manianne ðe fore oðre beon sculan, ðæt hie geornlice
are to admonish who before others be shall that they diligently
 ða ymb sion ðe hie ofer beon sculon, ðæt hie ðære
those about look whom they over be shall that they by-the
 geornfulnesse geearnigen ðæt hie sien ðæm hefonlicum neatum
zeal earn that they be to-the heavenly creatures

gelice: ða wæron geiewde, sua hit awriten is ðæt hie wæron
like which were shown as it written is that they were
 ymb eal utan mid eagum besett, & eac innan eagen full.
round all outside with eyes set and also within of-eyes full
 195.20 Sua hit is cynn ðætte ða sien ðe fore oðre beon sculon,
So it is fitting that those be who before others be shall
 ðæt hie ægðer hæbben eagan innan ge utan, ðæt hi mægen
that they each have eyes within and outside that they may
 ðæm inncundan Deman on hira agnum inngeðonce lician,
to-the inward Judge in their own mind please
 & eac utane mid godum bisenum hira agnes lifes hiera
and also outwardly with good examples of-their own life to-their
 hieremonnum bisenigen, & ðætte tælwyrðes [on him] sie,
subjects set-example and what of-blameworthy in them be
 ðæt hie ðæt tælen, & hie forðæm ðreagen. Ða underðioddan
that they it blame and them therefore rebuke The subjects
 sint to manianne ðæt hie ðara undeawas ðe him ofergesette
are to admonish that they of-those vices who to-them set-over
 bioð to suiðe & to ðrisðlice ne eahtigen, ðeah hie ryhte
are too much and too boldly not judge though they right
 spræce hæbben hiera yfel on him to tælanne; ðylæs hie
ground-of-speech have their evil in them to blame lest they
 for ðære ryhtlæcinge weorðen úpahæfene, & on ofermetto
for the correction become exalted and into pride
 gewiten. Ac hie sient suiðe georne to maniganne ðæt hi for
depart But they are very earnestly to admonish that they for
 hira undeawum hie ne forsion, ne no ðy suiður wið hi
their vices them not despise nor — the more against them
 ne ðrisðlæcen. Ac gif h[i]e hwæt sua healicra yfela on him
— presume But if they aught so of-grave evils in them
 ongieten ðæt hie hit niede spreca scylen, ðonne don hie
perceive that they it of-necessity speak should then let-do they

ðæt suiðe diegellice betweoxn him, & ðeah for Godes ege
it very secretly among themselves and yet for of-God fear
 under ðæm geoke his hlaforddomes ðurhwunigen & hine
under the yoke of-his lordship let-persevere and him
 for Godes ege weorðigen, sua mon hlaford sceal. Ac gif we
for of-God fear let-honor as one lord shall But if we
 nu onginnað ræcan ongemong ðissum ymbe Dauides dæda
now begin relate among these about of-David deeds
 sume, ðonne magon we ðis spel ðe openlicor gereccan.
some then can we tbiis discourse the more-openly explain

Hit gelamp æt sumum cierre ðæt he wæs gehyd on anum 197.11
It happened at a time that he was hidden in a
 eorðscræfe mid his monnum. Ða Saul hine wolde secean
cave with his men When Saul him would seek
 uppe on ðæm munte, ða for he forð bi ðæm scræfe ðæt he
up on the mountain then went he forth by the cave that he
 oninnan wæs, & he his ðær no ne wende. Ða gewearð hine
within was and he of-him there not — expected Then it-befell him
 ðæt he gecierde inn to ðæm scræfe, & wolde him ðær gán
that he turned in to the cave and would for-himself there go
 to feltune. Ða wæs ðærinne se ilca Dauid mid his monnum,
to privy Then was therein the same David with his men
 ðe longe ær his ehtnesse earfoðlice ðolade. Ða cleopedon
who long before his persecution with-hardship endured Then called
 his ðegnas him to, & hine bædon, & geornlice lærdon ðæt
his thanes him to and him begged and earnestly urged that
 he hine ofsloge. Ac he him sona ondwyrd, & him suiðe
he him slew But he them at-once answered and them very
 stiernlice stierde, & cuæð ðæt hit no gedæfenlic nære ðæt hie
sternly restrained and said that it not fitting were that they
 slogon Gode gehalgodne kyning, & aras ðeah úp, & bestæl
slew to-God consecrated king and rose yet up and stole

hine to him, & forcearf his mentles ænne læppan to tacne
 himself to him and cut-off of-his mantle a lappet as sign
 ðæt he his gewald ahte. Hwæt tacnað us ðonne Saul
 that he over-him power had What signifies to-us then Saul
 buton yfle hlafurdas? Oððe hwæt Daid buton gode ðeowas?
 but evil lords Or what David but good servants
 Swa sua Saul elles ne meahte his wambe geclænsigan buton
 So as Saul else not could his belly cleanse unless
 he to feltune eode, sua eac ne magon ða yflan hlafurdas,
 he to privy went so also not can the evil lords
 ðonne hie underfóð ða yflan geðohtas æt hira heortan, ða
 when they receive the evil thoughts in their hearts them
 ær alætan ær hie utaberstað on fullicum weorcum.
 sooner let-go before they burst-out into foul works

199.2

Sua sua Daid forbær ðæt he Saul ne dorste ofslean for
 So as David refrained that he Saul not dared slay for
 Godes ege & for ðæm ealdum treowum, sua doð ða
 of-God fear and for the old loyalty so do the
 æltæwan mōd ðara godra esna. Hie forberað æghwelce
 excellent minds of-the good servants They refrain-from every
 unryhte tælinge: sua sua Dait forbær ðæt he ne slog mid
 wrong blame so as David refrained that he not struck with
 his sueorde Saul, sua hie forberað ðæt hie mid ðæm sueorde
 his sword Saul so they refrain that they with the sword
 hira tungna tælinge ne sleað hira hlafurdes ðeawas, ðeah
 of-their tongues blame not strike of-their lord ways though
 hie wieten ðæt hie elles æltæwe ne sín. Ac gif he ðonne
 they know that they otherwise excellent not be But if he then
 eallunge forberan ne mæg for hira agnum undeawum &
 altogether refrain not can for their own vices and
 for hira ungestaððignesne ðæt hie hit ne sciren, ðonne
 for their unsteadiness that they it not declare then

sprecen hie ymbe his ða læstan unðeawas & ðæt ðeah suiðe
let-speak they about his the least vices and that yet very
 diogollice. Sua sua Daid cearf swiðe digellice suiðe lytelne
secretly So as David cut very secretly very little
 læppan of Saules mentle his ealdhlaforðes, sua dóð ða ðe
lappet from of-Saul mantle of-his old-lord so do those who
 hira hlafordas diegellice tælað, & ðeah sua sua hit him no
their lords secretly blame and yet so as it him not
 ne derige, ne ne egle. Ac gif hwæm gebyrige ðæt he for
— harm nor — trouble But if to-anyone happen that he for
 his agnum unðeawum on ða tælinge his hlaforðes befoo,
his own vices into the blame of-his lord fall
 ðonne sceal he hine selfne suiðe suiðlice forðæm tælan
then shall he him self very greatly therefore blame
 & ðara læstena worda hreowsian. Forðæm [hit] is awriten
and of-the least words repent Because it is written
 ðætte Daid, ða he ðone læppan forcorfenne hæfde, ðæt
that David when he the lappet cut-off had that
 he sloge on his heortan, & suiðe suiðlice hreowsade ðæt
he struck on his heart and very greatly repented that
 he him æfre sua ungeriesenlice geðenigan sceolde, ðeah his
he him ever so unfittingly treat should though his
 ðegnas hine ær lærdon ðæt he hine mid his sweorde sloge.
thanes him before urged that he him with his sword struck
 Swa scyle gehwelc mon forberan ðæt he mid ðæm sweorde 199.19
So should every man refrain that he with the sword
 his tungan his hlaforð ne slea; ðæt is, ðeah he hine mid
of-his tongue his lord not strike that is though he him with
 ryhte tælan mæge, ðæt he hit ne doo. Gif him ðonne
right blame may that he it not do If to-him then
 gewældes gebyrige oððe ungewældes ðæt on ðæs hwæt
voluntarily happen or involuntarily that into of-that aught

befoo ðe wið his willan sie, ðeah hit on ðæm ealra læstan
fall which against his will be though it in the of-all least
 [ðingum] sie, ðeah him is ðearf ðæt he his heortan &
things be yet for-him is need that be his heart and
 his mod mid hreowsunga suiðe p[i]nige, & his agena scylda
his mind with repentance very afflict and his own sins
 ongiete, & him selfum deme suelc wite suelce he wene
perceive and on-him self judge such punishment as he think
 ðæt his hlaford him deman wolde, gif he hit wiste; forðæm
that his lord on-him judge would if he it knew because
 ðonne we ágyldað wið ða hlafordas, ðonne agylte we wi(ð)
when we sin against the lords then sin we against
 ðone God ðe hlafordscipe gescop. Be ðæm ilcan cuað Moyses;
the God who lordship created Of the same said Moses
 ða he gehierde ðæt ðæt folc mænde to him Arone ymb
when he heard that the people complained to him (and)-Aaron about
 hiera earfeðo, ða cuað he: Hwæt is eower murcung wið
their hardships then said he What is your murmuring against
 unc? Hwæt sint wit? Wið God ge doð ðæt ge dooð.
us-two What are we-two Against God ye do what ye do

Ðætte on oðre wisan sint to manianne ða hlafordas,
 ón oðre wisan ða ðegnas & eac ða ðeowas

XXIX • SERVANTS AND LORDS

Servants are to be taught humility toward their lords and not to despise them by disregarding their commands, and lords never to forget that they share one nature with their servants, for to forget it is pride against God in his own gift. A servant must know he is not free of his lord, and a lord that he is his servant's fellow servant. So scripture bids servants honor their lords, and lords treat their men likewise and moderate their threats, since both have one Lord in heaven.

On oðre wisan sint to manianne ða ðeowas, on oðre ða 201.9
In one way are to admonish the servants in another the
 hlafordas. Ða ðeowas sint to manianne ðæt hie simle on him
lords The servants are to admonish that they always in them
 hæbben ða eaðmodnesse wið hira hlafordas. Ða hlafordas
have the humility toward their lords The lords
 sint to manianne ðæt hie næfre ne forgieten hu gelic hira
are to admonish that they never — forget how like their
 [ge]cynd is, & hu gelice hi sint gesceapene ðæm ðiowum.
nature is and how alike they are created to-the servants
 Ða ðiowas sint to monianne ðætte hie hiera hlafordas ne
The servants are to admonish that they their lords not
 forsion. Hiera hlafordas hi forsioð, gif hie his willan & his
despise Their lords they despise if they his will and his
 bebodu forhyggeað. Ðam hlafordum is eac to cyðanne ðætte
commands disregard To-the lords is also to make-known that
 hie wið Gode ofermodgiað for his agenre giefæ, gif hie ne
they against God are-proud for his own gift if they not
 ongietað ðæt ða beoð hira gelican & hira efnegmæccan on
perceive that those are their equals and their fellows in
 hira gecynde, ða ðe him underðiedde beoð ðurh Godes
their nature those who to-them subject are through of-God
 gesceafte. (Ðæm ðeowan is to cyðonne ðæt he wiete ðæt
ordinance To-the servant is to make-known that he know that
 he nis freoh wið his hlaford.) Ðæm hlaforde is to cyðanne
he not-is free from his lord To-the lord is to make-known
 ðæt he ongiete ðæt he is efnðeow his ðeowe. Ðæm
that he perceive that he is fellow-servant to-his servant To-the
 ðeowan is beboden, & ðus to cueden: Beoð ge underðeodde
servant is commanded and thus to said Be ye subject
 eowrum woroldhlaforðum. & eft hit i[s] gecueden: Ælc
to-your worldly-lords and again it is said Each

ðara ðe sie under [ðæm] gioke hlafordscipes, he sceal his

of-those who be under the yoke of-lordship he shall his

hlaford æghwelcre are & weorðscipes wierðne onmunan.

lord of-every honor and respect worthy deem

201.23 & eft hit is gecueden: Ge hlafordas, doð ge eowrum

and again it is said Ye lords do ye to-your

monnum ðæt ilce be hira andefne & gemetgiað ðone ðrean;

men the same by their measure and moderate the threatening

geðencað ðæt ægðer ge hira hlaford ge eower is on hefenum.

consider that each both their lord and your is in heavens

Ðætte on oðre wisan sint to manianne

ða dolan, on oðre ða wisan

XXX · THE CRAFTY AND THE SIMPLE

The worldly-wise are to be taught to despise the cleverness they have, and the simple to seek the wisdom they lack. The crafty must become fools in order to become wise, while the simple, with no tricks to unlearn, climb more easily to true wisdom. Paul reasoned with the learned among the Hebrews and moved the simple by the example of the martyrs.

203.5 On oðre wisan sint to man(ian)ne ða ðe ðisse worulde

In one way are to admonish those who of-this world

lotwrenceas cunnon, & ða lufgeað, on oðre ða medwisian.

tricks know and them love in another the simple

Ða lytegan sint to mannianne ðæt hi oferhyccgen ðæt hie

The crafty are to admonish that they despise what they

ðær wieton, ða sarwisian sint to manianne ðæt hie wielnien

therein know the slow-witted are to admonish that they desire

to wietanne ðæt ðæt hie nyton. Ðæm lytegan is æresð to

to know that which they know-not For-the crafty is first to

beleanne hiera selflice, ðæt hie ne wenen ðæt hie sien wiese.

reprove their self-love that they not think that they be wise

On ðæm medwisan is t[o] trymmanne swa [hwæt] sua hie

In the simple is to strengthen so what so they

ongietan mægen ðæs godcundan wisdomes, forðon, ðonne

perceive may of-the divine wisdom because when

hie nane wuht ne ofermodgiað, ðonne beoð ða heortan

they no whit — are-proud then are the hearts

suiðe gearwe wisdomes to anfonne. Ac ymb ða lytegan we

very ready wisdom to receive But about the crafty we

sculon suiðe suiðe suincan ðæt hie ðone wisdom forlæten

shall very greatly toil that they the wisdom abandon

ðe him selfum ðync(ð) ðætte wisdom sie, & fon to ðæm

which to-them selves seems that wisdom be and take to the

Godes wisdomes ðe him dysig ðyncð. Ne ðarf mon na

of-God wisdom which to-them foolish seems Not needs one —

ðone medwisan læran ðæt he ða lótwrencas forlæte, forðonðe

the simple teach that he the tricks abandon because

he hie næfð. Forðæm him is micle iedre to gestieganne on

he them has-not Therefore for-him is much easier to climb onto

ðone ryhtan wisdom ðonne ðæm lytegan sie to anbuganne,

the right wisdom than for-the crafty be to bend-down

forðæmðe he bið ær úpahæfen on selflice for his lotwrencium.

because he is before exalted in self-love for his tricks

Be ðysum illcan cuæð sanctus Paulus: Suelc eower suelce

Of this same said saint Paul Whoever of-you as

him selfum ðynce ðætte wisusð sie on ðæm lotwrencum,

to-him self seems that wisest be in the tricks

weorðe ðæs æresð dysig, ðæt he mæge ðonan weorðan wis.

let-become therefore first foolish that he may thence become wise

203.21 Be ðam medwisan is cueden: Ne sculon ge beon to wise
Of the simple is said Not shall ye be too wise
 æfter ðæs lichoman luste. & eft cuæð Paulus: Ða ðe
after of-the body lust and again said Paul Those who
 worulðmonnum ðynceað dysige, ða geciesð Dryhten, forðæm
to-worldly-men seem foolish those chooses Lord so
 ðæt he ða lytegan, ðe mid ðissum woroldwrencium bioð
that he the crafty who with these worldly-tricks are
 úpahæfene, gescende. & ðeah oft gebyreð ðæt ða bioð
exalted shame and yet often happens that those are
 mid liðlicre race gehwyrfe, & eft ða medwisan oft
with gentle reasoning converted and again the simple often
 mid bisenum gehwyrfe. Ðam lytegan ðonne is betere ðæt
with examples converted For-the crafty then is better that
 hie mid ryhtre race weorðen oferreahte & mid ðære
they with right reasoning be refuted and with the
 race gebundene & ofersuiðde. Ðam medwisan bið genog
reasoning bound and overpowered For-the simple is enough
 god ðæt he gecnawe oðerra monna weorc untælwierðe. Be
good that he knows of-other men works blameless Of
 ðæm se æðela lareow sanctus Paulus, se sceolde læra[n]
that the noble teacher saint Paul who should teach
 ægðer ge wise ge unwise, ða he ongeat ða Ebreas sume
each both wise and unwise when he perceived the Hebrews some
 wisran, sume medwisran, ða manode he, & cuæð to ðæm
wiser some simpler then admonished he and said to the
 gelæredum ðara aldene boca mid liðelicum wordum: Ðætte
learned of-the old books with gentle words That
 nu foraldod is, ðæt is forneah losað. & eft he cuæð to
now grown-old is that is nearly lost and again he said to
 ðæm medwisan ða he ongeat ðæt hie mon mid sumum
the simple when he perceived that them one with some

bisnum manian sceolde: Ða halgan menn geðafedon on ðisse
examples admonish should The holy men endured in this
 worlde monig bismer & monige swyngean & monige bendas
world many mockeries and many scourgings and many bonds
 & carcernu, hie wæron stænde, & snidene mid snide, hie
and prisons they were stoned and cut with cutting they
 wæron costade, & mid sweordum hi wæron ofslægene.

were tried and with swords they were slain

Ond eft cuað Paulus: Gemunað eowerra foregengena ðara 205.14

And again said Paul Remember of-your predecessors of-those
 ðe eow bodedon Godes word, & behealdað hira lif & hira
who to-you preached of-God word and behold their life and their
 forðsiid, & gongað on ðone geleafan. Forðon he ðus cuað ðæt
departure and go in the faith Therefore he thus said that
 he ða lotwrenceas oferwunne & offerreahte; & eac ða medwiisan
he the tricks overcome and refute and also the simple
 to maran angienne mid ðære liðelican bisnunga gespone.
to greater endeavor with the gentle example entice

Ðætte on oðre wisan sint to manianne
 ða scamfæstan, & on oðre ða scamleasan

XXXI · THE SHAMELESS AND THE MODEST

The shameless, who do not know they do wrong unless told, nor believe it unless many blame them, are corrected only by sharp rebuke, while the modest need only a light reminder of their faults. God rebuked the Jews for faces as brazen as a harlot's and gently promised the modest that they would forget their shame. Paul openly chided the witless Galatians, but rebuked other faults as if he shared them, so as to cover the negligence of the modest with gentle words.

205.21 On oðre wisan sint to læranne ða scamleasan, on oðre ða
In one way are to teach the shameless in another the
 scamfæstan. Ðæm scamleasan ne wyrð no gestiered butan
modest The shameless not is — restrained without
 micelre tælinge & miclum ðrean; ða scamfæstan beoð oft
great blame and great threatening the modest are often
 mid gemetlicre lare gebetrode. Ða scamleasa nyton ðæt hie
with moderate teaching bettered The shameless know-not that they
 untela doð, buton hit mon him secge, & ðeah hit mon
ill do unless it one to-them say and though it one
 him secge, hie his ne geliefað, buton hie monige menn forðy
to-them say they it not believe unless them many men therefore
 tælen. Se scamfæsta hæfð genoh on ðæm to his bettrunge
blame The modest has enough in that for his betterment
 ðæt his lareow hine suiðe lythwon gemyndgige his undeawa.
that his teacher him very little remind of-his vices
 Ðone scamleasan mon mæg ðy bet gebetan ðe hine mon
The shameless one can the better amend the him one
 suiður ðreað & sciend, ac be ðæm scamfæstan hit is nyttre
more rebukes and shames but about the modest it is more-useful
 ðæt ðæt him mon on tæla[n] wille, ðæt hit mon healfunga
that what him one in blame will that it one partly
 sprece, swelce hit mon hwón gehrine. Be ðæm Dryhten
speak as-if it one lightly touch Of that Lord
 suiðe openlice tælde ða scamleasan Iudeas, & cuæð: Eower
very openly blamed the shameless Jews and said Your
 nebb sint sua scamleas sua ðara wifa [ðe beoð] forelegniissa.
faces are so shameless as of-the women who are barlots
 Ond eft he olehte ðam scamfæstan, ða he cuæð: Ðære
And again he spoke-gently to-the modest when he said Of-the
 scame & ðære scande ðe ðu on iuguðe worhtes ic gedoo
shame and the disgrace which thou in youth wroughtest I bring-about

ðæt ðu forgietsð & ðæs bismeres ðines wuduwanhades ðu
that thou forgettest and of-the reproach of-thy widowhood thou
 ne gemansð, forðæm ðæt is ðin Waldend ðe ðe geworhte.
not rememberest because that is thy Ruler who thee made
 & eft ða scamleasan Galatas suiðe openlice sanctus Paulus 207.13
and again the shameless Galatians very openly saint Paul
 tælde, ða he cuæð: Eala ge ungewitfullan Galatæ, hwa
blamed when he said O ye witless Galatians who
 gehefegode eow? & eft he cuæð: Sua dysige ge sint ðætte ðæt
burdened you and again he said So foolish ye are that that
 ðæt [ge] gæsðlice underfengon, ge willað geendigan flæsclice.
which ye spiritually received ye will end flesbly
 Ða scylda ðara scamleasena he tælde, suelce he efn suiðe him
The sins of-the shameless he blamed as-if he equally with-them
 bære, & cuæð: Ic eom suiðe gefeonde on Dryhten ðætte ge æfre
bore and said I am very rejoicing in Lord that ye ever
 woldon ænig wuht eow selfum wíetan, ær ic hit eow wite.
would any whit to-you selves blame before I it to-you blame
 Hit is god ðæt ge hit nu witon. Næron naht æmetige, ðeah
It is good that ye it now blame Not-were at-all idle though
 ge wel ne dyden. Forðæm he spræc ðas word ðe he wolde
ye well not did Therefore he spoke these words because he would
 ðara scamleasna scylda tælende geopenian, & ðara scamfæstena
of-the shameless sins blaming reveal and of-the modest
 giemelieste he wolde mid liðelicum wordum gedieglan.
negligence he would with gentle words conceal

Ðætte on oðre wisan sint to manianne
 ða ofermodan & ða úpahæfenan ón hira mode,
 ón oðre wisan ða earmheortan & ða wácmotan

XXXII · THE PRESUMPTUOUS AND THE FAINT-HEARTED

The presumptuous, who trust themselves and despise others, are humbled by being shown that what they think their best work is their worst, or by being reminded of an open sin, as Paul exposed the Corinthians' factions and their tolerance of incest. The faint-hearted are encouraged by praise before rebuke, and a fault is forbidden as if not yet committed: so Paul first praised the Thessalonians' faith and then, as if unaware of their fear that the end was near, gently forbade it.

209.4 On oðre wisan sint to manianne ða modgan & ða fortruwodan,
In one way are to admonish the proud and the presumptuous
 on oðre ða unmodgan & ða unðristan. Ða fortruwodan, ðonne
in another the faint-hearted and the timid The presumptuous when
 hie him selfum to suiðe truwiað, hie forsioð oðre menn, &
they to-them selves too much trust they despise other men and
 eac forcueðað. Ða lytelmodan ðonne & ða unðristan, ðonne
also reject The little-minded then and the timid when
 hie óngietað hira unbældo & hira unmiehte, hie weorðað
they perceive their timidity and their weakness they become
 oft ormode. Ða modgan ðonne & ða fortruwodan, eall hira
often despairing The proud then and the presumptuous all their
 agen ðæt hie synderlice ðenceað oððe doð hie wenað ðæt ðæt
own that they separately think or do they think that it
 sie ðæt betste; ac ða unmodigan & ða ungedyrstigan wenað
be the best but the faint-hearted and the timid think
 ðæt ðæt suiðe forsewenlic sie ðæt(t)e hie dóð, & forðon
that it very contemptible be which they do and therefore
 weorðað oft ormode. Ac ðæm lareowe is swiðe smealice
become often despairing But for-the teacher is very closely

to underseceanne be ðæm weorcum ðara ofertruwedena, ðæt
to examine by the works of-the presumptuous that
 hie him gecyðen ðætte ón ðam ðingum ðe hie him
they to-them show that in the things in-which they to-them
 selfum sua suiðe licigað, ðæt hie Gode misliciað. Swa we
selves so much please that they to-God displease So we
 magon betst ða gedyrstigan gelæran ðætte, ðonne hie wenen
can best the presumptuous teach that when they think
 ðæt hie hæbben betst gedón, ðæt we him ðonne secgen
that they have best done that we to-them then say
 ðæt hie hæbben wierst gedon, ðætte, ðonne hie wenen ðæt
that they have worst done so-that when they think that
 hie ðone gilp & ðæt lóf begieten hæbben ðæt hie ær
they the vainglory and the praise obtained have which they before
 wilnodon, ðæt hie ðonne hæbben mid ðy scape geholode.
desired that they then have with that shame earned
 Hwilum eac, ðonne ða fortruwudan & ða anwillan wenað 209.19
At-times also when the presumptuous and the obstinate think
 ðæt hie nane scylde ðurhtogen næbben, ðonne magon we
that they no sin committed have then can we
 hi sua raðosð to ryhte gecieran ðæt we him sume opene
them so soonest to right turn that we to-them some open
 scylde, ðe ær ðurhtogen wære, healfunga oðwieten, ðæt hie
sin which before committed was partly reproach that they
 forðæm scamige, forðæm of ðære scylde ðe he hine ðonne
therefore be-ashamed so-that from the sin which he himself then
 bereccan ne mæge, he ongiete ða he ðonne deð, ðeah him
excuse not can he perceive what he then does though to-him
 ðonne ðynce ðæt he nan yfel ne doo. Ða fortruwodnesse
then seem that he no evil — do The presumption
 & ða anwilnesse an Corintheum Paulus ongeat suiðe
and the obstinacy in Corinthians Paul perceived very

wiðerweardne wið hine, & betweoh him selfum suiðe
hostile toward him and among them selves very
 aðundene & úpahæfene; sua ðætte sume cuædon ðæt hie
puffed-up and exalted so that some said that they
 wæron Apollan, sume cuædon ðæt hi wæron Saules, sume
were of-Apollas some said that they were of-Saul some
 Petres, sum cuæð ðæt he wære Cristes. Ac Pa[u]lus ða sona
of-Peter one said that he were of-Christ But Paul then at-once
 ða unclænan scylde beforan him allum sæde, ðe an hiera
the unclean sin before them all told which in of-them
 e[al]ra gewitnesse gedón wæs, & ðagiet ungebet; he cuæð:
all witness done was and still unamended he said
 We gehierdon betueoxn eow unryhthæmed, ge sua unryht
We heard among you fornication and so wrong
 sua we furðum betwuxn hæðnum monnum ne hierdon, ðæt
as we even among heathen men not heard that
 [is ðæt] ge sume hæfdon eowre steopmodur, & [ge] ðæs
is that ye some had your stepmother and ye of-that
 næfdon nane sorge, & noldon from eow adón ða ðe ðæt
had-not any sorrow and would-not from you put those who that
 dydon, ac wæron sua úpahæfene sua ge ær wæron.
did but were so exalted as ye before were

211.11 Suelce he openlice cuæde: Hwæt wille ge for eowerre
As-if he openly said What will ye for your
 fortruwodnesse & for eowerre anwilnesse cuedan, hwæs
presumption and for your obstinacy say whose
 oððe hwæs ge sien? Forðæmðe [on eo]werre towesnesse
or whose ye be Because in your dissension
 ge habbað gecyðed ðæt ge ures nanes ne siendon. Ac ða
ye have shown that ye of-us none — are But the
 lytelmodan & ða unðriestan we magon ðy ied on ðæm
little-minded and the timid we can the more-easily onto the

wege gebringan godra weorca, gif we healfunga & ðeah be
way bring of-good works if we partly and yet in
 sumum dæle heora godan weorc se[c]geað, forðæm, ðonne
some part their good works mention so when
 we hira yfel tælað, ðæt we eac hira gód herigen, forðæm
we their evil blame that we also their good praise so
 ðæt we hira modes me[a]ruwnesse gestiðigen mid ðæm ðæt
that we of-their mind tenderness strengthen with that that
 hie gehiren [ðæt we hi herigen,] & ðætte eft sien hira
they hear that we them praise and that afierward be their
 scylða geðreade mid ðam ðæt we hie tælen. Oft we magon
sins rebuked with that that we them blame Often we can
 beon sua nyttran æt him, gif we hie myndgiað hira godna
be so more-useful to them if we them remind of-their good
 weorca, & ða secgeað, & gif we hwæt ongietað on him
works and them mention and if we anything perceive in them
 ungesceadwislices gedoon, ne sculon we no hi ðreagean
of-indiscreet done not shall we — them rebuke
 suelce hie hit gedoon hæbben, ðeah hit gedon sie, ac we
as-if they it done have though it done be but we
 sculon him forbeodan ðæt hie huru sua ne dón, suelce hit
shall them forbid that they at-least so not do as-if it
 ðonne giet gedon ne sie, forðæm ðæt sio hering ðe we ær
then yet done not be so that the praise which we before
 heredon us gefultume ðæt we hie wiðermode ne gedón mid
praised us help that we them hostile not make with
 ðære tælinge, ac ðæt sio hering getrymme & gemetgige ðæs
the blame but that the praise strengthen and moderate of-the
 wacmodan & ðæs unðristan monnes mód wið ða tælinge.
faint-hearted and of-the timid man mind against the blame

213.3 Be ðam se ilca Paulus cuæð, ða he ongeat ðæt folc ðe
Of that the same Paul said when he perceived that people which
 Salonicensa hatte, ðæt hie on his lare fæste wæron, &
Thessalonians is-called that they in his teaching firm were and
 ðeah he ongeat ðæt hi gedrefde wæron mid wacmodnesse,
yet he perceived that they troubled were with faint-heartedness
 forðæmðe hie wendon ðæt hit near worulde endunge wære
because they thought that it nearer of-world ending were
 ðonne hit wære; ða ongon he æresð herigeon on him ðæt ðæt
than it was then began he first praise in them that which
 he fæsðrædes wiste, & sona æfter ðon suiðe liðelice hierd[d]e
he of-steadfast knew and at-once after that very gently strenghtened
 ða ðe he unfæsðrade wisse, & ðus cuæð: We sculon simle
those whom he unsteadfast knew and thus said We shall always
 secgan Gode ðoncas for eow broður, sua sua hit wel wierðe is,
say to-God thanks for you brothers so as it well worthy is
 forðæmðe eower geleafa hæfð oferðungen suiðe monigra oðerra
because your faith has surpassed very of-many other
 monna, & eower lufu is betweoxn eow suiðe genyhtsumu, sua
men and your love is among you very abundant so
 ðæt we apostolas sint suiðe gefeonde ealle for eowrum geleafan
that we apostles are very rejoicing all for your faith
 & for eowrum geðylde. Ac sona æfter ðære liðelican spræce
and for your patience But at-once after the gentle speech
 he cuæð: Ic eow healsige broður for ðæm tocyme Dryhtnes
he said I you beseech brothers by the coming of-Lord
 Hælendan Kristes & for ure gesomnunge ðæt ge no to
Savior Christ and by our gathering that ye not too
 hrædlice ne sien astyrede from gewitte, ne eow to suiðe
quickly — be moved from mind nor for-yourselves too much
 ne ondrædað for nanes monnes wordum ne for nanes witgan
— dread for of-any man words nor for of-any prophet

gæste, ne ðeah eow hwelc ærendgewrit cume, suelce hit from
spirit nor though to-you any letter come as-if it from
 us send sie, & ðæron cyðe ðæt se domes dæg neah sie.
us sent be and therein declare that the of-judgment day near be
 Sua gedyde se soðfæsta lareow ðæt hie æresð gehierdon 213.19
So did the truthful teacher that they first heard
 ða heringe ðe him licode forðæm ðæt hie æfter ðæm ðe
the praise which them pleased so that they after that the
 lusðlicor gehierden ða lare, ðætte ðæt lof hie to ðæm
more-gladly heard the teaching so-that the praise them to that
 getrymede ðæt sio manung hie eft ne ðrycte. Ða he
strengthened that the admonition them afterward not oppressed When he
 ongeat ðæt hie wæron onstyrede mid ðæm wenan ðæt hi
perceived that they were disturbed with the expectation that they
 ðæs endes sua neah wendon, ða spræc he suelce he hit ðagiet
the end so near thought then spoke he as-if he it yet
 nyste ðæt hie hit him ða io ondredon, ac forbead
knew-not that they it for-themselves then already dreaded but forbade
 him ðæt hit ne scolde sua weorðan, & wolde ðæt hie wenden
them that it not should so happen and wished that they thought
 ðæt hie ðæs ðe untælwyrðran wæren ðe hie wendon
that they so-much the more-blameless were because they thought
 ðæt he nyste hira leohtmodnesse & hira unfæsdradnesse.
that he knew-not their levity and their unsteadfastness

Ðætte on oðre wisan sint to monianne
ða ungeðyldgan, & on oðre ða geðyldgan

XXXIII · THE IMPATIENT AND THE PATIENT

The impatient must learn that anger ruins in a moment the good works of years, drives out learning, and breeds boasting. The hollow in the altar that keeps the wind from scattering the offering is patience, and the man who rules his own mind is greater than one who takes a city. The patient must forgive in heart as well as word and seek to love the offender, and guard their minds after victory, lest the devil stir up the old wrong and turn them to revenge.

- 215.5 On oðre wisan sint to manianne ða ungeðyl[d]gan, on oðre
In one way are to admonish the impatient in another
wisn ða geðyldegan. Ðæm ungeðyldegum is to secganne ðæt
way the patient To-the impatient is to say that
hie ne agimeleasigen ðæt hi h[i]ra mod [ge]bridligen, ðæt
they not neglect that they their mind bridle that
hi ne hlipen unwillende on ðæt scorene clif undeawa; sua
they not leap unwilling onto the sheer cliff of-vices as
hit oft gebyreð ðæt sio hatheortness & sio hrædwilnes ðæt
it often happens that the hot-temper and the rashness the
mod gebrin[g]ð on ðæm weorce ðe hine ær nan willa to
mind brings into the work which it before no will to
ne spón, & deð ðeah sua astyred, suelce he hit ungewisses
— enticed and does yet so stirred as-if he it unknowingly
oððe ungewealdes doo, ðæt him eft gehreowed, siððan
or involuntarily do what to-him afterward grieves after
he hit wat. Forðæm him is to secgganne ðæt hie weorðað
he it knows Therefore to-them is to say that they become
oft ascrencte on ðæm scyfe ðære styringe hira modes, ðæt
often tripped in the impulse of-the stirring of-their mind that
hi hira selfra ne agon ðy mare gewæld ðe oðerra monna,
they of-them selves not have the more control than of-other men

& suiðe seldom magon ongietan hira ægen yfel, ærðon hi
and very seldom can perceive their own evil before they
 hit ðurhtogen habbað. Ac gif he ðonne ðære styringe ne
it committed have But if he then the stirring not
 wiðstent, ðonne gescient he ða godan weorc ðe he oft ær
withstands then ruins he the good works which he often before
 on stillum mode ðurhteah, & sua ungleaulice for ðam scyfe
in calm mind performed and so unwisely for the impulse
 ðære styringe suiðe hræðlice towierpð ða godan weorc ðe he
of-the stirring very quickly destroys the good works which he
 longe ær foreðonclice timbrede, & ða geðyld ðe his modur
long before providently built and the patience which is mother
 & hierde ealra mægena for ðam unwrence ðær[e] ungeðylde
and guardian of-all virtues for the evil-trick of-the impatience
 forlét, & eac ðæ[t] mægen ðære soðan lufan he forlét.
abandoned and also the virtue of-the true love he abandoned
 Hit [is] awriten on Paules bocum ðæt sio Godes lufu sie 215.21
It is written in of-Paul books that the of-God love be
 geðyld, & se ðe geðyldig ne sie, ðæt he næbbe ða Godes
patience and he who patient not be that he has-not the of-God
 lufe on him. Forðæm for ðam undeawe ðære ungeðylde wirð
love in him Therefore for the vice of-the impatience is
 utadrifen sio fostermodur ælcra leornunga & ælces cræftes,
driven-out the foster-mother of-every learning and of-every art
 & æghwelces lareowes lar wihxð ðurh his geðylde, æghwelc
and of-every teacher teaching grows through his patience every
 monn bið onfunden sua micle læs gelæred ðonne oðer sua
man is found so much less learned than another as
 he bið ungeðyldegra. Ne mæg he no ryhtlice geðyld læra(n),
he is more-impatient Not can he — rightly patience teach
 buton he self geðyldelice oðerra monna tionan geðolige.
unless he himself patiently of-other men injuries endure

Hwilum eac gebyrð for ðæm undeawe ðære ungeðylde ðæt
At-times also happens for the vice of-the impatience that
 ðæt mōd wierð gesticced mid ðære scylde gielpes, & he ne
the mind becomes pierced with the sin of-vainglory and he not
 mæg geðyl(d)gian ðæt he for ðisse worulde sie foresewen,
can bear that he for this world be despised
 ac gif he hwæt diogollice for Gode to goode gedyde, ðonne
but if he aught secretly for God to good did then
 ne mæg he geðyl[d]gian ðæt he ðæt forhele, ac wierð
not can he bear that he it conceal but becomes
 ðonon gielpen, & ongienned ðonne ðæt cyðan ðonne he
thence boastful and begins then it make-known when he
 ne mæg geðolian ðæt hine menn forsion, ac geopenað hit
not can endure that him men despise but reveals it
 mid gielpes. Be ðam is awriten ðæt betera beo se geðyldega
with vainglory Of that is written that better be the patient
 wer ðonne se gielpna, forðæmðe him bið leofre scande to
man than the boaster because to-him is dearer shame to
 ðolianne ðonne ðæt gōd to cyðanne ðæt he deogollice deð,
endure than the good to make-known which he secretly does
 ðylæs he for ðæm undeawe ðæs gielpes hit forleose.
lest he for the vice of-the vainglory it lose

217.14 Ac ðæm gielpnan bið leofre ðæt he secge on hine selfne
But to-the boaster is dearer that he say of him self
 gif he hwæt godes wát, ge ðeah he nyte hwæt he soðes
if he aught of-good knows and though he know-not what he of-truth
 secge, him is ðeah leofre ðæt he leoge ðonne him mon
say to-him is yet dearer that he lie than him one
 ænigra ungerisna to wene. Ac he forlæt ðonne & towierpð
of-any unseemliness from expect But he abandons then and destroys
 eal ða godan weorc ðe he ær worhte, ðonne he forlæt
all the good works which he before wrought when he abandons

ða geðylde. Forðæm wæs suide ryhtlice beboden Ezechiele
the patience Therefore was very rightly commanded to-Ezekiel
 ðæm witgan ðæt he scolde ðone Godes alter habban uppan
the prophet that he should the of-God altar have on-top
 aholodne ðæt he meahte on healdan ða offrunga & ða lác
hollowed that it might on-(it) hold the offerings and the gifts
 ðe mon brohte to ðæm weobude; forðæm, gif se weobud
which one brought to the altar because if the altar
 ufan hól nære, & ðær wind to come, ðonne tostencte
above hollow not-were and there wind thereto came then would-scatter
 he ða lác. Hwæt elles getacnað ðæt weobud buton ryhtwisra
it the gifts What else signifies the altar but of-righteous
 monna saula? Forðæmðe nu eal ðæt se ryhtwisa to gode
men souls Because now all that the righteous to good
 deð eal hit bið beorht to lacum beforan Godes eagam, sua
does all it is brought as offerings before of-God eyes as
 io wæs eall sio offrung uppe on ðæt wiebed broht. Hwæt
formerly was all the offering up on the altar brought What
 tacnað ðonne ðæt holh on ðæm weobude buton godra monna
signifies then the hollow on the altar but of-good men
 geðyld? Forðam, ðonne mon his mód geeaðmodgað ðæt he
patience Because when one his mind humbles that he
 wiðerweardnesse & scande forbere, ðonne geeacnað he sum
adversity and shame endure then conceives he a
 holh on his mode sua sua ðæt weobud hæfð on him uppan.
hollow in his mind so as the altar has on it on-top
 Holh wæs beboden ðæt sceolde beon on ðæm weobude
Hollow was commanded that should be on the altar
 uppan, forðæm ðæt wind ne meahte ða lac tostencean, ðe
on-top so that wind not could the gifts scatter which
 mon on ðæt weobud legde. Ðæt tacnað ðæt ðæt geðyld sceal
one on the altar laid That signifies that the patience shall

gehealdan ðara gecorenra monna mod, ðætte hit ne astyrige
keep of-the chosen men mind so-that it not stir
 se wind ðære ungeðylde, ðylæs hit forleose ða godan weorc
the wind of-the impatience lest it lose the good works
 ðe he ær geworht hæfde. Wel hit wæs gecueden ðæt ðæt
which he before wrought had Well it was said that the
 holh sceolde beon on ðæm weobude anre elne brad & anre
hollow should be on the altar of-one ell broad and of-one
 elne long, forðæm butan tweon se ðe ða geðylde ne forlæt,
ell long because without doubt he who the patience not abandons
 he gehilt micle anmodnesse. Be ðæm cuæð sanctus Paulus:
he keeps great steadfastness Of that said saint Paul
 Bere eower ælc oðres byrðenne betweoxn eow, ðonne gefylle
Bear of-you each of-another burden among you then fulfill
 ge Godes æ. Ðæt is ðonne Godes æ ðæt mon hæbbe
ye of-God law That is then of-God law that one have
 lufe & geðyld, ðæt ðonne fullfremmað ða ane þe hie ne
love and patience which then fulfill those alone who them not
 forlætað, ðonne hie mon gremeð. Gehieren ða ungeðyldegan
abandon when them one provokes Let-hear the impatient
 ðysne cwyde þe awriten is: Betra bið se geðyldega wer
this saying which written is Better is the patient man
 ðonne se stronga & se kena, & strongra bið se & ðristra
than the strong and the bold and stronger is he and bolder
 þe his agen mod ofercymð & gewilt ðonne se þe fæste
who his own mind overcomes and controls than he who strong
 burg abrycð. Læssan siges hæfð se se ða burhware ofercymð,
city storms Lesser victory has he who the citizens overcomes
 forðon him bioð fremde ða þe he ðær hind & ðreatað.
because to-him are strangers those whom he there humbles and oppresses

Forðæm bið se sige micle mara ðe man mid geðylde gewinð, 218.19

Therefore is the victory much greater which one with patience wins
 forðæm sio gesceadwisnes ðonne hæfð ofercumen ðæt mod &
because the discretion then has overcome the mind and
 gewielð, swelce he self hæbbe hiene selfne gewildne, & sio
controlled as-if he himself have him self controlled and the
 geðyld hæbbe ðæt mod geðreatcd & gecafstrod. Gehieren ða
patience have the mind subdued and bridled Let-hear the
 ungeðyldegan hwæt sio Soðfæstnes cwæð to his gecorenum,
impatient what the Truth said to his chosen
 he cwæð: On eo(w)rum geðylde ge gehealdað eowra saula.
he said In your patience ye keep your souls
 Swæ we sint wunderlice gesceapene ðæt ure mod & ure
So we are wonderfully created that our mind and our
 gewitt hæfð ðone anwald ures lichoman, & sio gesceadwisnes
reason has the power of-our body and the discretion
 hæfð anwald ðæs modes. Forðæm, gif sio gesceadwisnes næfð
has power of-the mind Therefore if the discretion has-not
 nanne anwald ðære saule & ðæs modes, ðonne næfð sio saul
any power of-the soul and of-the mind then has-not the soul
 & ðæt gewit nanne anwald ðæs lichoman. Ac sio geðyld is
and the reason any power of-the body But the patience is
 gesett to hierde urre gesceafte. Ðæt us ætiewde Dryhten,
set as guardian of-our nature That to-us showed Lord
 þa he us lærde ðæt we sceoldon urra selfra waldan mid
when he us taught that we should our selves rule with
 ðære geðylde. We magon eac ongieta hu micel sio scyld
the patience We can also perceive how great the sin
 bið ðære ungeðylde, ðurh þa we forlætað ðone anwald ure
is of-the impatience through which we abandon the power of-our
 selfra, ðone we sceoldon ðurh ða geðylde gehealdan. Gehieren
selves which we should through the patience keep Let-hear

ða ungeðyldegan ðone cwide þe eft be him gecweden
the impatient the saying which again about them said
 is on Salomones bocum: Se dysega ungeðyldega all his
is in of-Solomon books The foolish impatient all his
 ingeðonc he geypt, ac se wisa hit ieldcað, & bitt timan.
mind he utters but the wise it defers and awaits time

220.10

Sio ungeðyld geniet ðone monnan ðæt he geopenað all his
The impatience compels the man that he reveals all his
 ingeðonc, & ealne ðone gast utadrifð. Forðæm hiene swæ
mind and all the spirit drives-out Therefore it so
 hrædlice sio gedrefednes utadrifð ðy hiene ðærinne ne belycð
quickly the disturbance drives-out because it therein not locks
 nan ege ðære lare wisdomes. Ac se wisa hilt his spræce &
any fear of-the teaching of-wisdom But the wise holds his speech and
 bitt timan, & ne wilnað na to hrædlice ðære wræce, ðeah
awaits time and not desires — too quickly the vengeance though
 he gegremed sie, ac wyscð ðæt hit him gehreowe, ðæt he hit
he provoked he but wishes that it him grieve that he it
 mæge siððan forgifan; & ðeah wite he ðætte ealle scylda
may afterward forgive and yet let-know he that all sins
 þe wið God beoð ungebetta beoð unforgifne on domes
which against God are unamended are unforgiven on of-judgment
 dæge & ryhtlice gewrecene. Ac eft sint to manigenne ða
day and rightly punished But again are to admonish the
 geðyldegan ðætte ðæt hie mid hiera wordum & mid hiera
patient that what they with their words and with their
 dædum forgiefað ðæt hie ðæt eac on hiera ingeðonce forgifen,
deeds forgive that they it also in their mind forgive
 ðylæs he mid ðy niðe yfles ingeðonces toweorpe ða mægenu
lest he with the malice of-evil mind destroy the virtues
 ðæs godan weorces þe he Gode utan anwealglice forgeaf,
of-the good work which he to-God outwardly wholly gave

forðæm, ðonne hit nan man wietan ne mæg hwæðer hit
because when it no man know — can whether it
eallunga forgiefen sie, ðatte hit ðonne se ne wrece þe hit
altogether forgiven be so-that it then be not punish who it
wat þe swiður þe he licet mildheortnesse & forgifnesse ðær
knows the more that he feigns mercy and forgiveness there
ðær nan ne bið. Ac ðæm geðyldegan & ðæm forgiefendan
where none — is But to-the patient and the forgiving
is to secganne ðæt he georne wilnige ðæt he ðone mon eft
is to say that he earnestly desire that be the man again
lufian mæge þe him ær abealg, ðonne he hit ðeah forgifan
love may who him before angered when he it yet forgive
sceal, forðæm, gif sio lufu ne gæð æfter ðære forgifnesse,
shall because if the love not goes after the forgiveness
ðonne wierð ðær feoung, & se goda cræft ðe he ðær
then becomes there hatred and the good virtue which he there
licette ðære forgifnesse wierð behwifed on wiersan scylde.
feigned of-the forgiveness becomes turned into worse sin
Be ðæm cwæð sanctus Paulus: Lufu bið geðyldig. And sona 222.3
Of that said saint Paul Love is patient And at-once
æfter ðæm he cwæð: Hio bið mildu. Swiðe sweotule he
after that be said It is kind Very clearly be
ætiewde mid ðæm wordum ðatte ðæm monnum ðe we for
showed with the words that from-those men whom we for
geðylde hwæt forberan sculon, ðæt we hie sculon eac milde
patience aught endure shall that we them shall also with-mild
mode lufian. Be ðæm se æðela lareow cwæð, ða he spon his
mind love Of that the noble teacher said when he urged his
hieremen to ðære geðylde, he cwæð: Ælc ðweora & ælc ierre
subjects to the patience be said Every perversity and every anger
& unweorðscipe & geclibs & tæl sie anumen fram eow.
and dishonor and clamor and slander let-be taken from you

Ða he spræc, swelce he þa uterran yflu hæfde eall gesett,
Then he spoke as-if he the outer evils had all settled
 & wende hiene þa to ðæm inneran, & ðus cwæð: And ælc
and turned himself then to the inner and thus said And every
 yfel forlæte ge on eowrum ingeðonce. Forðæm hit bið unnyt
evil let-abandon ye in your mind Because it is useless
 ðæt mon unweorðunga & tæl & geclibs utane forlæte,
that one dishonors and slander and clamor outwardly abandon
 gif se yfela willa ðone onwald hæfð ðæs ingeðonces, se is
if the evil will the power has of-the mind which is
 modur ælces yfeles, forðæm hit bið unnyt ðæt mon hwelces
mother of-every evil because it is useless that one of-some
 yfles bogas snæde, buton mon wille ða wyrtruman forceorfan
evil boughs lop unless one will the roots cut-off
 ðæs staðoles. Be ðæm sio Soðfæstnes ðurh hie selfe cwæð:
of-the stock Of that the Truth through it self said
 Lufiað eowre fiend, & doð ðæm wel þe eow ær hatedon,
Love your enemies and do to-those well who you before hated
 & gebiddað for þa þe eower ehtað & eow lað doð.

222.18 Ðæt is swiðe micel cræft beforan mannum ðæt mon ðæm
That is very great virtue before men that one from-the
 men auht forberan mæge þe him wiðerweard sie, & ðæt
man aught endure can who to-him hostile be and that
 is micle mare beforan Gode ðæt hiene mon siððan mæge
is much greater before God that him one afterward can
 lufian; forðæm ða lac beoð Gode ealra andfengeost þe
love because the offerings are to-God of-all most-acceptable which
 beforan his eagum se lieg ðære lufe forbærnð on ðæm altere
before his eyes the flame of-the love burns-up on the altar
 godra weorca, swæ swæ iu mid ðæm heofoncundan fire
of-good works so as formerly with the heavenly fire

on ðære ealdan æ wæron ða lac forbærndu uppe on ðæm
in the old law were the offerings burnt-up up on the
 altere. Be ðæm eft Dryhte(n) cwæð to sumum monnum þe
altar Of that again Lord said to some men who
 hæfdon ða geðyld, & næfdon ða lufe, he cwæð: Hwæt, ðu
had the patience and had-not the love he said Lo thou
 meaht gesion lytelne cið on ðines broður eagan, & ne meaht
canst see little mote in of-thy brother eye and not canst
 gefredan micelne beam on ðinum agnan. Sio gedrefednes
feel great beam in thy own The disturbance
 ðære ungeðylde on ðæm mode ðæt i[s] se sm[a]lla cið, ac
of-the impatience in the mind that is the small mote but
 se yfela willa on ðære heortan ðæt is se greata beam. Done
the evil will in the heart that is the great beam The
 ungeðyldegan ðonne suiðe lytel scur ðære costunga mæg
impatient then very little shower of-the temptation can
 onhræran, sua sua lyte[l] wind mæg ðone cið awecgan, ac
stir so as little wind can the mote move but
 ðone yfelan fæsdædan willan fulneah nan wind ne mæg
the evil stubborn will nearly no wind — can
 awecgan. Be ðæm cuæð Dryhten: Ðu licettere, aweorp æresð
move Of that said Lord Thou hypocrite cast first
 of ðinum agnum eagan ðone greatan beam, & cunna siððan
from thy own eye the great beam and try afterward
 hwæðer ðu mæge adón ðone cið of ðines broður eagan.
whether thou canst remove the mote from of-thy brother eye
 Suelce he cuæde to ðæm unryhtwisan mode, ðe innan bið 225.9
As-if he said to the unrighteous mind which within is
 gnornigende, & utan licet geðyld: Adoo æresð from ðe ða
grumbling and outwardly feigns patience Remove first from thee the
 byrðenne ðæs yfelan willan, [& tæl siððan oðerne for his
burden of-the evil will and blame afterward another for his

ungeðylde & for his leohtmodnesse; forðæm ðonne ðu ne
impatience and for his levity because when thou not
 wilnasð ðæt ðu oferswið(e)] & forlæte ða licettunge on ðe
desirest that thou overcome and abandon the hypocrisy in thee
 selfum, ðonne meaht ðu ðy wyrð geðyldgian oðres monnes
self then canst thou the worse bear of-another man
 yfel. & oft ðeah gebyreð ðæm geðyldgan, ðeah him mon
evil and often yet happens to-the patient though to-him one
 hwæt wiðerweardes doo, oððe he hwelce scande gehiere bi
ought of-hostile do or be some shame bear about
 him selfum, ðæt he ðonne nawuht æt ðæm cierre ne bið
him self that he then not-at-all at the time — is
 onstyreð, ac gebærð sua geðyldlice suelce he hit hæbbe mid
stirred but behaves so patiently as-if he it have with
 ealre heortan forlæten. Ac ðonne he hit eft ofman æfter
all heart dismissed But when he it again remembers after
 lytlum fæce, ðonne ofðyncð him ðæs ilcan ðe he ær forbær,
little while then it-repents to-him of-the same which he before endured
 & bið eft onæled mid ðy fyre ðæs sares. Secð ðonne &
and is again kindled with the fire of-the injury Seeks then and
 smeað hu he hit gewreca mæge, & ða monnðwærnesse ðe
ponders how he it avenge may and the gentleness which
 he ær ðurhtogen hæfde eft ðeahtigende on yfel gewend. Ac
he before practiced had again deliberating into evil turns But
 ðæm mæg beon suide hraðe geholpen from his lareowe, gif he
to-that can be very quickly helped by his teacher if he
 him sægð hwonon ðæt cymð, & hu se lytege dioful styreð
to-him says whence that comes and how the crafty devil stirs
 gewinn & gefeoht betweoxn him twam: oðerne he lærð
strife and fight between them two one he teaches

ðæt he onginne sume scande bi ðæm oðrum oððe sprecan

that he begin some shame about the other either speak

oððe) dón, oðerne he lærð ðæt he [ða] scande forgieðe.

or do the-other he teaches that he the shame repay

Ac hit gebyreð oftost ðæt se bið ofersuiðed, se ðe ðurh 227.1

But it happens most-often that he is overcome the-one who through

diofles lare æresð bið onæled mid ðy unryhtan niðe, ðeah

of-devil teaching first is kindled with the unrighteous malice though

he sua ne wene, ðonne he hit æresð onginð; & se hæfð

he so not think when he it first begins and he has

oftost ðone weorðscipe, se ðe ær geðyldelice ða scande

most-often the honor the-one who before patiently the shame

forbær. Ac ðonne se diobul hæfð ðone ærran gewunnen[ne],

endured But when the devil has the first won

& he bið under his geoc gegan, ðonne went he mid ealle

and he is under his yoke gone then turns he with all

cræfte ongen ðæs oðres geðyld, ðe him ðonne giet wiðwinð,

skill against of-the other patience who him then still resists

& bið suiðe sorig, forðæm he on ðæm forman gefeohte

and is very sorry because he in the first fight

hie[ne] ne meahte ofsceotan mid ðæm bismere, ðe he ðurh

him not could shoot-down with the insult which he through

ðone oðerne him to sende. Lætt ðonne án ðæt gefeoht sua

the other him to sent Leaves then off the fight so

openlice sume hwile, & ongienð hine diogollice læran, &

openly some while and begins him secretly teach and

slitan his inngedonc, & bit ðære tide, hwonne he ðæs

tear-at his mind and awaits the time when he of-it

wierðe sie ðæt he hine besuican mote. Forðæm he hine ne

worthy be that he him deceive may Because he him not

meahte mid openlicum gefeohte ofersuiðan, sætað ðonne

could with open fight overcome lies-in-wait then

diogollice, & secð hu he hine mæge gefón. Se geðyldiga
secretly and seeks how he him may seize The patient-one
 ðonne eft, ðonne ðæt gestilled bið, ðonne went he eft
then again when that calmed is then turns he again
 ongean mid his mode, & geman ðone demm oð[ðe] ðæt
back with his mind and remembers the injury or the
 bismer, ðæt him ær gedón wæs, & ðonne suiðe hrædlice
insult which to-him before done was and then very quickly
 & suiðe ungemetlice eahtað eall ðæt him ær gedón
and very immoderately weighs all that to-him before done
 wæs, & hit ðonne suiðe un[a]berendlic talað, & mid sua
was and it then very unbearable counts and with so
 micelre murcunga his agen mod gedrefð, ðætte oft ðone
great murmuring his own mind troubles that often the
 geðyldegestan scamað ðæs siges ðe he ofer ðone dioful
most-patient it-shames of-the victory which he over the devil
 hæfde mid his geðylde, & he ðonne sua gebunden fram ðam
had with his patience and he then so bound by the
 diofle sargað ðæs, & him ofðyncð ðæt he hit sua emne
devil grieves about-it and to-him it-repents that he it so evenly
 & sua geðyldelice forbær ðæt he ðæt bismer ne forgeald,
and so patiently endured that he the insult not repaid
 & ðencð ðæs timan hwonne he hit wys geleanian mæge.
and thinks of-the time when he it worse repay may

227.23

Ac hwam beoð ðonne ðas ðyllecan geliccran ðonne ðæm
But to-whom are then these such more-like than to-the
 folce ðe on clænum felda weorðlicne sige gefeohtað, &
people which on open field honorable victory win-by-fighting and
 eft innan hira burgum fæste belocene ður(h) hiera
afterward within their cities fast locked through their
 giemelieste hie lætað gebindan, oððe suelce hie ær lægen
negligence themselves let bind or as-if they before lay

on longre medtrymnesse, & hie ðeah gewierp[ten], &
in long illness and they yet recovered and
 eft cume an lytel febbres, & hie ofslea? Ða geðyldegan
afterward come a little of-fever and them slay The patient
 sint to manianne ðætte hie hira heortan getrymigen æfter
are to admonish that they their hearts fortify after
 ðæs miclan sige, & ða burg hira modes wið stælherigas
the great victory and the city of-their mind against raiding-armies
 behealden, & mid wighusum gefæsdnige, suelce he him
guard and with war-towers fortify as-if he for-himself
 ðære adle edcier suiður ondræde ðonne ðone fruman, ðylæs
of-the illness relapse more dread than the beginning lest
 se lytega fiond æfter fierste suiður fægnige ðæt he hine
the crafty fiend after time more rejoice that he him
 mid his lótwrencium besuice, ðeah he hine ær openum
with his tricks deceive though he him before in-open
 gefeohte ofercome, & [him] ðone stiðan suiran forbræce.
fight overcame and of-him the stiff neck broke

Ðætte ón oðre wisan sint to manianne
 ða welwillendan, & on oðre ða æfestgan

XXXIV · THE KIND AND THE ENVIOUS

The kind must imitate the good they admire in others, not cheer it like onlookers at a fight, since praise without imitation earns no more reward than laughing at a jester, and a worse punishment at the end. The envious are shown how blind they are to grieve at another's good, when in one body each limb serves the others and love makes others' works ours. The devil's envy brought death into the world, and Cain's led him to kill Abel; envy rots the bones, the good works that look strong before men.

229.12 On oðre wisan sint to manianne ða welwillendan, on oðre
In one way are to admonish the kind in another
 ða æfstegan. Ða welwillendan sint to manianne ðæt hie sua
the envious The kind are to admonish that they so
 fægenigen oðra monna godra weorca ðæt hie eac selfe
rejoice-in of-other men good works that they also themselves
 ðæs ilcan lyste, & sua gielpen hiera niehstena dæda ðæt hie
of-the same desire and so glory-in of-their neighbors deeds that they
 him eac o(n)hyrigen. Nimen him bisene on hira godan
them also imitate Let-take for-themselves example in their good
 weorcum, & icen hie simle mid hira agenum, ðylæs hie
works and let-increase them always with their own lest they
 sien to oðerra monna gefeohte holde haweras, & don him
be at of-other men fight friendly onlookers and do for-them
 selfe nawuht, & ðonne eft æfter ðam gefeohte sie butan
selves nothing and then afterward after the fight be without
 æghwecum edleane on ðys andweardan life. Se ðe nu on ðæm
any reward in this present life He who now in the
 gefeohte ðisses andweardan lifes nile suincan, ne his selfes
fight of-this present life will-not toil nor of-his self
 plion, he ongiet eft hine selfne ofercymenne & gesciendne,
risk he perceives afterward him self overcome and shamed
 ðonne he gesieħ & gehierð ða weorðigan ðe ær wel
when he sees and hears the honored who before well
 ongunnon, ða ða he idel wæs. Suiðe suiðe we gesyngiað, gif
began then when he idle was Very greatly we sin if
 we oðerra monna welgedona dæda ne lufigað & ne herigað,
we of-other men well-done deeds not love and not praise
 ac we nabbað ðeah nane mede ðære h[e]ringe, gif we be
but we have-not yet any reward of-the praise if we in

sumum dæle nellað onginnað ðæt we onhyrigen ðæm ðeawum
some part will-not begin that we imitate the ways
 ðe us on oðrum monnum liciað be dæle ðe we mægen.
which to-us in other men please in part as we can
 Forðæm is to secganne ðæm welwillendan monnum ðæt 231.4
Therefore is to say to-the kind men that
 habbað sua micle mede oðerra monna godra weorca, gif hie
(they)-have as much reward of-other men good works if they
 him nanwuht ne onhyrigeað, sua we habbað ðæs hleahtres,
them nothing — imitate as we have of-the laughter
 ðonne we hliehað gligmonna unnyttes cræftes. We herigað hira
when we laugh of-gleemen useless art We praise their
 cræftas, & ðeah nyllað hi habban, forðæm we hiera nabbað
arts and yet will-not them have therefore we of-them have-not
 nan lóf. We wundriað hu wel hie liciað for hira cræfte, &
any praise We wonder how well they please for their art and
 ðeah ne wilnigað no ðæt we sua licigen. Ðæm welwillendum
yet not desire — that we so please To-the kind
 is to secganne, ðonne hie gesioð hiera geferena gód weorc,
is to say when they see of-their companions good works
 ðæt hie eac ðencen to him selfum, & ne fortruwigen hie for
that they also think to them selves and not presume they for
 oðerra monna weorcum, ðylæs hie herigen hiera godan weorc,
of-other men works lest they praise their good works
 & onscunigen ðæt hie selfe sua dón. Ðæs ðy wyrse
and shun that they themselves so do Therefore the worse
 wite hie sculon habban on ende ðe him licað ðæt mon
punishment they shall have at end because to-them pleases that one
 wel doo, & nyllað ðæm onhyrigean be sumum dæle. Ac ða
well do and will-not it imitate in some part But the
 æfstegan sint to manianne ðæt hie ongieten hu blinde hi beoð,
envious are to admonish that they perceive how blind they are

ðonne hie beoð unrote for oðerra monna godan weorcum, &
when they are sad for of-other men good works and
 for hira ryhtum gefean beoð unbliðe, forðæm hie beoð suiðe
for their right joy are unglad because they are very
 ungesælige, ðonne hie yfeliað, forðæmðe oðre menn godigað,
unhappy when they grow-worse because other men grow-better
 & ðonne hie geseoð ðara oðer[r]a gesælða eaciende, ðonne
and when they see of-the others prosperity increasing then
 ðyncð him ðæt hie wiellen acuelan for ðære medtrymnesse
seems to-them that they will die for the sickness
 ðæs oðres gesælignesse, sua he bið genierwed on his mode.
of-the other happiness so he is constricted in his mind

231.21

Hwa mæg beon ungesæligra ðonne se æfstiga? Donne ðu
Who can be unhappier than the envious When thou
 gesiehsð ðæt he bið utan gedrefed, hu micle ma wenstu ðæt
seest that he is outwardly troubled how much more thinkest-thou that
 he sie innan for ðæs oðres góde! Ðæt god ðæt se oðer ðonne
he be within for of-the other good The good which the other then
 deð, ðæt meahte beon eac his god, ðeah he hit ðonne git dón
does that might be also his good though he it then yet do
 ne meahte, gif he hit wolde lufigean on ðæm oðrum. Ealle ða
not could if he it would love in the other All those
 ðe wunigeað on anum geleafan & on anum willan hie beoð sua
who dwell in one faith and in one will they are so
 sua manegu limu on anum menn, & ælc hæfð ðeah sundernytte,
as many limbs in one man and each has yet special-use
 [& ðeah ða limu mislice todælde sin, ælc hira bið on oðres
and though the limbs variously divided be each of-them is for of-another
 nytte swa some] swa on his selfes. Ðonon hit gewyrð ðæt se
use so same as for his own Thence it comes-about that the
 fot gesiehð ðurh ðæt eage, & ðæt eage stæpð on ðæm fotum,
foot sees through the eye and the eye steps on the feet

ða earan gehierað for ðone muð, & ðæs muðes tunge seal
the ears hear for the mouth and of-the mouth tongue shall
 faran on ðara earena ðearfe, & sio womb seal fulteman ðæm
go for of-the ears need and the belly shall help the
 hondum, & sio hond seal wyrcean for ða wambe. On ðæs
hands and the hand shall work for the belly In of-the
 lichoman gesceafte we underfengon ealle ða ðenunga ðe we nu
body structure we received all the services which we now
 ðiowiað & wyrceað. Forðæm hit is micel sceand, gif we nyllað
serve and perform Therefore it is great shame if we will-not
 licittan ðæt we sien ðæt we sindon, forðæm butan tweon ðæt bið
pretend that we be what we are because without doubt that is
 ure ðæt ðæt we lufigeað on oðrum monnum, ðeah we hit selfe
ours that which we love in other men though we it ourselves
 dón ne mægen, & ðæt oðre menn on us lufigeað, ðæt bið hira.
do not can and that other men in us love that is theirs
 233.14
 Geðencen be ðysum ða æfstigan hu micel mægen bið on ðære
Let-consider by this the envious how great power is in the
 lufe ðæt hio gedeð ðæt oðerra monna gesuinc & hira weorc bið
love that it makes that of-other men toil and their works is
 ure butan ælcum gesuince ures lichoman. Ac ðæm æfstegum is
ours without any toil of-our body But to-the envious is
 to secganne, gif hie hie nyllað healdan wið ðæm æfste, ðæt
to say if they themselves will-not guard against the envy that
 hie weorðað besencte on ða ealdan unryhtwisnesse ðæs lytegan
they become sunk into the old unrighteousness of-the crafty
 fiondes, ðe bi him awriten is ðætte for his æfeste deað
fiend that about him written is that through his envy death
 become ofer ealle eorðan. Forðæmðe he hefonrice mid his
came over all earth Because he heavenly-kingdom with his
 agenre scylde forworhte, ða ofðuhte him ðætte menn wæron to
own sin forfeited then displeased to-him that men were for

ðæm gesceapene, & icte ða his agne scylde mid ðæm æfste,
it created and increased then his own sin with the envy
 ðæt he tiolode menn forlæran ðæt hie wurden eac forlorene sua
that he strove men lead-astray that they became also lost as
 he wæs. Eac sint to læranne ða æfstigan ðætte hie ongieten
he was Also are to teach the envious that they perceive
 under hu micelre frecenese hie liecgað, & hu hie iceað hira
under how great danger they lie and how they increase their
 forwyrd, ðonne hie [of] hira heortan nyllað aweorpan ðone
ruin when they from their heart will-not cast-out the
 æfst, ac hine healdað, oððæt hie afeallað on opene scylde, [swæ
envy but it keep until they fall into open sin so
 swæ Cain dyde. Ne gefioll he nó ón swæ opene scylde]
as Cain did Not would-have-fallen he — into so open sin
 ðæt he his broður ofsloge, gif he ær ne geæfstgode ðætte
that he his brother slew if he before not had-envied that
 his broður lac wæron ðancweorðlicor onfongne ðonne his.
of-his brother offerings were more-acceptably received than his
 235.4 Be ðam is awriten ðæt Dr[y]hten besawe to Abele & to his
Of that is written that Lord looked to Abel and to his
 lacum, & nolde to Caine ne to his lacum. Ða wearð Cain
offerings and would-not to Cain nor to his offerings Then became Cain
 suid(e) hrædlice irre, & hnipode ofdune, & se anda ða ðe
very quickly angry and drooped down and the grudge then which
 he hæfde to his breðer, forðæmðe his lac wæron onfangne
he had toward his brother because his offerings were received
 & his næron, se anda wearð to sæde ðæs broðurslæges, forðæm
and his not-were the grudge became as seed of-the fratricide because
 him eglde ðæt he wæs betra ðonne he, & ðohte, sua he eft
to-him ailed that he was better than he and thought as he afterward
 gedyde, ðæt he hine ofsloge, wurde siððan to ðæm ðe hit
did that he him slew became as-soon to that that it

meahte. Forðæm is to secganne ðæm æfstegum (ðætte, ðonne
could Therefore is to say to-the envious that then
 ðonne hie bioð innan fretene mid ðære adle, ðæt hie forleosað)
when they are within devoured with the disease that they lose
 sua hwæt oðres godes sua on him ongieten bið. Be ðæm is
so what of-other good so in them perceived is Of that is
 awriten ðætte ðis flæsclice líf sie æfesð, & he sie ðære flæsclican
written that this fleshly life be envy and it be of-the fleshly
 heortan hælo, & ðeah ða bân for him forrotigen. Hwæt
heart health and yet the bones through it rot What
 getacnað ðonne ðæt flæsc buton unfæsd weorc & hnesce, &
signifies then the flesh but infirm work and soft and
 hwæt ða bân buton stronglice geworht weorc? Oft ðeah gebyreð
what the bones but strongly wrought work Often yet happens
 ðætte sume, ða ðe welwillende beoð on monegum weorcum,
that some those who kind are in many works
 unfæste beoð ongietene, & sume beoð beforan monna eagam
infirm are perceived and some are before of-men eyes
 gesewen suelce he fæsðlicu [& stranglecū] weorc wyrce, &
seen as-if he firm and strong works work and
 ðeah, ðeah he swa do beforan monnum, for ðam andan oðerra
yet though he so do before men for the grudge of-other
 monna godena weorca, he bið aswunden oninnan him selfum.
men good works he is withered within him self
 Forðy is wel gecueden ðætte ðæt flæsclice líf sie ðære heortan 235.21
Therefore is well said that the fleshly life be of-the heart
 hælo, forðæm se ðe gehielt his unsceadfulnesse & his
health because he who keeps his innocence and his
 godan willan, ðeah (h)e hwæt tierderlices oððe yfelra weorca
good will though he aught of-weak or of-evil works
 utan doo, he mæg ðæt æt sumum cierre betan. Ac ðæt
outwardly do he can it at some time amend But that

is suide ryhte gecueden be ðæm banum ðæt hie forrotigen
 is very rightly said about the bones that they rot
 for ðæm æfste, forðæm for ðæs æfstes scylde forweorðað
 through the envy because through of-the envy sin perish
 ða godan weorc, ðeah ðe hie beforan monna eagam ðyncen
 the good works though that they before of-men eyes seem
 trumlice gedón. Ðæt is ðæt ða bân fo[r]rotigen for ðæm
 firmly done That is that the bones rot through the
 æfste ðæt he forleose sum suide god weorc for ðæm æfste.
 envy that he lose a very good work through the envy

Ðætte ón oðre wisan sint to manienne
 ða bilwitan, ón oðre ða ðweoran & ða lytegan

XXXV · THE SIMPLE AND THE CRAFTY

The simple are praised for always striving not to lie, but they must learn to keep a truth silent at times, as Christ did with his disciples, and to add the serpent's wariness to the dove's simplicity. The crafty must see what double labor their duplicity costs them, always anxious and always making excuses, like the hedgehog that curls into a ball and hides its head and feet. Zephaniah's day of wrath against the strong cities and the high corners shows how God will cast down such fortified, double minds.

237.6 On oðre wisan sint to manianne ða biliwitan, on oðre

In one way are to admonish the simple in another
 ða lytegan. Ða bilewitan sint to herigenne, forðæmðe hie
 the crafty The simple are to praise because they
 simle suincað on ðæm ðæt hi tieligeað ðæt hie ne sculen
 always toil in that that they strive that they not should
 leasunga secgan. Hie mon sceal eac læran ðæt hi hwilum
 lies tell Them one shall also teach that they at-times

suigien ðæs soðes, forðæm, sua sua sio leasung simle deret
keep-silent of-the truth because so as the lie always harms
 ðæm secggendum, sua dereð eac hwilum sumum monnum
to-the speakers so harms also at-times to-some men
 ðæt soð to gehierenne. Forðæm ure Dryhten gemetgode mid
the truth to hear Therefore our Lord moderated with
 suigean his spræce beforan his ðegnum, ða he cuæð: Fela
silence his speech before his disciples when he said Much
 ic hæbbe eow to secganne, ac ge hit ne magon nu giet
I have to-you to say but ye it not can now yet
 aberan. Ðy sint to manianne ða bilwitan ánfaldan ðætte,
bear Therefore are to admonish the simple single-minded that
 sua sua hie ða leasunga nyttywyrðlice fleoð, ðæt hie eac ðæt
so as they the lies profitably flee that they also the
 soð nyttywyrðlice secgen, & geicen ða god hira anfealdnesse
truth profitably say and increase the good of-their simplicity
 mid wærscipe, & sua tilige ðære orsorgnesse mid ðære
with wariness and so strive of-the security with the
 anfealdnesse ðætte he ðone ymbedonc ðæs wærscipes ne
simplicity that he the consideration of-the wariness not
 forlæte. Be ðam cwæð se æðela lareow sanctus Paulus: Ic
abandon Of that said the noble teacher saint Paul I
 wille ðæt ge sien wise to góde & bilwite to yfele. Ond eft
wish that ye be wise to good and simple to evil And again
 be ðam [cwæð] Dryhten ðurh hine selfne to his gecorenum:
of that said Lord through him self to his chosen
 Beo ge swa ware sua sua nædran & sua bilwite sua culfran.
Be ye so wary so as serpents and so simple as doves
 Forðæm on ðara acorenra monna heortan sceal ðære nædran 237.21
Therefore in of-the chosen men hearts shall of-the serpent
 lytignes & hire nið ðære culfran biliwitnesse gescirpan, &
cunning and its malice of-the dove simplicity sharpen and

eft ðære culfran biliwitnesse sceal gemetgian ðære nædran
again of-the dove simplicity shall moderate of-the serpent
 wærscipe & hire nið, ðylæs hine se wærscipe & se anda
wariness and its malice lest him the wariness and the zeal
 gelæde ón ealles to micle hatheortnesse, oððe eft sio
lead into all too great hot-temper or again the
 bilewitnes & sio anfealdnes hine tó ungeornfulne gedoo to
simplicity and the single-mindedness him too remiss make to
 ongietanne, ðylæs he weorðe besolcen. Ongean ðæt mon sceal
understand lest he become dulled Against that one shall
 monian ða lytegan, & him secgan ðæt hie ongieten hu hefig
admonish the crafty and to-them tell that they perceive how heavy
 ðæt twiefalde gesuinc bið ðæt hie him selfe ðurh (h)ira agena
the double toil is which they them selves through their own
 scylda hira agnes gewealdes him on [ge]teoð. Ðæt is ðonne
faults of-their own will them upon draw That is then
 ðæt hie eallneg ræswað & ondrædað ðæt hi mon tælan wille,
that they always suspect and dread that them one blame will
 & beoð eallneg mid ðam ymbeðoncan abisgode & ofdrædde.
and are always with the consideration busied and terrified
 Oðer is ðara gesuinca ðæt hi simle seceað endelease ladunga,
Another is of-the toils that they always seek endless excuses
 hu hie ðonne bereccan mægen. Ac nis nan scild trum[ra] wið
how they then excuse can But not-is any shield stronger against
 ðæt tuiefalde gesuinc ðonne mon sie untwiefæld, forðæmðe
the double toil than one be undivided because
 nawuht nis iedre to [ge]secganne, ne eac to [ge]liefanne ðonne
nothing is easier to say nor also to believe than
 sóð. Ac ðonne hwa on ða leasunga befethð, ðonne ne mæg he
truth But when anyone into the lies falls then not can be

óf, ac sceal ðonne niede ðencean hu he hie gelicettan mæge,
out but shall then of-necessity think how he them feign can

& gewergað ðonne his heortan suiðe hearde mid ðy gesuince.
and wearies then his heart very hard with the toil

Be ðæm gesuince spræc se salmscop, ða he cuað: Ðæt 239.14
Of the toil spoke the psalmist when he said The

gesuinc hira agen[r]a welena hie geðrycð. Forðæm se ilca
toil of-their own lips them oppresses Therefore the same

feond se ðe nu ðæt mód ðurh ða bisuiculan olicunga
fiend he who now the mind through the deceitful flatteries
 forlæreð, he hit eft mid suiðe grimmum edleane geðryscð.
seduces he it afterward with very grim requital crushes

Be ðæm wæs gecueden ðurh Ieremias ðone witgan: Hie
Of that was said through Jeremiah the prophet They

lærdon hira tungan, & wenedon to leasunge, & swuncon on
taught their tongues and accustomed to lying and toiled in

unryhtum weorce. Suelce he openlice cuæde: Ða ðe meahton
unrighteous work As-if he openly said Those who might

Godes friend beon butan gesu[i]nce, hie suuncon ymb ðæt
of-God friends be without toil they toiled about that

hu hie meahton gesyngian. Wietodlice, ðonne hwa nyle
how they might sin Truly when anyone will-not

bielwitlice libban butan gesuince, he wile geearnian mid his
simply live without toil he will earn with his

gesuince his agenne deað. Ac monige menn, ðonne him beoð
toil his own death But many men when them are

unðeawas on anfundene, ðonne anscurigað hie ðæt mon wite
vices in found then shun they that one know

hwelce hie sien, & wilniað ðæt hie hie gehyden & beheligen
what they be and desire that they them hide and conceal

under ðæm ryfte ðære leasunga, ge furðum ðara scylda ðe
under the veil of-the lie and even of-the faults which

openlice beoð gesewena, h[i]e wilniað ðæt hie scylen hie
openly are seen they desire that they should themselves
 beladian sua georne ðætte oft se ðe wilnað hiera unðeawas
excuse so eagerly that often he who desires their vices
 arasian, bið openlice besuicen & [a]blend mid ðæm miste
to-lay-bare is openly deceived and blinded with the mist
 ðære leasunga, sua ðæt him fulneah ðyncð ðætte his
of-the lie so that to-him very-nearly seems that of-it
 nawuht sua ne sie sua sua he ær witodlice be him wende.
nothing so — be so as he before certainly of them supposed

241.5

Be ðæm ryhtlice bi Iudeum wæs gecueden ðurh ðone
Of that rightly about Jews was said through the
 witgan ymb ðæt synfulle mod ðe hit simle wile ladian, he
prophet about the sinful mind which it always will excuse he
 cuæð: Ðær ðær se iil hæfde his holh. Se iil getacnað
said There where the hedgehog had his hole The hedgehog signifies
 ða twiefealdnesse ðæs unclænan modes ðe hit symle lytiglice
the duplicity of-the impure mind which it always cunningly
 ladað, sua sua se iil, ærðæm he gefangen weorðe, mon
excuses so as the hedgehog before he caught become one
 mæg gesion ægðer ge his fet ge his heafod ge eac eall ðæt
can see each both his feet and his head and also all the
 bodig, ac sona sua hiene mon gefehð, sua gewint he to
body but as-soon as him one seizes so winds he into
 anum cliewene, & tihð his fét sua he inmost mæg, & gehyt
one ball and draws his feet as he innermost can and hides
 his heafod, sua ðætte betwuh hondum ðu nast hwær him
his head so that between hands thou not-knowest where to-him
 awðer cymð, oððe fet oððe heafod, & ær, ær ðu his ó
either comes — feet or head and earlier before thou him ever
 ónhriene, ðu meahtes geseon ægðer ge fét ge heafod. Swa
touch thou mightest see each both feet and head So

doð ða lytegan & ða unclænan mód: ðonne him bið sum
do the crafty and the impure minds when them is some
 undeaw on onfunden, ðonne bið ðæs íles heafud gesewen;
vice in found then is of-the hedgehog head seen
 ðonne mon mæg ongietan of hwam hit æresð com, & for
then one can perceive from what it first came and for
 hwæm. & ðonne beoð ða fét gesewene, ðonne mon ongiet
what and then are the feet seen when one perceives
 mid hwelcum stæpum ðæt nawht wæs ðurhtogen, ac ðeah
with what steps the wickedness was accomplished but yet
 ðæt [un]clæne mód suiðe hrædlice fehð on ða ladunga, &
the impure mind very quickly seizes on the excuses and
 mid ðære beheleð his fét & ða stæpas his unnyttan weorces.
with that conceals its feet and the steps of-its useless work
 Ðonne he tiehð his heafod in to him, ðonne he mid 241.20
When he draws his head in to him then he with
 wunderlicre ladunga ætiewð ðæt he furðum næfre ðæt yfel
wondrous excuse shows that he even never the evil
 ne ongunne, sua he hit hæfð mid his lótwrencium bewunden
— began so he it has with his tricks wound
 oninnan him selfum, suelce se lareow hæbbe án cliwen on his
within him self as-if the teacher have a ball in his
 honda suiðe nearwe & suiðe smealice gefealden, & nyte
hand very tightly and very minutely folded and know-not
 hwær se ende sie, sua feor & sua fæste hit bið gefealden
where the end be so far and so fast it is folded
 oninnan ðæs synnfullan monnes ingeðonce, & mid his lote
within of-the sinful man mind and with his guile
 bewunden, ðætte se lareow ðæs yfeles ðe he stieran scolde,
wound that the teacher of-the evil which he correct should
 ðeah ðe he hit ær wisðe, ðæt he hit ðonne nát, & eall
though that he it before knew that he it then not-knows and all

ðæt he ær tælwyrdlices geseah mid ðam forhwirfdan gewunan
that he before of-blameworthy saw with the perverted habit
 ðære unryhtan ladunge he bið amierred ðæt he hit eal endemes
of-the unrighteous excuse he is confused so-that he it all entirely
 forlæt, & his nanwuht nat. Wietodlice se il hæfð his holh
abandons and of-it nothing knows Truly the hedgehog has his hole
 on ðæs unnyttan monnes heortan, forðæm ðæt yfelwillende
in of-the useless man heart because the evil-willing
 mod gefielt hit self twiefald oninnan him selfum, & sio
mind folds it itself double within it self and the
 twyfealdnes ðæs yflan willan hiene selfne twyfealdne gefielt
duplicity of-the evil will it self double folds
 oninnan him selfum, & gehyt hine on ðæm ðiestra[n] mid
within it self and hides it in the darkness with
 ðære ladunge, sua se il hine selfne gehyt on him selfum.
the excuse as the hedgehog him self hides in him self

243.10

Gehieren ða unclænan & ða lytegan hu hit awriten is on
Let-hear the impure and the crafty how it written is in
 Salomonnes bocum ðætte se libbe getreowlice se ðe bilwitlice
of-Solomon books that he live confidently he who simply
 libbe. Ðæt is se truwa micelre orsorgnesse, biliwitnes
live That is the confidence of-great security simplicity
 & anfealdnes his weorca. Gehirað hwæt of ðæs wisan
and single-mindedness of-bis works Hear what from of-the wise
 Salomonnes muðe wæs gecueden; he cuæð ðæt ðæs Halgan
Solomon mouth was said he said that of-the Holy
 Gæstes lár wille fleon leasunga. Gehirað eac ðætte ðæræfter
Ghost teaching will flee lies Hear also that thereafter
 awriten is ðætte he hæbbe his geðeaht & his sundorspræce
written is that he have his counsel and his private-speech
 mid ðæm bilwitum & mid ðæm anfealdum. Ðonne spricð
with the simple and with the single-minded Then speaks

God to ðæm menn, ðonne he onlieht ðæt mennisce mod
God to the man when he enlightens the human mind
 mid his agenre andweardnesse, & him his dieglan ðing
with his own presence and to-him his secret things
 geopenað. Ðonne is eac gecueden ðætte God spræce to ðæm
opens Then is also said that God spoke to the
 bilwitung, ðonne he mid ðæm uplicum & mid ðæm dieglum
simple when he with the lofty and with the secret
 ðingum hira mod onlieht mid ðæm sciman his gife & his
things their mind enlightens with the radiance of-his grace and of-his
 fandunga & eac his tiehtinge. Ðæt beoð ðonne ealles suiðusð
trial and also of-his prompting Those are then of-all most
 ða mod ða ðe nan sceadu ne geðiestrað ðære twiefaldnesse.
the minds those which no shadow — darkens of-the duplicity
 Ac ðæt is ðeah syndrig yfel twiefaldra monna ðæt(t)e,
But that is yet special evil of-duplicitous men that
 ðonne ðonne hie oðre menn mid hira lote bismriað, ðonne
then when they other men with their guile mock then
 gielpað hie & fægenað ðæs, suelce hi sien micle wærran
boast they and rejoice of-that as-if they be much warier
 & wisran ðonne hie, forðæmðe hie ne gedenceað ða ðearlan
and wiser than they because they not consider the severe
 edlean, ac fægnað irmingas hira agnes dysiges & hearmes.
retributions but rejoice wretches of-their own folly and harm
 Gehiren eac ða ilcan mid hwelcum ymbeðonce godcundes 245.2
Let-hear also the same with what consideration of-divine
 onwaldes hie ðreade Soffonias se witga, ða he cuað: Giet
power them rebuked Zephaniah the prophet when he said Still
 cymð se micla & se mæra & se egeslica Godes dæg, se
comes the great and the glorious and the terrible of-God day the
 dæg bið irres dæg & ðiestra dæg & mistes & gebrecas
day is of-wrath day and of-darkness day and of-mist and of-crashing

& biemena dæg & gedynes ofer ealla truma ceastra & ofer
and of-trumpets day and of-din over all strong cities and over
 ealle hea hwammas. Hwæt getacniað ðonne ða truman ceastra
all high corners What signify then the strong cities
 butan hwurfulu mod, getrymedu & ymbtrymedu mid lytelicre
but fickle minds strenghtened and fortified with crafty
 ladunge, ðæt him ne magon to cuman ða speru ðære
excuse so-that them not can to come the spears of-the
 soðfæsðnesse, [ðæt sindon haligra gewrita manunga? Wið ða
truth that are of-holy scriptures admonitions Against the
 speru ðære soðfæstnesse] hie hie scildað, ðonne hi mon
spears of-the truth they themselves shield when them one
 tælan wile & arasian for hira unðeawum. Hwæt getacniað
blame will and reprove for their vices What signify
 ðonne ða hean hwammas buton unclænu & twiefeald mod?
then the high corners but impure and double minds
 Forðæm ælc wag bið gebieged twiefeald on ðæm heale. Sua
Because every wall is bent double in the corner So
 bið ðæs monnes heorte: ðonne he ða bilewitnesse & ða
is of-the man heart when he the simplicity and the
 anfealdnesse flihð, he gefielt his mód mid wóre & mid unnytre
single-mindedness flees he folds his mind with perverse and with useless
 twiefealdnesse, & eac ðætte wierse bið, he hine ahefð on his
duplicity and also what worse is he himself raises in his
 geðohte on gielp & on ofermetto for ðæm wærscipe his
thought into vainglory and into pride for the wariness of-his
 agenre scylde, & deð his agenne unðeaw him to weorðscipe.
own guilt and makes his own vice for-himself as honor

245.18 ðonne cymð se Dryhtnes domes dæg & wrace dæg ofer
Then comes the of-Lord of-judgment day and of-vengeance day over
 ða truman ceastra & ofer ða hean hwammas, ðonne ðæt
the strong cities and over the high corners when the

ierre ðæs ytemestan domes ða menniscan heortan towyrpð,
wrath of-the last judgment the human hearts destroys
 ða ðe nu sindon betynede & getrymede mid lytelicum
those which now are shut-in and fortified with crafty
 ladungum wið ða soðfæsðnesse, & arafað ðæt cliwen ðære
excuses against the truth and unwinds the ball of-the
 twifaldan heortan. Ðonne feallað ða truman ceastra, ðonne ða
double heart Then fall the strong cities when the
 mód ðe Dryhtne ungeferu sint weorðað gesciende. Ðonne
minds which to-Lord impassable are become confounded Then
 feallað ða hean hwammas, ðonne ða heortan ðe hic
fall the high corners when the hearts which themselves
 ahebbað for ðære tuiefældnesse ðæs unryhtan wærscipes
exalt for the duplicity of-the unrighteous wariness
 ðurh ryhtlicne cuide & dóm weorðað ofdune aworpane.
through righteous sentence and judgment become down cast

Ðætte ón opre wisan sint to manienne
 ða halan, ón oðre ða unhalan

XXXVI · THE HEALTHY AND THE SICK

The healthy must use their strength to earn eternal health while they can, and not waste it, as Solomon warns, on strangers, who are the accursed spirits, only to grieve too late. The sick should know that God scourges those he loves as his children, that the temple's stones were dressed before they were set in place, and that Balaam's ass saw the angel he could not. Bodily pain washes the mind as a wound is cleansed by its discharge, and they should bear it patiently, remembering all that Christ suffered.

247.5 On oðre wisan sint to manianne ða truman, on oðre ða
In one way are to admonish the healthy in another the
 untruman. Ða truman sint to manianne ðæt hie gewilnigen
sick The healthy are to admonish that they desire
 mid ðæs licuman trumnesse ðæt him ne losige sio hælo ðæs
with of-the body soundness that to-them not be-lost the health of-the
 modes, ðylæs him ðy wirs sie, gif hie ða trumnesse ðære
mind lest to-them the worse be if they the soundness of-the
 Godes giefte him to unnyte gehweorfað, & ðylæs hie siððan
of-God gift to-them to uselessness turn and lest they afterward
 geearnigen sua micle hefigre wite sua hie nu egeleaslicor
earn so much heavier punishment as they now more-fearlessly
 & unnytlicor brucað ðære mildheortlican Godes giefte. Forðon
and more-uselessly enjoy of-the merciful of-God gift Therefore
 sint to manianne ða halan ðæt hie ne forhyccgen ðæt hie her
are to admonish the hale that they not scorn that they here
 on worulde on ðære hwilendlican hælo him geearnigen
in world in the transitory health for-themselves earn
 ða ecan hælo. Ymb ða hwilendlican tida sanctus Paulus spræc,
the eternal health About the transitory times saint Paul spoke
 ða he cuæð: Nu is hiersumnesse tima & nu sint hælnesse
when he said Now is of-obedience time and now are of-salvation
 dagas. Eac sint to manianne ða halan ðæt hie Gode wilnigen
days Also are to admonish the hale that they to-God desire
 to licianne ðe hwile ðe hie mægen, ðylæs hie eft ne
to please the while that they can lest they afterward not
 mægen, ðonne hie willen. Forðon wæs gesprečen ðurh ðone
can when they will Therefore was spoken through the
 wisan Salomonn bi ðæm Wisdome ðæt se Wisdóm wille
wise Solomon about the Wisdom that the Wisdom will

sona fleon ðone ðe hine flichð, ðonne he hine ful oft
at-once flee him who it flees when it him full often
 ær to him cleopað, & he forsæcð ðæt he him to cume.
before to it calls and he refuses that he it to come
 Ac eft, ðonne he ðone Wisdom habban wolde, & his wilnað, 247.19
But afterward when he the Wisdom have would and of-it desires
 ðonne cuið se Wisdóm to him: Ic eow cleopode ær to me, ac
then says the Wisdom to him I you called before to me but
 ge me noldon æt cuman; ic ræhte mine hond to eow, nolde
ye me would-not to come I stretched my hand to you would-not
 iower nan to locian; ac ge forsawon eall min geðeaht, & leton
of-you any to look but ye despised all my counsel and let
 eow to giemeleste, ðonne ic eow cidde. Hwæt sceal ic ðonne
yourselves to negligence when I you chided What shall I then
 buton hlichchan ðæs, ðonne ge to lose weorðað, & habban
but laugh of-that when ye to loss become and have
 me ðæt [t]o gamene, ðonne eow ðæt yfel on becymð ðæt ge
for-me it as sport when you the evil upon comes which ye
 eow ær ondredon? Ond eac cuið se Wisdom eft: ðonne
for-yourselves before dreaded And also says the Wisdom again When
 hie to me clipiað, ðonne nylle ic hie gehieran. On uhtan hie
they to me call then will-not I them hear At dawn they
 arisað, & me seceað, ac hi me ne findað. Ac ðonne se mon
arise and me seek but they me not find But when the man
 his lichoman hælo for(sihð), ðonne ðonne he wel trum bið to
of-his body health despises then when he well strong is to
 wyrceanne ðæt he ðonne wile, ðonne ðonne him eft sio hæl
work what he then will then when to-him again the health
 losað, ðonne gefred he æresð hwelc heo to habbanne wæs ða
is-lost then feels he first what it to have was the

hwile ðe he hi hæfde, & wilnað hire to late & on úntiman,
while that he it had and desires of-it too late and at wrong-time
 ðonne he ær nolde hie gehealdan, ða ða he hi hæfde.

when he before would-not it keep then when he it had

249.9

Forðæm eft suide ryhtlice Salomonn cuað: Ne læt ðu to
Therefore again very rightly Solomon said Not let thou to
 ælðiodigum ðinne weorðscipe, ne on ðæs wælhreowan hond ðin

strangers thy honor nor into of-the cruel hand thy

gear, ðylæs fremde menn weorðen gefylled of ðinum gesuince,
years lest strange men become filled from thy toil

& ðin mægen sie on oðres monnes gewældum, & ðu ðonne
and thy strength be in of-another man power and thou then

sargige forðæm on lasð, ðonne ðin lichoma beo to lore

grieve therefore at last when thy body be to destruction

gedon, & ðin flæsc gebrosnod. Hwa is ðonne from us fremde
brought and thy flesh decayed Who is then from us strange

butan ða awier(g)dan gæstas, ða ðe from (ðæs) hefencundan
but the accursed spirits those who from of-the heavenly

Fæder eðle adrifene sindon? Oððe hwæt is ure weorðscipe on
Father homeland driven are Or what is our honor in

ðissum eorðlicum lichoman buton ðæt we sint gesceapene æfter
this earthly body but that we are created after

ðære biesene ures Scippendes? & hwæt is elles se wælhreowa
the likeness of-our Creator and what is else the cruel-one

buton ða aworpnan englas, ðe hie selfe mid hiera ofermettum
but the outcast angels who them selves with their pride

on deaðes wite gebrohton? & on ðone ilcan deað hie
into of-death punishment brought and into the same death they

wilniað eal moncynn tó forspananne & to forlædanne. Hwæt
desire all mankind to entice and to mislead What

tacnað ðonne ðæt word elles ðæt mon (ne) selle his weorðscipe
signifies then the word else that one not give his honor

fremdum menn buton ðætte se ðe to Godes bisene gesceapen
to-strange men but that he who to of-God likeness created
 is, ðonne he ða tid his lifes on gewil ðara awierdena gæsta
is when he the time of-his life into will of-the accursed spirits
 gehwierfð; & his gear geseleð wælhreowum, se se ðe
turns and his years gives to-the-cruel he the-one who
 in yfelra & wiðerweardra onwald forlæt ða hwile his lifes?
into of-evil and of-hostile power gives-up the time of-his life
 Ond eac cuæð Salomonn ðæt fremde ne scolden beon 249.25
And also said Solomon that strangers not should be
 gefyllede ures mægenes, & ure gesuinc ne scolde beon on
filled of-our strength and our toil not should be in
 oðres monnes anwalde. Sua hwa ðonne sua on ðisse worulde
of-another man power So who then so in this world
 hæfð fulle hæle his lichoman, & nyle wisdomes & cræftes
has full health of-his body and will-not of-wisdom and of-virtue
 on his mode tiligan, ac suinceð on ðæn ðæt he leornige
in his mind strive-for but toils in that that he learn
 undeawas & fremme, ne fylð se no his agen hus godra
vices and practice not fills he — his own house of-good
 cræfta, ac fremdra hús he fylð, ðæt sint unclæne gæstas.
virtues but of-strangers house he fills that are unclean spirits
 Wiotodlice ða ðe hira lif on firenluste & on ofermodesse
Truly those who their life in sinful-lust and in pride
 geendigað, ne gefyllað hie godra rim, ac awiergedra gæsta.
end not fill they of-(the)-good number but of-accursed spirits
 Donne is æfter ðæm gecueden ðæt he sargige æt niehstan,
Then is after that said that he grieve at last
 ðonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio
when his body and his flesh be decayed because often the
 hælo ðæs lichoman on undeawas wierð gecierred, ac ðonne he
health of-the body into vices becomes turned but when he

ðære hælo benumen wierð mid monigfaldum sare ðæs modes
of-the health deprived becomes with manifold pain of-the mind
 & ðæs flæsces, se lichoma ðonne wierð gedrefed, forðæm
and of-the flesh the body then becomes afflicted because
 sio saul, ðonne hio hire unðonces gebædd wierð ðæt yfel
the soul when it of-its unwillingness compelled becomes the evil
 to forlætanne ðæt hio ær longe on wóh hire agnes ðonces
to abandon which it before long in wrong of-its own will
 gedyde, secð ðonne ða forlorenan hælo, & wilnað ðære, suelce
did seeks then the lost health and desires of-it as-if
 he ðonne wel & nytwyrðlice libban wolde, gif he forð moste.
he then well and profitably live would if he further might
 251.16 Murc[n]að ðonne forðy ðæt he Gode nolde ðiowigan ða
Mourns then because that he to-God would-not serve the
 hwile ðe he meahte, forðon he ðonne ðone demm his
while that he might because he then the loss of-his
 giemelieste mid nanum gesuince gebetan ne mæg, buton
negligence with no toil amend — can unless
 him ðurh his hreo[w]sung & ðurh Godes miltse geholpen
to-him through his repentance and through of-God mercy helped
 weorðe. Forðæm cuæð se sealmscop: ðonne God hie slog,
become Therefore said the psalmist When God them struck
 ðonne sohton hie hine. Ongean ðæt sint to manianne
then sought they him Against that are to admonish
 ða mettruman ðæt hie ongieten & gefreden ðæt hie sua
the infirm that they perceive and feel that they so
 micle ma beoð Godes bearn, & he hie sua micle ma
much more are of-God children and he them so much more
 lufað sua he hie suidur manað & suingð, forðæm, gif he
loves as he them more admonishes and scourges because if he
 ðæm gehiersuman mannum næfde geteohchad his eðel to
to-the obedient men had-not determined his homeland to

sellanne, hwie wolde he hie mid ænegum ungetæsum læran?

give why would he them with any hardships teach

Forðæm cuæð Dryhten to Iohanne ðam godspellere ðurh

Therefore said Lord to John the evangelist through

his engel, he cuæð: Ic ðreage & suinge ða ðe ic lufige.

his angel he said I rebuke and scourge those whom I love

Forðæm eac cuæð Salomonn: Sunu mín, ne agiemeleasa

Therefore also said Solomon Son my not neglect

ðu Godes súingan, ne ðu ne beo werig for his ðreaunge,

thou of-God scourging nor thou — be weary for his rebuke

forðæmðe God lufað ðone ðe he ðreað, & suingeð ælc

because God loves him whom he rebukes and scourges every

bearn ðe he underfón wile. Be ðam ilcan se salmscop cuæð:

child whom he receive will Of the same the psalmist said

Suiðe monigfalde sint ryhtwisra monna earfoðu. Be ðæm eac

Very manifold are of-righteous men hardships Of that also

se eadega lob cwæð on his earfeðum, & geomriende cliopode

the blessed Job said in his hardships and lamenting called

to Dryhtne, & cuæð: Gif ic ryhtwis wæs, ne ahof ic me no

to Lord and said If I righteous was not raised I myself —

forðy, & ðeah ic eom gefylled mid broce & mid iermðum.

therefore and yet I am filled with affliction and with miseries

Eac is to cyðanne ðæm mettrumum, gif hie willen geliefan 253.8

Also is to make-known to-the infirm if they will believe

ðætte Godes rice hiera sie, ðæt hie ðonne her on worulde

that of-God kingdom theirs be that they then here in world

ðoligen earfeðu ðæm timum ðe hie ðyrfen, sua sua mon sceal

endure hardships at-the times that they need so as one shall

on eldiode. Be ðys ilcan is gecueden on kyninga bocum, sua

in exile Of this same is said in of-kings books so

sua hit geworden wæs, & eac ús to bisene. Hit is gecueden

as it happened was and also for-us as example It is said

ðætte ða stanas on ðæm mæran temple Salomonnes wæron sua
that the stones in the glorious temple of-Solomon were so
 we[l] gefegede & sua emne gesnidene & gesmeðde, ær hie
well joined and so evenly cut and smoothed before them
 mon to ðæm stede brohte ðe hie on standan scoldon, ðætte
one to the place brought which they on stand should that
 hie mon eft siððan on ðære halgan stowe sua tosomne
them one afterward then in the holy place so together
 gesette ðæt ðær nan monn ne gehierde ne æxe hlem ne bietles
set that there no man — heard nor of-axe stroke nor of-mallet
 sueg. Ðæt ðonne tacnað us ðætte we scylen beon on ðisse
sound That then signifies to-us that we should be in this
 ælðeodignesne utane beheawene mid suingellan, to ðæm ðæt
exile outwardly hewn with scourges to that that
 we eft sien geteald & gefeged to ðæm gefogstanum on
we afterward be reckoned and joined to the joining-stones in
 ðære Godes ceastre butan ðæm hiewete ælcra suingean, ðætte
the of-God city without the hewing of-every scourge so-that
 sua hwæt sua nu on us unnytes sie, ðætte ðæt aceorfe sio
so what so now in us of-useless be that it cut-off the
 suingelle from ús, sua ðætte siððan an sibb Godes lufe butan
scourge from us so that afterward one concord of-God love without
 ælcum ungerade us suiðe fæste gebinde & gefege tosomne.
any discord us very fast bind and join together
 253.23 Ðonne sint eac to manianne ða únhalan ðæt hie geðencen
Then are also to admonish the unhale that they consider
 mid hu monigfaldum ungetæsum & mid hu heardum brocum
with how manifold hardships and with how hard afflictions
 us swingað & ðreagað ure worldcunde fædras & hlafordas,
us scourge and rebuke our worldly fathers and lords
 forðæm ðe hie wilniað ðæt we him geðwære sien, & eac
because that they desire that we to-them obedient be and also

hira irfes wierðe sien, & hie us ðe bliðran beon mægen.

of-their inheritance worthy be and they to-us the kinder be may

Ac hwelc wite sceal us ðonne to hefig ðyncan ðære

But what punishment shall to-us then too heavy seem of-the

godcundan ðreaunga wið ðæm ðe we mægen geearnian ðone

divine rebuke for that that we may earn the

hefonlican eðel ðe næfre to lore ne weorðeð, & forðæm ðæt

heavenly homeland which never to loss — becomes and so that

we mægen forbugan ðæt wite ðæt næfre ne wierð geendod?

we may avoid the punishment which never — becomes ended

Forðæm cuæð sanctus Paulus: Ure flæsclican fædras lærdon

Therefore said saint Paul Our flesbly fathers taught

ús, & we hie ondredon; hie ðreadon ús, & we weorðodon

us and we them dreaded they rebuked us and we honored

hie. Hu micle suiðor sculon we ðonne beon gehiersume ðæm

them How much more shall we then be obedient to-him

ðe ure gæsta Fæder bið wið ðæm ðæt we moten libban on

who of-our spirits Father is for that that we may live in

ecnesse! Ure flæsclican fædras us lærdon to ðæm ðe hira willa

eternity Our flesbly fathers us taught to that which their will

wæs, ac ðæt wæs to suiðe scortre hwile, forðæmðe ðios woruld

was but that was for very short time because this world

ís suiðe lænu, ac se gæsðlica Fæder he us lærð nytwyrðlicu

is very transitory but the spiritual Father he us teaches profitable

ðing to underfonne, ðæt is ðæt we ge(e)arnigen ðæt ece lif.

things to receive that is that we earn the eternal life

Eac sint to manianne ða mettruman ðæt hie geðencen

255.13

Also are to admonish the infirm that they consider

hu micel hælo ðæt bið ðære heortan ðæt se lichoma

how great health it is to-the heart that the body

sie medtrum, forðæm sio medtrymnes ðæt mod gehwierfð

be infirm because the infirmity the mind turns

gehwelces monnes hine selfne to ongieltanne, & ðæt góde
of-every man him self to know and the good
 mód ðe sio hælo ful oft aweg adriefð ðæt gemynd ðære
mind which the health full often away drives the memory of-the
 medtrymnesse geedniewað, ðætte ðæt mód ðe ofer his
infirmity renews so-that the mind which beyond its
 mæð bið úpahæfen gemyne of ðæm suingum ðe ðæt flæsc
measure is exalted remember from the scourges which the flesh
 ðolað to hwæm eal monncynn gesceapen is. Ðæt wære suide
suffers for what all mankind created is That was very
 ryhte getacnod ðurh Balaham on ðære let[t]inge his færeltes,
rightly signified through Balaam in the hindering of-his journey
 gif he mid his hiersumnesse Godes stemne & his gebodum
if he with his obedience of-God voice and his commands
 fullice folgian wolde, & on his willan fore. Baloham
fully follow would and in his will went Balaam
 ðonne fulgeorne feran wolde ðær hine mon bæd, ac his
then very-eagerly go would where him one bade but his
 [est]fulnesse witteah se esol ðe he onuppan sæt. Ðæt wæs
eagerness restrained the ass which he upon sat That was
 forðæmðe se assa geseah ðone engel ongean hine standan,
because the ass saw the angel against him stand
 & him ðæs færeltes forwiernan, ðone ðe ðæt men(n)isce
and to-him of-the journey deny him whom the human
 mód geseon ne meahte. Sua eac, ðonne ðæt flæsc bið gelett
mind see not could So also when the flesh is hindered
 mid sumum broce, hit getacnað ðæm mode for ðære suingan
with some affliction it signifies to-the mind by the scourge
 hwæt Godes willa bið, ðone illcan willan ðe ðæt mod
what of-God will is the same will which the mind
 hwilum ongietan mæg ðe ofer ðæm flæsce sitt, & his
at-times perceive can which over the flesh sits and of-it

wealdan sceolde, forðæm ðæt flæsc oft lætt ða geornfulnesse
rule should because the flesh often hinders the eagerness
 & ðone willan ðæs ðiondan modes her on worulde.
and the will of-the advancing mind here in world
 Sua mon oft let[t] fundigendne monnan, & his færelt gæld, 257.5
As one often hinders a-hastening man and his journey delays
 sua gæld se lichoma ðæt mod, oððæt he gebrocað wierð
so delays the body the mind until it afflicted becomes
 mid sumre mettrymnesse, & ðonne ðurh ða mettrymnesse
with some infirmity and then through the infirmity
 getacnað se lichoma ðæm mode ðone ungesewenan engel ðe
signifies the body to-the mind the unseen angel who
 him togenes stent, & him wiernð his unnyttan færelda ðurh
it against stands and to-it denies of-its useless journeys through
 ðæs lichoma mettrymnesse. Be ðæm cwæð sanctus Petrus
of-the body infirmity Of that said saint Peter
 suiðe ryhtlice: Ðæt dumbe & ðæt gehæfte neat ðreade ðone
very rightly The dumb and the yoked beast rebuked the
 witgan for his yfelan willan, ða hit cleopode sua sua monn,
prophet for his evil will when it called so as man
 & mid ðy gestierde ðæm witgan his unryhtre & dyslicre
and with that restrained the prophet of-his unrighteous and foolish
 wilnunga. Ðonne ðread ðæt dumbe neat ðone unwisan monn,
desire Then rebukes the dumb beast the unwise man
 ðonne ðæt gebrocode flæsc gelærð ðæt úpahæfene mod to
when the afflicted flesh teaches the exalted mind to
 ryhttre & to nyttwyrðre eaðmodnesse. Forðæm ne meahte
more-right and to more-profitable humility Therefore not could
 Balaham geearnian ða Godes giefe ðe he biddende wæs, ða
Balaam earn the of-God grace which he asking was when
 he Israhela folc wirgean wolde & for hine selfne gebiddan;
he of-Israelites people curse would and for him self pray

forðæm he wearð untygða ðe he hwierfde his stemne nales
 therefore he became ungranted because he turned his voice not-at-all
 his mod: ðæt wæs ðæt he spræc oðer, oðer ðæt he spreca
 his mind that was that he spoke other other-than what he speak
 wolde. Eac sint ða seocan to monianne ðæt hie ongieten hu
 would Also are the sick to admonish that they perceive how
 micel Godes giefu him bið ðæs flæsces gesuinc, forðæmðe
 great of-God gift to-them is of-the flesh toil because
 hit ægðer ge ða gedonan synna aweg aðwiehð, ge hine eac
 it each both the done sins away washes and him also
 ðara gelett ðe he don wolde, gif he meahte, forðæm (ðonne)
 of-those binders which he do would if he could because when
 he bið gesargod on ðæs lichoman wundum, ðonne gewyrceað
 he is wounded in of-the body wounds then make
 ða wunda on ðæm gebrocodan mode hreo[w]sunge wunda.

the wounds in the afflicted mind of-repentance wounds
 257.24 Bi ðæm is eac awriten on Salomonnes cuidbocum ðæt sio
 Of that is also written in of-Solomon proverb-books that the
 wund wolde halian, æfterðæmðe heo wyrmsde. ðonne aflewð
 wound would heal after it festered Then flows-out
 ðæt sár of ðære wunde mid ðy wormse, ðonne ðæt sár
 the pain from the wound with the pus when the pain
 ðære suingellan ðissa woruldbroca aðwiehð ægðer ge ða
 of-the scourge of-these world-afflictions washes each both the
 geðohtan synna ge ða gedonan of ðære saule. Eac cuæð
 thought sins and the done from the soul Also said
 Salomon ðætte ðæt ilce beo bi ðæm wundum ðe beoð
 Solomon that the same be about the wounds which are
 oninnan ðære wambe. ðære wambe nama getacnað ðæt mód,
 within the belly Of-the belly name signifies the mind
 forðæm sua sua sio wamb gemielt ðone mete, sua gemielt
 because so as the belly digests the food so digests

ðæt mod mid ðære gescadwisnesse his geðeahtes his sorga.

the mind with the discretion of-its counsel its sorrows

Of Salomonnes cuidum we namon ðætte ðære wambe nama

From of-Solomon sayings we took that of-the belly name

scolde tacnian ðæt mod, ða ða he cuæð: Ðæs monnes lif bið

should signify the mind then when he said Of-the man life is

Godes leohtfæt; ðæt Godes leohtfæt gindsecð & gindlieht

of-God lamp the of-God lamp searches-through and lights-through

ealle ða diogolnesse ðære wambe. Suelce he cuæde: Æresð he

all the secrets of-the belly As-if he said First he

hiene onlieht mid his leohtfæte, ðonne he hiene gelieffæsð,

him enlightens with his lamp when he him quickens

& eft he hine onlieht, ðonne he hiene onæld mid ðæm

and afterward he him enlightens when he him kindles with the

tapure ðæs go(d)cundan lieges. Ðæt bið ðonne, ðonne he

taper of-the divine flame That is then when he

deð ðæt he ongiet his agne unnytte ðeawas & geðohtas ðe

makes that he perceives his own useless ways and thoughts which

wen is ðæt he ær hæfde, ðeah he hit geðencean ne meahte.

likely is that he before had though he it consider not could

Ðæt worms ðonne ðara wunda ðæt is ðæt broc ðæs 259.15

The pus then of-the wounds that is the affliction of-the

lichoman, & ðæt sar innan ðære wambe, ðæt tacnað ða Sorge

body and the pain within the belly that signifies the sorrow

ðæs modes. Sio sorg ðonne aswæpð aweg ðæt yfel of ðæm

of-the mind The sorrow then sweeps away the evil from the

mode. Ðonne we beoð butan ðæm mode on ðæm lichoman

mind When we are outside the mind in the body

gesuencte, ðonne beo we suigende gemanode mid ðære

afflicted then are we silently admonished with the

mettrymnesse ura synna to gemananne, forðæmðe ðonne

infirmity of-our sins to remember because then

bið broht beforan ures modes eagan eall ðæt we ær yfeles
is brought before of-our mind eyes all that we before of-evil
 gedýdon, forðæm sua se lichoma suiður utan ðrowað, sua
did because as the body more outwardly suffers so
 ðæt mod suiður innan hreo[w]sað ðæs unnyttas ðe he ær
the mind more inwardly repents of-the useless which he before
 dyde. Forðæm gelimpð ðætte ðurh ða openlican wunda &
did Therefore happens that through the open wounds and
 ðurh ðæt gesewene sár ðæs lichoman bið suiðe wel aðwægen
through the seen pain of-the body is very well washed
 sio diegle wund ðæs modes, forðæm sio diegle wund ðære
the secret wound of-the mind because the secret wound of-the
 hreowsunga hælð ða scýlðe ðæs wón weorces. Eac sint to
repentance heals the guilt of-the wrong work Also are to
 manianne ða mettruman to ðæm ðæt hie gehealden ða strenge
admonish the infirm to that that they keep the strength
 ðære geðylde. Him is to secgeanne ðæt hie unablinndlice
of-the patience To-them is to say that they unceasingly
 geðencen hu monig yfel ure Dryhten & ure Alisend
consider how many evils our Lord and our Redeemer
 geðolode mid ðam ilcan mannum ðe he self gesceop, &
endured from the same men whom he himself created and
 hu fela edwites & unnyttra worda he forbær, & hu manige
how much of-reproach and of-useless words he endured and how many
 hleorslægeas he underfeng æt ðæm ðe hine bismredon.
cheek-blows he received from those who him mocked

261.7

Se ilca se ðe ælce dæg saula gereafað of ðæs ealdan
The same he who each day souls snatches from of-the old
 feondes honda, se ilca se ðe us ðwiehð mid ðy halwyndan
fiend hand the same he who us washes with the healing
 wætre, se na ne forbeag mid his nebbe ðara triowleasena
water he not — turned-away with his face of-the faithless

monna spatl, ðonne hie him on ðæt nebb spætton. Se ilca
men spittle when they him in the face spat The same
 se us gefreoð mid his forespræce from ecum wítum, se
who us frees with his intercession from eternal punishments the
 ilca suigende geðafode swingellan. Se ðe us sealde ece are
same silently endured scourges He who us gave eternal honor
 betwuxn his engla geferscipe, he geðafode ðæt hine mon
among of-his angels fellowship he permitted that him one
 mid fyste slog. Se ðe us gehæleð from ðæm stice urra
with fist struck He who us heals from the stab of-our
 synna, he geðafode ðæt him mon set[t]e ðyrnenne beag on
sins he permitted that to-him one set thorny crown on
 ðæt heafud. Se ðe us oferdrencð mid ðæs ecan lifes liðe,
the head He who us intoxicates with of-the eternal life drink
 he gefandode geallan biternesne, ða hine ðyrstte. Se ðe for
he tasted of-gall bitterness when him it-thirsted He who for
 us gebæd to his Fæder, ðeah he him emnmiechtig sie on
us prayed to his Father though he to-him equally-mighty be in
 his godhade, ða ða him mon on bismere to gebæd, ða
his godhead then when him one in mockery to prayed then
 swugode he. Se se ðe deadum monnum lif gearuwað, &
kept-silent be He the-one who to-dead men life prepares and
 he self lif is, he becóm to deaðe. Forhwy [ðonne] sceal
he himself life is he came to death Why then shall
 ænigum menn ðyncan to reðe oððe to unieðe ðæt he Godes
to-any man seem too harsh or too hard that he of-God
 suingellan geðafige for his yfelum dædum, nu God self sua
scourges endure for his evil deeds now God himself so
 fela yfeles geðafode, sua sua we ær cuædon, for monncynne?
much of-evil endured so as we before said for mankind

261.22 Hwa sceal ðonne, ðara ðe hal & good andgiet hæbbe,
Who shall then of-those who sound and good understanding have
 Gode unðoncfull beon, forðæm, ðeah he hine for his
to-God ungrateful be because though he him for his
 synnum suinge, nu se ne fôr butan suingellan of ðys
sins scourge now he not went without scourges from this
 middangearde se ðe butan ælcra synne wæs & giet is?
middle-earth he who without any sin was and still is

Ðætte ón oðre wisan sint to manienne
 ða ðe him ondrædað Godes swingellan oððe monna,
 & forðy forlætað ðæt hie yfel ne doð; ón oðre wisan
 ða ðe beoð swa aheardode ón unryhtwisnesse
 ðæt hi mon ne mæg mid nanre ðreaunge geðreatian

XXXVII · THE FEARFUL AND THE HARDENED

Those kept from evil only by fear of punishment must learn to love God, for perfect love casts out fear, and a good deed begun in fear should end in love. Those so hardened that no scourge corrects them are to be rebuked sharply and even treated with contempt, and told of the Lord's furnace, in which Israel had become not gold and silver but dross, brass, tin, iron, and lead. Yet some whom harshness cannot mend are softened by gentleness, as adamant yields to goat's blood.

263.6 On oðre wisan sint to monianne ða ðe him suingellan
In one way are to admonish those who for-themselves scourges
 ondrædað, & forðæm unsceaðfullice libbað; & on oðre
dread and therefore harmlessly live and in another
 wisan sint to manianne ða ðe on hiera unryhtwisnessum
way are to admonish those who in their iniquities
 sua aheardode beoð ðæt hie mon mid nanre swingellan
so hardened are that them one with no scourge

gebetan ne mæg. Ðæt is to cyðanne ðe him
 amend — can It is to make-known (to-those)-who for-themselves
 swingellan ondrædað ðæt hie ðissa eorðlicena goda to suiðe
 scourges dread that they of-these earthly goods too much
 ne gietsien, ðeah hie geseon ðæt ða yfelan hie hæbben
 not covet though they see that the evil them have
 ongemong him, forðæm hie sint ægðrum gemæne ge yfelum
 among them because they are to-both common both to-evil
 monnum ge godum; & ne fleon eac ðis andwearde yfel,
 men and to-good and not flee also this present evil
 suelce hie hit adriogan ne mægen, forðonðe hit oft góde
 as-if they it endure not can because it often good
 menn her ón worlde dreogað. Eac hie sint to monianne,
 men here in world endure Also they are to admonish
 gif hie geornlice wilnigen ðæt him yfel ðing losie, ðonne
 if they diligently desire that to-them evil thing be-lost then
 beo him suiðe egefull ðæt ece wite; nalles ðeah sua
 let-be to-them very fearful the eternal punishment not-at-all yet so
 egeful ðæt hie ealneg ðurhwunigen on ðæm ege, ac mid
 fearful that they always remain in the fear but with
 ðam fostre ðære Godes lufan hie sculon upárisan &
 the nourishment of-the of-God love they shall rise-up and
 weaxan á ma & ma to lufigeanne ða godcundan weorc.
 grow ever more and more to love the divine works
 Forðæm Iohannis se godspellere cwæð on his ærendgewrite,
 Therefore John the evangelist said in his epistle
 ic cwæð: Sio fulfremede Godes lufu adrifeð aweg ðone ege.
 he said The perfect of-God love drives away the fear
 & eft cwæð sanctus Paulus: Ne underfengon ge no ðone 263.20
 and again said saint Paul Not received ye — the
 Gast æt ðæm fulluhte to ðeowigeanne for ege, ac ge hine
 Spirit at the baptism to serve for fear but ye him

underfengon to ðæm ðæt ge Gode geagenudu bearn beon
received to that that ye to-God adopted children be
 scielen, forðy we cliepiað to Gode, & cweðað, Fæder, Fæder.
should therefore we cry to God and say Father Father
 Forðæm cwið eft eac se ilca lariow: Ðær se Dryhtnes gast is,
Therefore says again also the same teacher Where the of-Lord spirit is
 ðær is freodoom. Gif ðonne hwelc mon forbireð his synna for
there is freedom If then any man refrains-from his sins for
 ðæm ege anum ðæs wites, ðonne nafað ðæs ondrædendan
the fear alone of-the punishment then has-not of-the dreading
 monnes mod nanne gastes freodom, forðæm, gif he hit for
man mind any of-spirit freedom because if he it for
 ðæs wites ege ne forlete, butan tweon he fulfremede ða
of-the punishment fear not abandoned without doubt he would-accomplish the
 synne. Ðonne nat ðæt mód ðæt him bið freodóm forgiefen,
sin Then not-knows the mind that to-it is freedom given
 ðonne hit bið gebunden mid ðæs ðeowutes ege. Ðeah monn
when it is bound with of-the servitude fear Though one
 nu good onginne for sumes wites ege, hit mon sceal ðeah
now good begin for of-some punishment fear it one shall yet
 geendigéan for sumes gódes lufum. Se ðe for ðæm anum gód
end for of-some good love He who for that alone good
 deð ðæt he sumre ðreaunge yfel him ondrætt, se wilnað
does that he of-some threat evil for-himself dreads he desires
 ðætte nan ðing ne sie ðe he him ondrædan ðyrfe, ðæt
that no thing — be which he for-himself dread need so-that
 he ðy orsorglicor dyrre dón unnyttlicu ðing & unalifedu.
be the more-securely dare do useless things and unlawful
 Ðonne bið suiðe sweotol ðætte him ðonne losað beforan
Then is very clear that to-him then is-lost before
 Gode his ryhtwisnes, ðonne he ðurh his agene geornfulnesse
God his righteousness when he through his own eagerness

gesyngað unniedenga, ðonne bið suiðe sueotul ðæt he ðæt
sins unforced then is very clear that he the
 good na ne dyde ðær he hit for ðæm ege dorste forlætan.
good not — did if he it for the fear dared abandon
 Ongean ðæt ðonne sint to monianne ða menn ðe suingellan 265.14
Against that then are to admonish the men whom scourges
 ne magon forwiernan ne na gelettan hiera unryhtwisesse.
not can restrain nor — hinder of-their iniquity
 Hie beoð to ðreageanne & to swinganne mid swa micle
They are to rebuke and to scourge with so much
 maran wite sua hie ungedellicor beoð aheardode on hiera
greater punishment as they more-insensibly are hardened in their
 undeawum. Oft eac ða swelcan monn sceal forsion mid eallum
vices Often also the such one shall despise with all
 forsewennessum, & unweorðian mid ælcra unweorðnesse,
contempts and dishonor with every dishonor
 forðæm ðætte sio forsewennes him ege & ondrysnu on
so that the contempt them fear and awe on
 gebringe, & eft æfter ðæm ðæt hiene sio godcunde
bring and afterward after that that him the divine
 manung ón wege gebringe, & hine to hyhte gehwierfe. ðonne
admonition on way bring and him to hope turn Then
 sint eac ðæm ilcan monnum suiðe ðearlice to recceanne ða
are also to-the same men very severely to expound the
 godcundan cwidas, ðæt hie bi ðam oncnawæn, ðonne hie
divine sayings that they by them recognize when they
 gedencen ðone ecean dóm, to hwæm hiera agen wise wírd.
consider the eternal judgment to what their own case becomes
 Eac hie sculon gehieran ðæt on him bið gefylled Salomonnes
Also they shall hear that in them is fulfilled of-Solomon
 cwide ðe he cwæð, he cwæð: Ðeah ðu portige ðone dyseган
saying which he said he said Though thou pound the fool

on pilan, swa mon corn deð mid piilstæfe, ne meaht ðu his
in mortar as one grain does with pestle not canst thou his
 dysi him from adrifan. Ðæt ilce sarette se witga, ða ða he
folly him from drive The same lamented the prophēt then when he
 cwæð: Ðu hie tobræce, & ðeah hie noldon underfón ðine
said Thou them didst-crush and yet they would-not receive thy
 lare. Eft bi ðæm ilcan cwæð Dryhten: Ic ofslog ðis folc, &
teaching Again of the same said Lord I slew this people and
 to forlore gedyde, & hie hie ðeah noldon ónwendan from
to perdition brought and they themselves yet would-not turn from
 hiera woom wegum, ðæt is, from hiera yfelum weorcum.
their crooked ways that is from their evil works

267.6 Bi ðæm ilcan eft cwæð se witga: Ðis folc nis no gewend to
Of the same again said the prophēt This people not-is — turned to
 ðæm ðe hie swingð. Ymb ðæt ilce sargode se witga, sua sua
him who them scourges About the same grieved the prophēt so as
 gód lareow deð, ðonne he his gingran suingð, gif hit him
good teacher does when he his disciples scourges if it to-them
 nauht ne forstent. Be ðæm cwæð se witga: We lacnodon
nothing — avails Of that said the prophēt We treated
 Babylón, & hio ðeah ne wearð gehæled. Ðonne bið Babylon
Babylon and it yet not was healed Then is Babylon
 gelacnad, nales ðeah fullice gehæled, ðonne ðæs monnes mód
treated not-at-all yet fully healed when of-the man mind
 for his unryhtum willan & for his wón weorcum gehierð
for his unrighteous will and for his wrong works bears
 sceamlice ðreaunga, & sceandlice suingellan underfehð, &
shameful rebukes and shameful scourges receives and
 ðeahhwæðre oferhygð ðæt he gecierre to bettran. Ðæt ilce
nevertheless disdains that he turn to better The same
 eac Dryhten oðwat Israhela folce, ða hie wæron gehergeode
also Lord reproached of-Israelites to-people when they were harried

& of hiera earde alædde, & swaðeah noldon gesuican hiera
and from their land led and yet would-not cease of-their
 yfelena weorca, ne hie noldon awendan of hiera won wegum;
evil works nor they would turn from their crooked ways
 ða cwæð Dryhten: Ðiss Israhela folc is geworden nú me
then said Lord This of-Israelites people is become now to-me
 to sindrum & to are & to tine & to iserne & to leade
into dross and into brass and into tin and into iron and into lead
 inne on minum ofne. Suelce he ópenlice cwæde: Ic hie wolde
inside in my furnace As-if he openly said I them would
 geclēnsian mid ðæm gesode ðæs broces, & wolde ðæt hie
cleanse with the boiling of-the affliction and wished that they
 wurden to golde & to seol[u]fre, ac hie wurden gehwierfde
became into gold and into silver but they were turned
 inne on ðam ofne to are & to tine & to iserne & to leade,
inside in the furnace into brass and into tin and into iron and into lead
 forðæmðe hie noldon on ðæm gesuincium hie selfe gecirran
because they would-not in the toils them selves turn
 to nyttrum ðingum, ac ðurhwunedon on hiera únðeawum.
to useful things but persisted in their vices
 Witodlice ðæt ár, ðonne hit mon slihð, hit bið hludre 267.23
Truly the brass when it one strikes it is louder
 ðonne ænig oðer ondweorc. Sua bið ðæm ðe suiðe gnornað
than any other material So (it)-is to-him who much murmurs
 on ðære godcundan suingellan, he bið on middum ðæm
in the divine scourge he is in midst the
 ófne gecirred to áre. Ðæt tin ðonne, ðonne (hit mon) mid
furnace turned into brass The tin then when it one with
 sumum cræfte gemengð, & to tine gewyrcð, ðonne bið hit
some art mixes and into tin makes then is it
 swiðe leaslice on siolufres hiewe. Sua hwa ðonne sua licet on
very falsely in of-silver bue So who then so feigns in

ðære swingellan, he bið ðæm tine gelic inne on ðæm ofne.

the scourge he is to-the tin like inside in the furnace

Se bið ðonne ðæm isene gelic inne on ðæm ofne, se ðe for

He is then to-the iron like inside in the furnace he who for

ðære suingellan nyle his ðweorscipe forlætan, ac ofán his

the scourge will-not his perversity abandon but grudges to-his

nihstan his lifes. Ðæt lead ðonne is hefigre ðonne ænig oðer

neighbor of-his life The lead then is heavier than any other

andweorc. Forðy bið inne on ðæm ofne geworden to leade

material Therefore is inside in the furnace become into lead

se se ðe sua bið geðrysced mid ðære hefignesse his synna

he the-one who so is oppressed with the heaviness of-his sins

ðæt he furðum on ðæm broce nyle alætan his geornfulnesse

that he even in the affliction will-not let-go his eagerness

& ðas eorðlican wilnunga. Bi ðæm ilcan is eft awriten: Ðær

and these earthly desires Of the same is again written There

wæs suide suiðlic gesuinc, & ðær wæs micel swat agoten,

was very great toil and there was much sweat shed

& ðeah ne meahte monn him of animan ðone miclan rust,

and yet not could one it off take the great rust

ne furðum mid fyre ne meahte hiene mon aweg adón.

nor even with fire — could it one away do

269.14 He us stiereð mid fyres broce, forðæmðe he wolde from ús

He us corrects with of-fire affliction because he would from us

adón ðone rust urra undeawa, ac we ðeah for ðæm broce ðæs

take the rust of-our vices but we yet for the affliction of-the

fyres nyllað álætan from ús ðæt rust ðara unnyttra weorca,

fire will-not let-go from us the rust of-the useless works

ðonne we ón ðære suingellan nyllað gebetan ure undeawas.

when we in the scourge will-not amend our vices

Be ðæm cwæð eft se witga: Idel wæs se blawere, forðon

Of that said again the prophet Idle was the blower because

hiera awi[e]rgdan weorc ne wurdon from him asyndred. Eac
their accursed works not were from them separated Also
 is to witanne ðætte oft ðæm bið gestiered mid manðwærllice
is to know that often to-him is corrected with gentle
 manunga, ðæm ðe monn mid heardre suingellan gecirran
admonition him whom one with hard scourge turn
 ne mæg, & ða ðe ne magon ðrouunga gestieran yfelra
not can and those whom not can sufferings restrain of-evil
 weorca, eft hie hie forlætað for liðelicre olicunga, sua sua
works often they them abandon for gentle flattery so as
 ða seocan, ða ðe mon oft [ne mæg] gelacnian mid ðæm
the sick those whom one often not can cure with the
 drenc[i]um strangra wyrta gemanges, ða ful oft beoð mid
drinks of-strong herbs of-mixture those full often are with
 wlacum watre gelacnode, & on ðære ilcan hælo gebrohte
lukewarm water cured and into the same health brought
 ðe hie ær hæfdon. Sua beoð eac ful oft ða wunda mid
which they before had So are also full often the wounds with
 ele gehælda, ða ðe mon mid gesnide gebetan ne meahte.
oil healed those which one with cutting amend not could
 & eac se hearda stán, se ðe aðamans hatte, ðone món
and also the hard stone that which adamant is-called which one
 mid nane isene ceorfan ne mæg, gif his mon ónhrinð mid
with no iron cut — can if it one touches with
 buccan blode, he hnescað óngéan ðæt liðe blod to ðæm suiðe
of-goat blood it softens against the soft blood to that much
 ðæt hine se cræftega wyrcean mæg to ðæm ðe he wile.
that it the craftsman work can to that which he will

Ðætte ón oðre wisan sint to manienne
 ða ðe to swiðe swige beoð, on oðre wisan
 ða ðe willað to fela idles & unnyttes gespræcan

XXXVIII · THE SILENT AND THE TALKATIVE

The too silent must not let unspoken thoughts fester or swell into pride, nor keep back from a neighbor the rebuke that might heal him, for a hidden wound hurts more than an open one, and the tongue should be bridled, not bound. The talkative must learn that the mind is like dammed water that runs to waste once the weir breaks, and like a city without walls, open to its enemies. Solomon, Isaiah, and James all praise restraint, and every idle word must be accounted for at the judgment.

271.9 On oðre wisan sint to monianne ða suiðe suigean, on oðre
In one way are to admonish the very silent in another
 wisan ða ðe beoð aidlode on oferspræce. Ða suiðe suigean
way those who are made-idle in over-speech The very silent
 mon sceal læran ðætte hie, ðonne ðonne hie sumne undeaw
one shall teach that they then when they some vice
 unwærlice fleoð, ðæt hie ne sien to wyrsan gecirde, &
unwarily flee that they not be to worse turned and
 ðærón befealdne, sua him oft gebyreð, ðonne hie hiora
therein entangled as to-them often happens when they their
 tungan ungemetlice gemíðliað ðæt hie beoð micle hefiglicor
tongues immoderately bridle that they are much more-heavily
 gedrefde on hiera heortan ðonne ða oferspræcan, forðæm for
troubled in their heart than the over-talkative because for
 ðære suigean hiora geðohtas beoð aweallene ón hiora móde,
the silence their thoughts are boiled-up in their mind
 forðæm hie hie selfe nidað to healdonne ungemetlice swigean,
because they them selves force to keep immoderate silence
 & forðæm beoð suiðe forðrycte. Forðæm gebyreð oft ðæt hie
and therefore are very oppressed Therefore happens often that they

beoð sua micle ungestæððelicor toflowene ón hiera móde sua
are so much more-unsteadily scattered in their mind as
 hie wenað ðæt hie stilran & orsorgtran beon mægen for hiera
they think that they stiller and more-secure be can for their
 suigean. Ac forðæmðe món ne mæg utane on him ongietan
silence But because one not can outwardly in them perceive
 for hiera suigean hwæt mon tæle, hie beoð innane oft áhafene
for their silence what one blame they are inwardly often exalted
 on ofermettum, swa ðæt hie ða felasprecan forseoð, & hie for
in pride so that they the much-speaking despise and them for
 nauht dóð, & ne óngietað na hu suiðe hie onlucað hiera mód
naught bold and not perceive — how much they unlock their mind
 mid ðæm undeawe ofermetta, ðeah hie ðæs lichoman múð
with the vice of-pride though they of-the body mouth
 belucen; ðeah sio tunge eaðmodlice licge, ðæt mód bið suiðe
lock though the tongue humbly lie the mind is very
 upáhafen, & sua micle freolicor he tæld on his ingeðonce
exalted and so much more-freely he blames in his mind
 ealle oðre menn sua he læs ongítt his agene uncysta.
all other men as he less perceives his own failings
 Eac sint to maníanne ða suiðe suigean ðæt hie geornlice 273.2
Also are to admonish the very silent that they diligently
 tiligen to wietanne ðæt him nis na ðæs anes ðearf to
strive to know that to-them not-is — of-that alone need to
 ðenceanne hwelce hie hie selfe utane eowien mannum, ac
consider what they them selves outwardly show to-men but
 him ís micle mare ðearf ðæt hie geðencen hwelce hi hie
to-them is much more need that they consider what they themselves
 innan geeowigen Gode, & ðæt hi swiðor him ondræden
inwardly show to-God and that they more for-themselves dread
 for hiera geðohtum ðone diglan Deman, ðe hie ealle wát,
for their thoughts the secret Judge who them all knows

ðonne hie him óndræden wið hiera wordum & dædum
than they for-themselves dread for their words and deeds
 hiera geferena tælinge. Hit is awriten ón Salomonnes cwidum:
of-their companions blame It is written in of-Solomon sayings
 Sunu min, ongiæt minne wisdóm & minne wærscipe, &
Son my perceive my wisdom and my wariness and
 behald ðin eagean & ðin earan to ðæm ðætte ðu mæge ðin
guard thy eyes and thy ears to that that thou may thy
 geðoht gehealdan. Forðæm nan wuht nis on us unstilre &
thought keep Because no whit is in us more-restless and
 ungestæððigre ðonne ðæt mód, forðæm hit gewitt sua oft
more-unsteady than the mind because it departs so often
 fram us sua us unnytte geðohtas to cumað, & æfter ælcum
from us as us useless thoughts to come and after each
 ðara toflewð. Be ðæm cwæð se psalmsceop: Min mód &
of-them flows-away Of that said the psalmist My mind and
 min wisdóm me forlet. & eft he gehwearf to him selfum,
my wisdom me forsook and again he turned to him self
 & wearð ón his agenum gewitte, & cwæð: Ðin ðeow hæfð
and was in his own wit and said Thy servant has
 nú funden his wisdóm, ðæt is ðæt he hine gebidde to ðe.
now found his wisdom that is that he himself pray to thee
 273.16 Forðæm, ðonne monn his mód gehæft, ðæt ðæt hit ær
Because when one his mind captures that which it before
 gewunode to fleonne hit gemét. Oft eac ða suiðe suigean, ðonne
was-wont to flee it finds Often also the very silent when
 hie monige unnytte geðohtas innan habbað, ðonne weorðað hie
they many useless thoughts within have then become they
 him to ðy maran sare innan, gif hie hi ut ne sprecað, ond
to-them to the greater pain within if they them out not speak and
 hwilum gebyreð, gif he hit gedæftelice asægð, ðæt he mid ðy
at-times happens if he it fittingly says-out that he with that

his sorge gebet. Hwæt we wieton ðæt sio diegle wund bið sarre
his sorrow amends Lo we know that the secret wound is sorer
 ðonne sio opene, forðam ðæt worsm ðæt ðærinne gehweled
than the open because the pus which therein festered
 bið, gif hit bið utforlæten, ðonne bið sio wund geopenod to
is if it is let-out then is the wound opened to
 hælo ðæs sares. Eac sculon weotan ða ðe ma swúgiað ðonne
health of-the pain Also shall know those who more keep-silent than
 hie ðyrfen, ðætte hie hiera sorge ne geiecen mid ðy ðæt hie
they need that they their sorrow not increase with that that they
 hiora tungan gehealden. Eac hie sint to manianne, gif hie
their tongue keep Also they are to admonish if they
 hiera nihstan lufien swa sua hie selfe, ðæt hie him ne helen
their neighbors love so as them selves that they from-them not conceal
 forhwy hi hie tælen on hiera gedohte, forðam sio spræc cymð
why they them blame in their thought because the speech comes
 hiora ægðrum to hælo, forðamðe hie ægðer ge ðæt gehwelede
of-them to-both to health because it each both the festered
 on ðam oðrum geopenað & utforlæt, ðæt he wierð ðonon
in the other opens and lets-out so-that he becomes thence
 gehæled, ge ðone oðerne gelærð, & his undeawa gestierð.
healed and the other teaches and of-his vices restrains
 Se ðe ðonne hwæt yfeles ongiet on his nihstan, & hit 275.6
He who then aught of-evil perceives in his neighbor and it
 forswugað, he déð sua sua se læce ðe gesceawað his
passes-over-in-silence he does so as the physician who sees of-his
 freondes wunde, & nyle hie ðonne gelacnigan. Hu, ne
friend wound and will-not it then heal How not
 bið he ðonne swelce he sie his slaga, ðonne he hine
is he then as-if he be his slayer when he him
 mæg gehælan, & nyle? Forðam is sio tunge gemetlice to
can heal and will-not Therefore is the tongue moderately to

midligánne, nales ungemetlice to gebindanne. Be ðæm is
 bridle not-at-all immoderately to bind Of that is
 awriten: Se wisa suigað, oð he ongiæt ðæt him bið nyttr
 written The wise keeps-silent until he perceives that to-him is more-useful
 to sprecanne. Nis hit nan wundur, ðeah he swúgie, & bide
 to speak Not-is it any wonder though he keep-silent and await
 his timan, ac ðonne he nytwyrðne timan ongiæt to sprecenne,
 his time but when he profitable time perceives to speak
 he forsihð ða swigean, & spricð eall ðæt he nytwyrðes
 he disregards the silence and speaks all that he of-profitable
 óngiæt to sprecanne. & eft hit is awriten on Salomannes
 perceives to speak and again it is written in of-Solomon
 bocum, ðæm ðe Ecclesiastis hatton, ðætte hwilum sie spræce
 books those which Ecclesiastes are-called that at-times be of-speech
 tiid, hwilum swigean. Forðæm is gesceadwislice to ðenceanne
 time at-times of-silence Therefore is discreetly to consider
 hwelcum tidum him gecopust sie to sprecanne, ðætte, ðonne
 at-what times to-him most-fitting be to speak so-that then
 ðonne he sprecan wille, he his tungan gehealde ðæt hio ne
 when he speak will be his tongue keep that it not
 racige on unnytte spræca, ne eft ne aseolce ðær he nytt
 run into useless speeches nor again — grow-slack where he useful
 sprecan mæg. Be ðæm suiðe wél cwæð se psalmsceop: Gesete
 speak can Of that very well said the psalmist Set
 Dryhten hirde minum muðe & ða duru gestæððignesse.

Lord guard for-my mouth and the door of-steadfastness

275.22 Ne bæd he no ðæt he hine elle fortynde mid gehalé wage,
 Not prayed he — that be it wholly shut-up with whole wall
 ac he bæd dura to, ðæt he meahte hwilum ontyndan, hwilum
 but he prayed door thereto that he might at-times open at-times
 betynan. Ðy we sculon geleornían ðæt we suiðe wærlice
 shut Therefore we shall learn that we very warily

gecope tiid aredigen, & ðonne sio stemn gesceadwislice
fitting time arrange and when the voice discreetly
 ðone muð óntyne, & eac ða tíð gesceadwislice aredigen ðe
the mouth open and also the time discreetly arrange which
 sio suige hine betynan scyle. Ongean ðæt sint to læranne
the silence it shut should Against that are to teach
 ða oferspræcan ðæt hie wacorlice óngieten fram hu micelre
the over-talkative that they watchfully perceive from how great
 ryhtwisnesse hie beoð gewietene, ðonne hie on monigfealdum
righteousness they are departed when they in manifold
 wordum slidrigað. Ac ðæt mennisce mód haefð wætres ðeaw.
words slip But the human mind has of-water way
 Ðæt wæter, ðonne hit bið gepynd, hit miclað & uppað &
The water when it is dammed it grows and rises and
 fundað wið ðæs ðe hit ær from cóm, ðonne hit flowan
strives toward that which it before from came when it flow
 ne mot ðider hit wolde. Ac gif sio pynding wierð onpennad,
not may whither it would But if the dam becomes opened
 oððe sio wering wirð tobrocen, ðonne toflewð hit eall,
or the weir becomes broken then flows-apart it all
 & ne wierð to nanre nytte, buton to fenne. Sua deð ðæs
and not becomes to any use but to fen So does of-the
 monnes (mod), ðonne hit gesceadwislice ne cán his swigean
man mind when it discreetly not can its silence
 gehealdan, ac hit abricð út on idle oferspræce, & wierð swa
keep but it breaks out into idle over-speech and becomes so
 monigfealdlice on ðæm todæled, suelce hit eall lytlum riðum
manifoldly in that divided as-if it all in-little streams
 torinne, & ut of him selfum áflowe, ðæt hit eft ne mæge
run-apart and out of it self flow-away so-that it again not can
 in to his agnum ondgiete & to his ingeðonce gecirran.
in to its own understanding and to its mind turn

277.14 Ðætte ne bið forðæmðe hit bið todæled & to monigfealda
That not is because it is divided and into manifold
 spræca, suelce he self hine selfne ute betyne from ðære
speeches as-if he himself him self out shut from the
 smeaunga his agnes ingeðonces, & sua nacodne hine selfne
meditation of-his own mind and so naked him self
 eowige to wundigeanne his feondum, forðæmðe he ne bið
show to wound to-his enemies because he not is
 belocen mid nanum gehieldum nanes fæstenes. Swa hit áwriten
locked with any protections of-any fortress So it written
 is on Salomonnes cwidum ðætte se mon se ðe ne mæg his
is in of-Solomon sayings that the man he who not can his
 tungan gehealdan sie gelicost openre byrig, ðære ðe mid nane
tongue keep be likest to-an-open city that which with no
 wealle ne bið ymbworht. Forðæm sio burg ðæs modes, ðe mid
wall — is surrounded Therefore the city of-the mind which with
 nanre suigean ne bið bityned sceal suiðe oft gefredan hie
no silence — is enclosed shall very often feel of-its
 feonda spæru, forðæm hio ætieweð hie selfe suiðe opene hie
enemies spears because it shows it self very open to-its
 feondum, ðonne hio hie selfe toweorpeð ut of hie selfre mid
enemies when it it self throws out of it self with
 unnyttum wordum, & hio bið micle ðe ieðre to oferfeohanne
useless words and it is much the easier to overcome
 ðe hio self fieht wið hie selfe mid oferspræce to fultome ðæm
as it itself fights against it self with over-speech as help to-the
 wiðfeohende, forðæm hio bið oft oferfohten butan ælcum
adversary because it is often overcome without any
 gesuince. Oft ðonne ðæt hefige mod glit niðor & niðor
toil Often then the heavy mind glides lower and lower
 stæpmælum on unnyttum wordum, oð hit mid ealle afieð, &
step-by-step in useless words until it with all falls and

to nauhte wirð; forðæm hit ær hit nolde behealdan wið
to naught becomes because it before itself would-not guard against
 unnyt word, hit sceal ðonne niedinga afeallan for ðæm slide.
useless word it shall then of-necessity fall for the slipping
 Æt ærestum lyst ðone mōnn unnyt spreca be oðrum 279.5
At first it-pleases the man useless speak about other
 monnum, & ðonne æfter firste hine lyst tælan & slitan
men and then after a-time him it-pleases blame and tear
 ðara lif butan scylde ðe he ðonne ymbs[p]ricd, oððæt hit
of-those life without guilt whom he then speaks-about until it
 on last of his tungan utabirst to openum bismere ðæm
at last from his tongue bursts-out to open insult to-the
 oðrum. Swa he sæwð ðone sticel ðæs andan, oððæt ðærof
others So he sows the goad of-the envy until thereof
 aweoxð towesnes, & of ðære towesnesse bið ðæt fyr ónæled
grows strife and from the strife is the fire kindled
 ðære feounga, & sio feoung adwæscð ða sibbe. Be ðæm
of-the hatred and the hatred quenches the peace Of that
 wæs suiðe wel gecweden ðurh ðone wisan Salomon, ðætte
was very well said through the wise Solomon that
 se se ðæt wæter utforlete wære fruma ðære towesnesse. Se
he who the water let-out were beginning of-the strife He
 forlæt ut ðæt wæter, se ðe his tungan stemne on unnyttum
lets out the water he who of-his tongue voice in useless
 wordum lætt toflowan. Ac se wisa Salomon sæde ðætte suiðe
words lets flow-away But the wise Solomon said that very
 deop pól wære gewered on ðæs wisan monnes móde, & suiðe
deep pool were dammed in of-the wise man mind and very
 lytel unnytted utfleowe. Ac se se ðe ðone wér bricð, &
little of-useless flowed-out But he the-one who the weir breaks and
 ðæt wæter utforlæt, se bið fruma ðæs geflites. Ðæt is ðonne
the water lets-out he is beginning of-the strife That is then

se ðe his tungan ne gemidlað, se towierpð anmodnesse.

he who his tongue not bridles he destroys unity

Eft cwæð Salomon: Se gemetgað irre, se ðe ðone disigan

Again said Solomon He moderates anger he who the foolish

hætt geswugian. Forðæm se næfre ne mæg ryhtwisnesse

commands be-silent Therefore he never — can righteousness

& gesceadwisnesse healdan, se ðe ofersprecol bið.

and discretion keep he who over-talkative is

279.21 Ðæt tacnode se salmsceop, ða he cwæð: Se oferspræcea wér

That signified the psalmist when he said The over-talkative man

ne wierð he næfre geryht ne gelæred on ðisse worlde. Eft

not becomes he ever set-right nor taught in this world Again

cwæð Salomon bi ðæm ilcan: Ne bið næfre sio oferspræc

said Solomon of the same Not is ever the over-speech

butan synne. Bi ðæm cwæð eac Essaia se witga, he

without sin Of that said also Isaiah the prophet he

cwæð ðætte sio suyge wære ðære ryhtwisnesse fultum &

said that the silence were of-the righteousness help and

midwyrhta. Ðæt ðonne tacnað ðætte ðæs modes ryhtwisnes

fellow-worker That then signifies that of-the mind righteousness

bið toflowen, ðe nele forhabban ða ungemetgodan spræce.

is dissipated which will-not restrain the immoderate speech

Be ðæm cwæð Iacobus se ápostol: Gif hwa teoch[h]að ðæt

Of that said James the apostle If anyone thinks that

he æfæst sie, & nyle gemidlían his tungan, ðæt mod lihð

he pious he and will-not bridle his tongue the mind lies

him selfum, forðæm his æfæstnes bið suiðe idlu. & eft he

to-him self because his piety is very vain and again he

cwæð: Sie æghwelc mon suiðe hræd & suiðe geornful to

said Let-be every man very quick and very eager to

gehieranne, & suiðe læt to sprecenne. Eft bi ðam ilcan he

bear and very slow to speak Again of the same he

gecyðde hwæt ðære tungan mægen is, he cwæð ðæt hio wære
declared what of-the tongue power is he said that it were
 unstill, yfel & deaðberendes atres full. & eft us manode
restless evil and of-death-bearing poison full and again us admonished
 sio Soðfæstnes ðurh hie selfe, ðæt is Crist, he cuað: Ælces
the Truth through it self that is Christ he said Of-every
 unnytted wordes ðara ðe men sprecað hie sculon ryht
useless word of-those which men speak they shall account
 awyrcean ón domes dæge. Ðæt bið ðonne openlice unnyt
render on of-judgment day That is then openly useless
 word, ðætte gescedwise menn ne magon ongietað ðæt hit
word which discreet men not can perceive that it
 belimpe to ryhtwislicre & to nytwyrðlicre ðearfe auðer oððe
belong to righteous and to profitable need either —
 eft uferran dogore oððe ðonne. Gif we ðonne sculon
afterward on-a-later day or then If we then shall
 ryht agildan unnytttra worda, hwelc wite wene we ðæt
account render of-useless words what punishment think we that
 se felaspræcea scyle habban ðe simle on oferspræce syngað?
the much-speaker should have who always in over-speech sins

Ðætte on oðre wisan sint to manianne
 ða ðe bioð to late, on oðre ða ðe bioð to hrade

XXXIX · THE SLOW AND THE HASTY

The slothful are warned that whoever lets the right time slip may later want to act and be unable, and that sloth pours sleep on a man and leaves the mind an empty house for unclean spirits. Whoever will not plow for the cold will beg in summer and get nothing, and whoever fears the wind of temptation and the clouds of wicked men will neither sow nor reap. The hasty must think before they act, lest they lose their reward, for Solomon bids the eyes go before the feet.

281.18 On oðre wisan sint to maníanne ða ðe beoð to late, on
In one way are to admonish those who are too slow in
 oðre ða ðe beoð to hrade. Ða slawan sint to manianne ðæt
another those who are too quick The slothful are to admonish that
 hie ne forielden ðone timan for hiera slæwðe ðe hie tiola
they not put-off the time for their sloth which they well
 ón dón mægen. Ða hradan ðonne sint to manianne ðæt hie
in do can The quick then are to admonish that they
 to unwærlice ne onetten, ðylæs hie forhradien ðone betestan
too unwarily not hasten lest they anticipate the best
 timan, & hiera mede forðæm forleosen. Ðam slawum ðonne is
time and their reward therefore lose To-the slothful then is
 to cyðanne ðætte oft, ðonne we nellað hwæthwugu nytwyrðes
to make-known that often when we will-not something of-profitable
 dón, ðonne ðonne we magon, ðætte hwilum eft cymð
do then when we can that at-times afterward comes
 sio tíð ymb lytel fæc ðætte we ðonne willað, & ne magon.
the time after little space that we then will and not can
 Forðæm, ðonne we forslawiað ðone gecopestan timan, ðætte
Therefore when we let-slip the most-fitting time that
 we ðonne ne beoð onælde mid ðære lustbærnesse ures modes,
we then not are kindled with the delight of-our mind
 ðonne bistilð sio slæwð ón us, & ricsað ðonne ofer ús, oððæt
then steals the sloth upon us and rules then over us until
 hio us awyrtwalað from ælcra lustbærnesse godra weorca. Be
it us uproots from every delight of-good works Of
 ðæm wæs suiðe wel gecweden ðurh Salomon ðone snottran:
that was very well said through Solomon the wise
 Sio slæwð giett sláp ón ðone monnan. Se slawa ongít hwæt
The sloth pours sleep on the man The slothful perceives what
 him ryht bið to donne, swelce he ealneg wacige, & swaðeah
to-him right is to do as-if he always wake and yet

he [a]slawað, forðæmðe he nawuht ne wyrçð, ac sio slæwð
he grows-slothful because he nothing — works but the sloth
 him giet ón ðone slæp, cwæð Salomonn, forðæm, ðeah he
to-him pours on the sleep said Solomon because though he
 ryhtlice ðence, lytlum & lytlum he forlist ðæt gode andgiet,
rightly think by-little and by-little he loses the good understanding
 ðonne he forlætt ða geornfulnesse ðæs goðan weorces.

when he abandons the eagerness of-the good work

Be ðæm ilcan is eft suide ryhte gecweden: Ðæt ungeornfulle 283.11

Of the same is again very rightly said The careless
 mód & ðæt toslopene hyngreð, forðæm hie næfre ne beoð
mind and the slack hungers because they never — are
 gereorde mid godum weorcum, ne hie nellað hie gehæftan
fed with good works nor they will themselves restrain
 & gepyndan hiora mód, swelce mon deopne pool gewerige,
and dam their mind as one deep pool dam
 ac he læt his mód toflowan on ðæt ofdele giemelieste &
but he lets his mind flow-away into the slope of-negligence and
 ungesceadwisnesse æfter eallum his willum, & ne gehæft hit
of-indiscretion after all his desires and not restrains it
 na mid ðam gesuincium godra weorca, ac hit wirð gewundod
— with the toils of-good works but it becomes wounded
 mid ðæm hungre ðæs nyðemestan & ðæs fulestan geðohtes;
with the hunger of-the lowest and of-the foulest thought
 ðonne hit flihð ðæt hit sie gebunden mid ege & mid lare,
when it flees that it be bound with fear and with teaching
 ðonne tostret hit on yfelre & on unnytte wilnunga, &
then scatters it into evil and into useless desires and
 hæfð ðæs suide micelne hunger. Be ðæm eft wrat Salomon,
has of-that very great hunger Of that again wrote Solomon
 & cwæð: Ælc idel mon lifað æfter his agnum dóme. Be
and said Every idle man lives after his own judgment Of

ðam ilcan eft sio Soðfæstnes, ðæt is Crist, he cwæð on
the same again the Truth that is Christ he said in
 his godspelle: Ðonne án unclæne gast bið adrifen of ðam
his gospel When an unclean spirit is driven from the
 men, ðonne bið ðæt hus clæne. Ac gif he eft cymð, &
man then is the house clean But if he again comes and
 ðæt hus idel gemett, he hit gefylleð mid suiðe monigum.
the house empty finds he it fills with very many
 Oft se slawa, ðonne he agæld & forielt ðæt weorc ðe
Often the slothful when he neglects and delays the work which
 him nieðearf wære to wyrceanne, ðonne ðynceað him sumu
to-him necessary were to work then seem to-him some
 weorc suiðe hefug, sumu suiðe unwærlico, & ðonne he wenð
works very heavy some very unwary and when he thinks
 ðæt he funden hæbbe hwæt he ryhtlice óndræde, ðonne
that he found have what he rightly dread then
 wile he gereccean ðæt he noht unryhtlice hit ne forslæwðe,
will he show that he not unrightly it — delayed
 ðonne him ðyncð ðæt he ryhte lade funden hæbbe.

when to-him seems that he right excuse found have

285.4 Be ðam wæs suiðe ryhte gecweden ðurh Salomon ðone
Of that was very rightly said through Solomon the
 snottran: For ciele nele se slawa erian on wintra, ac he wile
wise For cold will-not the slothful plow in winter but he will
 biddan ón sumera, & him mon nele ðonne sellan. Ðæt is
beg in summer and to-him one will-not then give That is
 ðonne ðæt se slawa nylle erian for ciele, ðæt hwa sie gebunden
then that the slothful will-not plow for cold that anyone be bound
 mid hefignesse ðære slæwðe, ðæt hine ne lyste sum nytwyrðe
with heaviness of-the sloth that him not it-please some profitable
 weorc wyrcean. Forðam is gecweden ðæt se slawa for ðam ege
work work Therefore is said that the slothful for the fear

ðæs ciele nylle erigean, forðæm we oft for ðæm ege lytles
of-the cold will-not plow because we often for the fear of-little
 yfeles forlætað micel gód. Hit is suiðe wél be ðæm gecweden
evil abandon much good It is very well about that said
 ðæt he eft bedecige on sumera, & him mon ðonne noht
that he afterward beg in summer and to-him one then naught
 ne selle. Sua bið ðæm ðe nu on godum weorcum ne swæt,
— give So is to-him who now in good works not sweats
 & suiðe ne suinceð: eft ðonne sio sunne, ðæt is Crist, on
and much not toils afterward when the sun that is Christ on
 domes dæge on mæstu wielme ætiewð, ðonne bið he idel, gif
of-judgment day in greatest beat appears then is he empty if
 he ón ðæm sumra bidt ingonges in hefonrice. Be ðæm men
he in the summer begs of-entrance into heaven Of that man
 wæs eft suiðe wel gecweden ðurh Salomon ðone snottran, he
was again very well said through Solomon the wise he
 cwæð: Se ðe him ealneg wind ondræt, he sæwð to s[e]ldon;
said He who for-himself always wind dreads he sows too seldom
 & se ðe him ælc wolcn ondrædt, ne ripð se næfre.
and he who for-himself every cloud dreads not reaps he ever
 Hwæt getacnað ðonne se wind buton ða costunga ðæs 285.18
What signifies then the wind but the temptations of-the
 awirgðan gæstes, & hwæt ðæt wolc ðe bið astyred from
accursed spirit and what the cloud which is stirred by
 ðæm winde buton ða wiðerweardnesse unryhtwisra monna?
the wind but the hostility of-unrighteous men
 Se wind drifeð ðæt wolcn. Sua deð se unclæna gæst mid his
The wind drives the cloud So does the unclean spirit with his
 winde; he onstyred unryhtwise men. We cwædon ær ðæt se
wind he stirs-up unrighteous men We said before that he
 sceolde lytel sawan, se de him ðone wind ondrede; & eft
should little sow he who for-himself the wind dreaded and again

lytel ripan, se ðe him ða wolc ondrede. Hwæt is ðonne
little reap he who for-himself the clouds dreaded What is then
 ðætte sua hwelc sua him ondræt oððe deofles costunga oððe
that so which so for-himself dreads either of-devil temptations or
 yfelra monna ehtnesse, & forðy forlæt ðæt he hwæthwugu
of-evil men persecution and therefore neglects that he something
 godes ne do, ðonne nauðer ne he her ða corn godra weorca ne
of-good — do then neither — he here the grains of-good works —
 sæwð, ne he eft nænne sceaf ne ripð ðæs ecean edleanes.
sows nor he afterward any sheaf — reaps of-the eternal reward
 Ongean ðæt is to cyðanne ðam ðe beoð to hrade, ðonne hie
Against that is to make-known to-those who are too quick when they
 forhradigað ðone timan gódes weorces, ðæt hie forpærað ðam
anticipate the time of-good work that they ruin the
 edleane, & oft befeallað on micel yfel, ðonne hie nabbað ða
reward and often fall into great evil when they have-not the
 gesceadwisnesse ðæt hie cunnen ðæs ðinges timan aredian,
discretion that they can of-the thing time find
 ne furðum ne giemað hwæt hie dón, oððe hwonne hie hwæt
nor even — heed what they do or when they aught
 dón, ac hwilum hit gebyreð ðæt hie hit eft ongietað,
do but at-times it happens that they it afterward perceive
 æfterðæmðe hit gedon bið, ðæt hie ær sua dón ne sceoldon.
after it done is that they before so do not should

287.9 To swelcum monnum Salomon wæs sprecende, ða he his
To such men Solomon was speaking when he his
 cnieht lærde, he cwæð: Sunu min, ne doo ðu nan wuht
disciple taught he said Son my not do thou any whit
 butan geðeahte, ðonne ne hriwð hit ðe, ðonne hit gedón
without counsel then not rues it to-thee when it done
 bið; ac læt simle gan ðin eagean beforan ðinum fotum.
is but let always go thy eyes before thy feet

Donne stæppað ða eagan beforan ðæm fotum, ðonne ðæt
Then step the eyes before the feet when the
 ryhte & ðæt gesceadwislice geðeaht gæð beforan weorcum. Ac
right and the discreet counsel goes before works But
 se ðe agimeleasað ðæt he ðence, ærðæmðe he dó, se stæpð
he who neglects that he think before he do he steps
 forð mid ðam fotum, & wincað mid ðæm eagam. He gæð
forth with the feet and blinks with the eyes He goes
 on ðone weg, ac he nat on hwæt he gæð, ac he wirð
on the way but he not-knows on what he goes but he comes
 suide raðe on fielle. Sua wirð se ðe beforan ðæm stæpum
very quickly into fall So becomes he who before the steps
 his weorca ne locað mid ðæm eagam gesceadwisra geðeahtes.
of-his works not looks with the eyes of-discreet counsel

Dætte on oðre wisan sint to manienne
 ða monðwæran, on oðre ða grambæran

XL • THE GENTLE AND THE WRATHFUL

The gentle risk sloth and timidity, and the wrathful take their anger for righteous zeal, so each must learn something from the other, as the Holy Ghost came both as a dove and as fire, and as Paul spurred Titus and reined in Timothy. The angry are best corrected once their rage has cooled, as Abigail waited for Nabal's drunkenness to pass. Abner striking Asabel with the butt of his spear shows how to overcome a furious pursuer with a gentle answer rather than the point.

On oðre wisan sint to manianne ða monnðwæran, on oðre ða 287.22
In one way are to admonish the gentle in another the
 grambæran. Forðæm oft gebyrð ðæm monðwæran, ðonne he
wrathful Because often happens to-the gentle when he
 wierð riece ofer oðre menn, ðæt he for his monnðwærnesse
becomes powerful over other men that he for his gentleness

aslawað, & wierð to únbeald, forðæm sio bieldo & sio
grows-slothful and becomes too timid because the timidity and the
 monndwærnes bioð swiðe anlice. Forðæm oft, ðonne mon læt
gentleness are very alike Therefore often when one lets
 toslupan ðone ege & ða lare suiður ðonne hit ðearf sie
slip-away the fear and the teaching more than it need be
 for wacmóðnesse, ðonne wierð gehnescad ðonone sio ðreaung
for faintheartedness then becomes softened thence the rebuke
 ðæs anwaldes. Ongean ðæt sint to manianne ða weamodan
of-the authority Against that are to admonish the angry
 & ða grambæran, [forðæm, ðonne hie underfoð ðone folgoð,
and the wrathful because when they undertake the office
 ðonne tyht hie & gremeð] ðæt ierre ðæt hie wealwiað on ða
then urges them and provokes the anger that they wallow in the
 wedenheortnesse, & ðurh ðæt wierð toslieten sio stilnes hiera
madness and through that becomes torn-apart the stillness of-their
 hieremonna modes, & bið gedrefed sio smyltnes hiera lifes.
subjects mind and is troubled the calm of-their life
 Forðæm, ðonne ðæt ierre æfð anwald ðæs monnes, ðonne
Because when the anger has power of-the man then
 gehriesð he on sume scylde, sua ðæt he self nát huæt he
falls he into some guilt so that he himself not-knows what he
 on ðæt irre deð. Ða irran nyton hwæt hie on him selfum
in the anger does The angry know-not what they in them selves
 habbað, & eac ðætte wierse ís, ðætte hie ful oft wenað ðætte
have and also what worse is that they full often think that
 hiera hierre sie ryhtwislic anda & manung sumre ryhtwisnesse.
their anger be righteous zeal and admonition of-some righteousness
 Forðæm, ðonne hie wenað ðæt hiera undeawas sien sum gód
Therefore when they think that their vices be some good
 cræft, ðonne gadriað hie hie & ieccað butan ælcum ege.
virtue then gather they them and increase without any fear

Oft eac ða monðwæran weorðað sua besolcne & sua wlace 289.14
Often also the gentle become so dulled and so lukewarm
 & sua slawe for hira monnðwærnesse ðæt hie ne anhagað
and so slothful for their gentleness that they not manage
 nane wuht nyttwyrðes dón. Oft eac ða grambæra leogað him
any whit of-profitable do Often also the wrathful lie to-them
 selfum, ðonne hie wenað ðæt hie ryhtne andan hæbben. Oft
selves when they think that they right zeal have Often
 eac sio gódnæs ðære monnðwærnesse bið diegellice gemenged
also the goodness of-the gentleness is secretly mingled
 wið sleacnesse. Oft eac ða grambæran wenað ðæt hiera
with slackness Often also the wrathful think that their
 unðeaw sie sumes ryhtwislices andan wielm. Ac we sculon
vice be of-some righteous zeal fervor But we shall
 manian ða manðwæran ðæt hie hæbben ða monnðwærnesse,
admonish the gentle that they have the gentleness
 & fleon ðæt ðær suiðe neah liegeð ðære monnðwærnesse,
and flee that there very near lies to-the gentleness
 ðæt is sleacnes. Ða grambæran we sculon monian ðæt hie
that is slackness The wrathful we shall admonish that they
 ongieten hwæt hie on him selfum habbað. Ða monnðwæran
perceive what they in them selves have The gentle
 we sculon monian ðæt hie ongieten hwæt hi nabbað. Ne
we shall admonish that they perceive what they have-not Not
 forlæten ða ierran ðone andan, ac geðencen ðæt he sie
let-abandon the angry the zeal but let-consider that it be
 gesceadwislic & gemetlic. Leorniað hine ða manðwæran &
discreet and moderate Let-learn it the gentle and
 lufigað, oððæt hie hiene hæbben. Lytligen ða grambæran
let-love until they it have Let-lesson the wrathful
 hiera gedrefednesse. Ða monðwæran sint to monianne ðæt
their disturbance The gentle are to admonish that

hie geornlice tiligen ðæt hie hæbben ryhtwislicne andan. Ða
they diligently strive that they have righteous zeal The
 grambæran sint to monianne, ðe wenað ðæt hie ryhtwislicne
wrathful are to admonish who think that they righteous
 andan hæbben, ðæt hie ðone gemengen wið monnðwærnesse.
zeal have that they it mingle with gentleness

291.6 Forðæm us ætiede se Halga Gæsð ægðer ge on culfran
Therefore to-us appeared the Holy Ghost each both in of-dove
 onlicnesse ge on fyres, forðæmðe ælcne ðara ðe he gefylð,
likeness and in of-fire because each of-those whom he fills
 he hiene onælð ægðer ge mid ðære culfran bilewitnessse &
he him kindles each both with of-the dove simplicity and
 mannðwærnesse ge mid ðæs fyres reðnesse. Ne bið se nó
gentleness and with of-the fire fierceness Not is he —
 gefylled ðæs Halgan Gæsðæs se ðe on ðære smyltnesse his
filled of-the Holy Ghost he who in the calm of-his
 monnðwærnesse forlæt ðone wielm ryhtwislices andan, oððe
gentleness abandons the fervor of-righteous zeal or
 eft on ðæm wielme ðæs andan forlæt ðone cræft ðære
again in the fervor of-the zeal abandons the virtue of-the
 monnðwærnesse. Ic wene ðæt we mægen ðis openlicor gecyðan,
gentleness I think that we can this more-openly show
 gif we sanctus Paulus lare sume ongemong secgað, forðæm
if we of-saint Paul teaching some among say because
 he hæfde twegen gingran suiðe gelices willan & on eallum
he had two disciples very of-like will and in all
 ðingum suiðe onlice, & he hie ðeah lærde suiðe ungelice.
things very alike and he them yet taught very differently
 Oðer hira wæs haten Timotheus, oðer Titus. He cuæð to
One of-them was called Timothy other Titus He said to
 ðæm Timotheo: Lære hie, & healsa, & tæl hira unðeawas,
— Timothy Teach them and entreat and blame their vices

& ðeah geðyldelice. To ðæm Tite he cuæð: Lær ðæt folc, &
and yet patiently To — Titus he said Teach the people and
 ðreata, & tæl, & hat, ðæt hie wieten ðæt ge sume anwald
rebuke and blame and command that they know that ye some authority
 habbað ofer hie. Hwæt mænde sanctus Paulus, ða he his
have over them What meant saint Paul when he his
 lare sua cræftelice toscæd, & ðone oðerne lærde ðæt he
teaching so skillfully distinguished and the one taught that he
 him anwald ontuge, oðerne he lærde geðyld, buton ðæt he
for-himself authority assume the-other he taught patience but that he
 ongeat Titum hwene monðwærran & geðyldigran ðonne he
perceived Titus somewhat gentler and more-patient than he
 sceolde, & Timotheus he ongeat hatheortran ðonne he sceolde?
should and Timothy he perceived hotter-tempered than he should
 Titum he wolde onælan mid ryhtwi[s]licum andan, Timotheum 291.23
Titus he would kindle with righteous zeal Timothy
 he wolde gemetgian. Oðrum he wolde geiecean ðæt him
he would moderate To-one he would add what to-him
 wana wæs, oðrum he wolde oftion ðæs ðe he to fela
lacking was from-the-other he would withhold of-that which he too much
 æfde. Oðerne he draf suiðe geornfullice mid sticele, oðrum
had The-one he drove very diligently with goad the-other
 he wiðteah mid bridle. Wietodlice se mæra landbegenga, ðæt
he held-back with bridle Truly the great husbandman that
 wæs sanctus Paulus, he underfeng ða halgan gesomnunga
was saint Paul he undertook the holy congregations
 to plantianne & to ymbhweorfanne, sua se ceorl deð his
to plant and to tend as the peasant does his
 ortgeard. Sumu treowu he watrode, to ðæm ðæt hie ðy
orchard Some trees he watered to that that they the
 suiður sceolden weaxan. Sume he cearf ðonne him ðuhte ðæt
more should grow Some he cut when to-him seemed that

hie to suiðe weoxsen, ðylæs hie to ðæm forweoxen ðæt hie
they too much grew lest they to that overgrew that they
 forseareden, & ðy unwæsðmbærran wæren. Sumu twigu he
withered and the more-unfruitful were Some twigs he
 lehte mid wætere, ðonne hie to hwon weoxson, ðæt hie ðy
moistened with water when they too little grew that they the
 suiður weaxan sceolden. Ac ða irsunga sindun suiðe ungelica:
more grow should But the angers are very unlike
 oðer bið suelce [hit sie] irres anlicnes, ðæt is ðæt mon wille
one is as-if it be of-anger likeness that is that one will
 æt oðrum his yfel aðreatigan, & hine on ryhtum gebringan,
in another his evil rebuke and him into right bring
 oðer bið ðæt ierre ðæt mon sie gedrefed on his mode butan
other is the anger that one be troubled in his mind without
 ælcra ryhtwisnesse; oðer ðara irsunga bið to ungemetlice &
any righteousness one of-the angers is too immoderately and
 to ungedafenlice atyht on ðæt ðe hio mid ryhte irsian sceall,
too unfittingly drawn to that which it with right be-angry shall
 oðer on ðæt ðe hio ne sceal bið ealneġ to suiðe onbærned.
other at that which it not shall is always too much kindled

293.14

Eac is to wietanne ðætte hwæthwugu bið betweoh ðæm
Also is to know that something is between the
 irsiendan & ðæm ungeðyldgan, ðæt is ðæt ða ungeðyldgan ne
angry and the impatient that is that the impatient not
 magon aberan nanwuht ðæs laðes ðe him mon on legð oððe
can bear anything of-the injury which them one on lays either
 mid wordum oððe mid dædum, ða iersigendan ðonne him to
with words or with deeds the angry then them to
 getioð ðæt ðætte hie eaðe butan bion meahton: ðeah hie nan
draw that which they easily without be could though them no
 mánn mid laðe ne grete, hie wiellað griellan oðre menn to
man with injury — assail they will provoke other men to

ðam ðæt hie niede sculon, & seceað ða ðe hie fleoð, &
that that they of-necessity must and seek those who them flee and
 styrigað geflitu & geciid, & fægnað ðæt hie moten suincan on
stir-up strifes and quarrel and rejoice that they may toil in
 ungeðwærnesse. Ða suelcan we magon ealra betest geryhtan mid
discord The such we can of-all best set-right with
 ðy ðæt we hie forbugen, ðonne ðonne hie beoð anstyred mid
that that we them avoid then when they are stirred with
 hiera ierre, forðæm, ðonne hie sua gedrefede bioð, hie nyton
their anger because when they so troubled are they know-not
 hwæt hie ðonne gehierað, ðeah him mon stiere, ac eft, ðonne
what they then hear though them one correct but again when
 hie hie selfe ongietað, hie onfood ðære lare sua micle lusðlicor
they them selves perceive they receive the teaching so much more-gladly
 sua him mon ær geðyldelicor forbær hiera irre, & sua micle
as to-them one before more-patiently endured their anger and so much
 má scamiað hiera undeawes sua hiene mon ær geðyldelicor
more are-ashamed of-their vice as it one before more-patiently
 fo[r]bær. Ac ðæt mód, ða hwile ðe hit bið oferdruncen ðæs
endured But the mind the while that it is drunk of-the
 ierres, eal ðæt him mon ryhtes sægð, hit ðyncð him woh.
anger all that to-it one of-right says it seems to-it wrong
 Forðæm [ðæt] wif ðe Ab[i]gall hatte suiðe herigendlice 295.4
Therefore the woman who Abigail was-called very praiseworthy
 forsuigode ðæt dysig hiere fordruncnan hlafordes, se wæs
kept-silent-about the folly of-her very-drunk lord who was
 haten Nabal, & eft, ða him ðæt lið gescired wæs,
called Nabal and afterward when from-him the liquor departed was
 full herigendlice hio hit him gecyðde, & he forðæm sua
full praiseworthyly she it to-him made-known and he therefore so
 micle bet his agen dysig oncnew sua he undruncenra wæs.
much better his own folly recognized as he more-sober was

Sua eac, ðonne ðæt gelimpð ðæt ða iersigendan menn oðrum
So also when it happens that the angry men other
 monnum oferfylgeað to ðon suiðe ðæt hit mon forbera[n] ne
men pursue to that degree that it one endure not
 mæg, ne sceal mon no mid openlice edwite him wiðslean, ac
can not shall one — with open reproach them strike-against but
 bi sumum dæle arwierðelice wandigende suiðe wærlice stieran.
by some part respectfully hesitating very warily correct
 Ðæt we magon openlicor gecyðan, gif we Æfneres dæda sume
That we can more-openly show if we of-Abner deeds some
 herongemong secgað, hu Assael hine unwærlice mid anwealde
herein tell how Assael him unwarily with power
 ðreatode, & him oferfylgde. Hit is awriten ðæt Æfner cwæde
pressed and him pursued It is written that Abner said
 to Assaele: Gecier la, & gesuic, ne folga me, ðæt ic ðe ne
to Assael Turn lo and cease not follow me that I thee not
 dyrre ofstingan. He forhogde ðæt he hit gehierde, & nolde
dare stab He scorned that he it heard and would-not
 hine forlætan. Ða ðyde Æfner hine mid hindewerde sceafte
him leave Then thrust Abner him with binder shaft
 on ðæt smælðearme ðæt he wæs dead. Hwæs onlicnesse hæfde
into the small-intestine that he was dead Of-whom likeness had
 Assael ða buton ðara ðe hiera hatheortnes hie suiðe hrædlice
Assael then but of-those whom their hot-temper them very quickly
 on færspild gelæd? Ða ðonne hie beræsað on suelce
into sudden-destruction leads Those when they rush into such
 weamodnesse hie sindon sua micle wærlicor to oferbuganne
anger they are so much more-warily to avoid
 sua mo[n] ongiet ðæt hie on maran ungewitte beoð.
as one perceives that they in greater madness are

Ðæs Æfneres noma [ðe] ðone oðerne fleah is on ure 295.22
Of-the Abner name who the other fled is in our
 geðiode fæder leohtfæt. Ðæt getacnað ðætte ðara lareowa
language of-father lamp That signifies that of-the teachers
 tungan ðe ðæt u[p]lice leoht bodiað, ðonne hie ongietað
tongues who the heavenly light preach when they perceive
 hwelcne monnan gesuencedne mid irre & mid hatheortnesse
any man afflicted with anger and with hot-temper
 onbærnedne, & ðonne forwandigað ðæt hie mid ðæm
inflamed and then hesitate that they with the
 kycglum hiera worda ongean hiera ierre worpigen, sua sua
cudgels of-their words against their anger throw so as
 Æfner wandade ðæt he nolde ðane slea ðe hine draf.
Abner hesitated that he would-not him slay who him drove
 Sua, ðonne ðonne ða hátheortan hie mid nane foreðonce
So then when the hot-tempered themselves with no forethought
 nyllað gestillan, ac sua wedende folgiað hwam sua sua Assael
will calm but so raging follow someone so as Asabel
 dyde Æfnere, & næfre nyllað gesuican, ðonne is micel
did Abner and never will cease then is great
 ðearf ðætte se, se ða hatheortnesse ofercuman wielle, ðætte
need that he who the hot-temper overcome will that
 he hiene ongean ne hathierte, ac eowige him ealle stilnesse
he himself in-turn not enrage but show to-him all stillness
 ongean ðæt, & ðeah swiðe wærlice hine pynge mid sumum
against that and yet very warily him prick with some
 wordum, ðæt he on ðæm ongietan mæge be sumum dæle
words that he in that perceive can by some part
 his undeaw. Forðæm Æfner, ða ða he ongean ðone cirde
his vice Therefore Abner then when he toward him turned
 ðe hine draf, ne ofstong he hiene no mid ðy speres orde, ac
who him drove not stabbed he him — with the of-spear point but

mid hindewerdum ðam scafte. Ðæt is ðonne suelc mon mid
with hinder the shaft That is then as-if one with
 forewearde orde stinge, ðæt mon openlice & unforwandodlice
forward point stab that one openly and unhesitatingly
 on oðerne ræse mid tælinge & mid ðrafunga.

on another rush with blame and with reproof

297.13

Ðæt is ðonne ðæt mon mid hindewearde scafte ðone
That is then that one with hinder shaft him
 ðyðde ðe him oferfylge, ðæt mon ðone weamodan liðelice
thrust who him pursue that one the angry gently
 mid sumum ðingum gehrine, suelce he hine wandigende
with some things touch as-if he him hesitating
 ofersuiðe. Sua sua Assael suiðe hræðlice gefeol, sua ðæt
overcome So as Asabel very quickly fell so the
 ahrerede mōd, ðonne hit ongiet ðæt him mon birgð mid
roused mind when it perceives that it one spares with
 ðære gesceadlican andsuare, hit bið getæsed on ðæt ingeðonc,
the discreet answer it is struck in the mind
 & mid ðære liðelican manunga to ðam aredod ðæt hit
and with the gentle admonition to that brought that it
 sceal suiðe hræðlice afeallan of ðære weamodnesse ðe hit
shall very quickly fall from the anger which it
 ær on [a]hæfen wæs. Se ðe ðonne sua forbygð ðone wielm
before on raised was He who then so avoids the fervor
 & ðone onræs his hatheortnesse, forðæmðe hine mon slea
and the onrush of-his hot-temper because him one strike
 mid liðelicre andsuare, ðonne bið his undeaw ofslægen butan
with gentle answer then is his vice slain without
 ælcra niedðrafunga, sua sua Assael wæs dead butan orde.
any compulsion so as Asabel was dead without point

Ðætte on oðre wisan sint to monianne ða eaðmodan,
 on oðre wisan ða úpahæfenan on hira mode

XLI · THE HUMBLE AND THE PROUD

Gregory pairs the sayings of Scripture: the humble bear how Christ humbled himself even to death, the proud how the devil fell through pride. Some who think themselves humble stay silent from fear, while the proud mistake their impatience for righteous freedom of speech. The proud are best corrected with some praise mixed in, as a wild horse is first stroked and bitter medicine sweetened with honey, and by being told how much others need them, as Moses asked Hobab to guide Israel through the desert.

On oðre wisan sint to manianne ða eaðmodan, on oðre ða 299.3

In one way are to admonish the humble in another the
 upahæfenan. Ðæm eaðmodum is to cyðanne hu micel sio
exalted To-the humble is to make-known how great the
 heanes is & hu soðlic ðe hie to hopiað, & eac habbað. Ðæm
loftiness is and how true which they to hope and also have To-the
 úpahæfenum is to cyðanne hwelc nawuht ðes woruldgield is
exalted is to make-known what nothing this worldly-vainglory is
 ðe hie clyppað & lufiað, & his nawuht habbað, ðeah hie
which they embrace and love and of-it nothing have though they
 wenen ðæt [hie] hiene hæbben. Gehieren ða eaðmodan hu
think that they it have Let-bear the humble how
 ece ðæt is ðæt hie wilniað, & hu gewitende & hu unagen
eternal that is which they desire and how transient and how not-their-own
 ðæt is ðæt hie onscuniað. Gehieren eac ða úpahæfenan hu
that is which they shun Let-bear also the exalted how
 gewitende ða ðing sint ðe hie gietsiað, & hu eciu ða sint
transient the things are which they covet and how eternal those are
 ðe hie forhycgað, & forleosan willað. Gehieren ða eaðmodan
which they scorn and lose will Let-bear the humble

ðære Soðfæsðnesse stemne, ðæt is Crist ure lareow, he cuæð:

of-the Truth voice that is Christ our teacher he said

Ælc ðara ðe bið geeaðmed, he bið upahæfen. Gehieren eac ða

Each of-those who is humbled he is exalted Let-hear also the

úpahæfenan on hira mode hwæt he eft cuæð, he cuæð: Ælc

exalted in their mind what he again said he said Each

ðara ðe hine selfne úpahefeð, he wierð gehined. Gehieren

of-those who him self exalts he becomes humbled Let-hear

ða eaðmodan hwæt Salomon cuæð: Sio eaðmodnes iernð

the humble what Solomon said The humility runs

beforan ðæm gielpes, & heo cymð ær ær ða wyrðmyndu.

before the glory and it comes earlier before the honors

Gehieren eac ða úpahæfenan on hira mode hu he eft cuæð,

Let-hear also the exalted in their mind how he again said

he cuæð: Ær ðæs monnes hryre bið ðæt mod upahæfen.

he said Before of-the man fall is the mind exalted

299.18 Gehieren ða eaðmodan hwæt God cuæð ðurh Essaim ðone

Let-hear the humble what God said through Isaiah the

witgan, he cuæð: To hwæm locige ic buton to ðæm

prophet he said To whom look I but to the

eaðmodum & to ðæm stillum & to ðæm ðe him

humble and to the still and to those who for-themselves

ondrædað min word? Gehieren ða úpahæfenan hwæt Salomon

dread my words Let-hear the exalted what Solomon

cuæð, he cuæð: Hwæt ofermodgað ðios eorðe & ðis dusð?

said he said Why is-proud this earth and this dust

Gehieren ða eaðmodan hwæt on psalmum gecueden is, ðætte

Let-hear the humble what in psalms said is that

Dryhten loc[i]ge to ðæm eaðmodan. Gehieren ða úpahæfenan:

Lord look to the humble Let-hear the exalted

Dryhten ongiæt suiðe feorran ða heahmodnesse. Gehieren ða

Lord perceives very from-afar the haughtiness Let-hear the

eaðmodan hwæt Crist cuæð: Ne com ic to ðon on eorðan ðæt
humble what Christ said Not came I to that on earth that
 me mon ðenode, ac to ðon ðæt ic wolde ðegnian. Gehieren
me one served but to that that I would serve Let-hear
 ða úpahæfenan hwæt Salomon cuæð, he cuæð ðæt ælc[es yfles]
the exalted what Solomon said he said that of-every evil
 fruma wære ofermetta. Geh[i]eren ða eaðmodan ðætte Crisð
beginning were pride Let-hear the humble that Christ
 ure Aliesend hiene selfne geeaðmedde emne oð ðo[ne] deað.
our Redeemer him self humbled even unto the death
 Gehieren ða úpahæfenan hwæt awriten is be hira heafde &
Let-hear the exalted what written is about their head and
 be hiera lareowe, ðæt is dioful: hit is awriten ðæt he sie
about their teacher that is devil it is written that he be
 kyning ofer eal ða oferhydigan bearn, forðæm his ofermedu
king over all the proud children because his pride
 is fruma ures forlores, & se orðonc ðe we mid aliesde
is beginning of-our perdition and the device which we with redeemed
 siendon is Godes eaðmodnes. Se ure f[i]ond ðonne he wæs
are is of-God humility That our fiend then he was
 gesceapan ongemang eallum oðrum gesceaftum, ac he wilnode
created among all other creatures but he desired
 ðæt he wære ongieten upahæfen ofer ealle oðre gesceaftu.
that he were perceived exalted over all other creatures
 Ac se ure Aliesend, ðe mara is & mærra eallum 301.12
But that our Redeemer who greater is and more-glorious than-all
 gesceaftum, he hine gemedomode to bionne betwiux ðæm
creatures he himself deigned to be among the
 læsðum & ðæm gingestum monnum. Ðæm eaðmodum is to
least and the youngest men To-the humble is to
 cyðanne ðætte, ðonne ðonne hie hie [selfe] suiðusð eaðmedað,
make-known that then when they them selves most humble

ðætte hie ðonne astigað to Godes anlicnesse. Secgað eac ðæm
that they then ascend to of-God likeness Say also to-the
 úpahæfenum ðætte, ðonne ðonne hie hie selfe upahebbað,
exalted that then when they them selves exalt
 ðæt hie [ðonne] afeallað on ða biesene ðæs aworpnan
that they then fall into the example of-the outcast
 engles. Ac hwæt is ðonne forcuðre ðonne sio upahæfenes?
angel But what is then more-wicked than the exaltation
 Forðæm, ðonne (heo) bið atyht ofer hire andefnu, ðonne
Because when it is drawn beyond its measure then
 bið heo afeorrod suiðe feor from ðære soðan heanesse. Hwæt
is it removed very far from the true loftiness What
 mæg ðonne hierre bion ðonne sio soðe eaðmodnes? Sio,
can then higher be than the true humility Which
 ðonne hio nieðemesð gebygeð, ðonne bið hio gelicosð hiera
when it lowest bows then is it liketh to-its
 Dryhtne, se wunað ofer eallum ðæm hichstum gesceaftum.
Lord who dwells over all the highest creatures
 ðonne is ðeah betwux ðissum twam sum ðing ðe mon
Then is yet between these two some thing which one
 wærlice sceal geðencean, ðæt is ðæt sume menn onderfóð
warily shall consider that is that some men receive
 eaðmodnesse hiw, sume ofermodesse, sua sua hie nyton.
of-humility appearance some of-pride so as they know-not
 Sume, ða ða wenað ðæt hie eaðmode sien, hii dóð for
Some those who think that they humble be they do for
 ege ðone weorðscipe mannum ðe hie Gode don scoldon.
fear the honor to-men which they to-God do should
 Oft eac ða upahæfenan, ðeah hie hwilum unforwandodlice
Often also the exalted though they at-times unhesitatingly
 sprecen, ðonne hie hwelces undeawes stiran sculon, ðonne
speak when they of-some vice correct should then

gesugiað hie for ege, & tiahchiað ðæt ðæt scyle bion for
keep-silent they for fear and think that that should be for
 eaðmettum, & ðonne hie sprecað, ðonne wenað hie [ðæt
humility and when they speak then think they that
 hie] sprecen for unforwandodlicre & orsorglicre ryhtwisnesse.
they speak for unhesitating and fearless righteousness
 Ac hit bið oftor for ðære ungeðylde hiera upahæfenesse. Ða 302.5
But it is oftener for the impatience of-their exaltation The
 eaðmodan ðonne bioð oft geðrycte mid ðære synne ðæs
humble then are often oppressed with the sin of-the
 eges, ðonne hie ne durren undeawas tælan, & licettað ðeah
fear when they not dare vices blame and pretend yet
 ðæt hie ðæt don ðurh eaðmodnesse. Ac ða upahæfenan,
that they it do through humility But the exalted
 ðonne hie licettað ðæt him ne sie nawuhtes cearu ofer ða
when they pretend that to-them not be of-anything care beyond the
 ryhtwisnesse, weorðað ðonne unmidlod[c] sua & aðundene
righteousness become then unbridled so and puffed-up
 geniedde mid hiera upahæfenesse ðæt hie ða tælað &
compelled with their exaltation that they those blame and
 ðreatigað ðe hie ðreatian ne sceoldon, oððe [ða] ðe
rebuke whom they rebuke not should or those whom
 hie ðreatigan sceoldon suiður ðreatiað ðonne hie sceolden.
they rebuke should more rebuke than they should
 Forðæm sint to manianne ða upahæfenan ðæt hie ne sien
Therefore are to admonish the exalted that they not be
 bealdran & orsorgra[n] ðonne hie scylen, ond ða eaðmodan
bolder and more-secure than they should and the humble
 sint to manianne ðæt hie ne sien suiður underðiedde ðonne
are to admonish that they not be more subjected than
 hie mid ryhte scylen, ðylæs ða modgan ða forespræce
they with right should lest the proud the advocacy

ðære ryhtwisnesse gehwiefen to ofermodnesse, oððe eft
of-the righteousness turn to pride or again
 ða eaðmodan ðonne hie [ma] wilniað oðrum monnum
the humble when they more desire to-other men
 underðiedde beon ðonne hie ðyrfen, weorðen geniedde h[i]era
subjected be than they need become compelled their
 undeawas to herianne & to weorðianne. Eac is to geðencanne
vices to praise and to honor Also is to consider
 ðætte mon mæg oft ðy bet ða ofermodan ðreatian, gif
that one can often the better the proud rebuke if
 hie mon ongemang ðære ðreatunga fét mid sumere heringe.
them one amid the rebuking feeds with some praise
 303.2 Him mon sceal cyðan ðara goda sum ðe hie on him
To-them one shall make-known of-the good some which they in them
 habbað oððe ðara sum ðe hie habban meahton, gif hie
have or of-those some which they have might if they
 næfden. Sua we magon betesð ofaceorfan ðæt us on him
had-not So we can best cut-off what us in them
 mislicað, ðæt we æresð gedón ðæt hie gehieren æt ús
displeases that we first bring-about that they hear from us
 hwæthwugu ðæs ðe him licige, & mid ðy hiera mod getion
something of-that which them please and with that their mind draw
 to ús, ðæt hit sie ðe lusðbærre to gehieranne sua hwæt sua
to us that it be the more-pleasant to hear so what so
 we him auðer oððe lean oððe læra wiellen. Forðæm hie beoð
we to-them either — blame or teach will Therefore they are
 to myndgianne ðara goda ðe hie ær dydon, ðæt hie sien ðe
to remind of-the good which they before did that they be the
 lusðbærran to gehieranne ðæt him mon ðonne beodan wille.
more-pleased to hear what to-them one then command will
 Swa [swa] wildu hors, ðonne we h[ie] æresð gefangnu habbað,
So as wild horses when we them first caught have

we hie ðacciað & straciad mid bradre handa & lemiad, to
we them pat and stroke with broad hand and subdue to
 ðon ðæt we eft on fierste hie moten mid gierdum fullice
that that we afterward in time them may with rods fully
 [ge]læran & ða temian. Sua eac se læce, ðonne he bietre
teach and then tame So also the physician when he bitter
 wyrta deð to hwelcum drence, he hie gesuet mid hunige,
herbs puts into some drink he them sweetens with honey
 ðylæs he ða bieternesse ðære wyrte ðe hine gehæla[n]
lest he the bitterness of-the herb which him heal
 sceal æt fruman gefrede, ac ðonne se swæc ðære bieternesse
shall at beginning feel but when the taste of-the bitterness
 bið bediegled mid ðære swetnesse, ðonne bið se deaðbæra
is hidden with the sweetness then is the deadly
 wæta on ðæm menn ofslægen mid ðæm biteran drence.
humor in the man slain with the bitter drink
 Sua mon sceal on ðæm úpahæfenum monnum ðone fruman 303.17
So one shall in the exalted men the beginning
 & ðone ingong ðære ðreatunga & ðære tælinge gemetgian,
and the entrance of-the rebuke and of-the blame moderate
 & wið heringe gemengan, ðætte hie for ðære licunga ðære
and with praise mingle so-that they for the pleasure of-the
 heringe & ðære olicunga ðe hie lufigeað eac geðafigen ða
praise and of-the flattery which they love also allow the
 tælinge & ða ðreaunga ðe hie onscuniað. Oft we magon
blame and the rebuke which they shun Often we can
 eac ða upahæfenan ðy bet gelæra to urum willan, gif we
also the exalted the better teach to our will if we
 him cyðað hu micle ðearfe we hiera habbað, suelce we
to-them make-known how great need we of-them have as-if we
 maran ðearfe hæbben ðæt hie geðeon ðonne hie selfe, & we
greater need have that they prosper than they themselves and we

hie ðonne biddað ðæt hie for urum ðingum hira undeawa
them then ask that they for our sakes of-their vices
 gesuicen: ðy iedelicor bið sio upahæfenes to gode gehwierfed,
cease the more-easily is the exaltation to good turned
 gif hie ongietað ðæt hiera eac oðre men ðurfon. Be ðæm se
if they perceive that of-them also other men need Of that the
 ilca Moyses ðe God self lærde, & hine lædde ðurh ðæt
same Moses whom God himself taught and him led through the
 westen mid ðy fyrenan sweore on nicht, & on dæg mid
desert with the fiery pillar by night and by day with
 ðy sweore ðæs wolcnes, he wolde Obab his sweor ob
the pillar of-the cloud he would Hobab his father-in-law from
 ðæs hæðendomes siðum alædan, & hie wolde underðiodan
of-the heathendom ways lead and him would subject
 ælmihtigum Gode. He cuæð: We willað nu faran to ðære stowe
to-almighty God He said We will now go to the place
 ðe God us gehaten hæfð, ac far mid ús, ðæt we ðe mægen
which God to-us promised has but go with us that we to-thee may
 wel don, forðæmðe God hæfð suiðe wel gehaten Israhela folce.
well do because God has very well promised of-Israelites to-people
 304.12 Ða andsuarode he him, & cuæð: Ic nelle mid ðe faran, ac
Then answered he him and said I will-not with thee go but
 ic wille faran to minre cyððe, & to ðæm londe ðe ic on
I will go to my kin and to the land which I in
 geboren wæs. Ða andswarade him Moyses: La, ne forlæt ús,
born was Then answered him Moses Lo not leave us
 ac beo ure laðeow, ðu cans eal ðis westen, & wasð hwær
but be our guide thou knowest all this desert and knowest where
 we wician magon. Ne spræc he hit no forðyðe his mod auht
we encamp can Not spoke he it — because his mind at-all
 genierwed wære mi[d] ðære uncýððe ðæs siðfætes, forðæm hit
straitened were with the unfamiliarity of-the journey because it

wæs geweorðad mid ðæm andgiete godcundes wisdomes, &
was honored with the understanding of-divine wisdom and
 wæs him self witga, forðam hine God hiewcuðlicor on eallum
was him self prophet because him God more-familiarly in all
 ðingum & ðeawum innan lærde ðonne oðre menn mid his
things and ways inwardly taught than other men with his
 gelomlicre tospræce, & utane he hine ne lærde mid ðæm
frequent converse and outwardly he him — taught with the
 sweore ðæs wolcnes. La ah ðeahhwæðre se foreðancula wer,
pillar of-the cloud Lo but nevertheless the provident man
 forðæmðe he spræc to ðæm upahæfenan, he bæd his fultumes,
because he spoke to the exalted he asked of-his help
 swelce him niedðerf wære; & bæd ðeah for ðæs oðres ðearfe,
as-if to-him necessary were and asked yet for of-the other need
 forðæm he tiohchode him ma to fultemanne; he sohte hine
because he intended him more to help he sought him
 him to látðeowe on ðæm wege, forðæm he teohchode
for-himself as guide on the way because he intended
 hine to lædanne on lifes weg. Ac he dyde sua sua ofermod
him to lead on of-life way But he did so as proud
 gefera deð: he sceolde beon ðære spræce sua micle gefægenra
companion does he should be of-the speech so much gladder
 sua him mare ðearf wæs, & ðæs ðe gefægenra ðe he
as to-him more need was and so-much the gladder that he
 him sua eaðmodlice & sua arlice to spræc, he sceolde bion
him so humbly and so honorably to spoke he should be
 him micle ðy eaðmodra & his larum ðe suiður underðied.
to-him much the humbler and to-his teachings the more subjected

Ðætte on oðre wisan sint to manianne ða anwillan,
 ón óðre ða (un)gestæððegan & unfæsdoræda

XLII · THE OBSTINATE AND THE INCONSTANT

The obstinate must not trust their own judgment above others; and the fickle must see how easily every wind of teaching shakes them. Solomon says the obstinate eat the fruit of their own way and the fool's mind is never the same twice. Obstinacy springs from pride and inconstancy from levity, so each is best cut at its root. The obstinate should recall Christ, who sought his Father's will, and the inconstant should build on firm ground, as Paul cleared himself of levity.

305.12 On oðre wisan sint to manianne ða anfealdan stræcan,
In one way are to admonish the single-minded stubborn
 on oðre ða unbealdan. Ðæm anfealdan stræcum is to
in another the timid To-the single-minded stubborn is to
 cyðanne ðæt hie bet [ne t]ruwien him selfum ðonne h[i]e
make-known that they better not trust to-them selves than they
 ðyrfen, ðonne hi [forðy] nyllað geðafan beon oðerra monna
need when they therefore will-not consenting be of-other men
 geðeahtes. Ðæm unbealdum is to cyðanne hu giemelease
counsel To-the timid is to make-known how negligent
 hie bioð ðonne hie hie selfe to suide forsioð, forðæm hie
they are when they them selves too much despise because them
 mon æt ælcum cierre mæg for hira leohtmodnesse of hira
one at every turn can for their levity from their
 agnum geðeahte awendan. Ac ðæm anstræcum is to cyðanne,
own counsel turn But to-the obstinate is to make-known
 ðær hie ne wenden ðæt hie selfe beteran & wisran
if they not supposed that they themselves better and wiser
 wæren ðonne oðre menn, ðæt hie ne læten hira geðeaht
were than other men that they not would-set their counsel
 & hira wenan sua feor beforan ealra oðerra monna wenan.
and their opinion so far before of-all other men opinion

Ac ðæm unbealdum is to kyðanne, gif hie be ænegum dæle

*But to-the timid is to make-known if they by any part
would consider what they themselves were then not would-let*

hie no hie eallinga on ælce healfe gebigean, ne furðum

they — them entirely on every side bend nor even

no awecggan, ðeah ðe hie mon manigfealdlice & mislice

— shake though that them one manifoldly and variously

styrede, sua sua wác hreod & idel, ðe ælc hwiða windes

stirred so as weak reed and empty which every breeze of-wind

mæg awecggan. Ac to ðæm anstræcum is gecueden ðurh

can shake But to the obstinate is said through

sanctus Paulus: Ne sculon ge no ðyncan eow selfum to wise.

saint Paul Not shall ye — seem to-you selves too wise

Ond eft he cuað to ðæm unbealdum: Ne læte ge eow ælc 306.8

And again he said to the timid Not let ye you of-every

lare wind awecggan. To ðæm anstræcum is gecueden ðurh

teaching wind shake To the obstinate is said through

Salomon: Hie etað ðone wæsðm hiera ægnes weges. Ðæt is

Solomon They eat the fruit of-their own way That is

ðonne ðonne hie beoð gefyllede mid hiera ægnum geðeahte.

then when they are filled with their own counsel

Eft cuað Salomon be ðæm unbealdum: Dysigra monna mod

Again said Solomon about the timid Of-foolish men mind

bið suiðe unemn & suiðe ungelic, ond ðæs wisan monnes mod

is very uneven and very unlike and of-the wise man mind

bið suiðe emn, & simle him selfum gelic. He bið simle ryhtes

is very even and always to-it self like He is always of-right

geðeahtes geðafa, forðæm he bið suið[e] arod & suiðe gereðre

counsel consenting because he is very ready and very prompt

on ryhtum weorcum. Ac ðara monna mod bið suiðe únemn,

in right works But of-those men mind is very uneven

forðæm hit gedede hit self him selfum suide ungelic for ðære
because it makes it itself to-it self very unlike for the
 gelomlican wendinge, forðæm hit næfre eft ne bið ðæt hit ær
frequent changing because it never again — is what it before
 wæs. Eac is to wietanne ðætte sume undeawas cumað of oðrum
was Also is to know that some vices come from other
 undeawum sua ilce sua h[i]e comon ær of oðrum. Forðy
vices so same as they came before from others Therefore
 [ús] is to wietanne ðæt we magon hie sua iðesð mid ðreaunga
to-us is to know that we can them so easiest with rebuke
 gebetan, gif we ðone biteran wille æt ðæm æsprynge forwyrceað
amend if we the bitter spring at the source stop
 & adrygað, forðæm ðære anwilnesse æwilm is ofermetta, &
and dry-up because of-the obstinacy source is pride and
 of ðære leohtmodnesse cymð sio twiefealdnes & sio unbieldo.
from the levity comes the duplicity and the timidity

307.3 Ða anstræcan ðonne sint to monianne ðæt hie ongieten ða
The obstinate then are to admonish that they perceive the
 upahæfenesse hiora modes, & geornlice tiligen ðæt hie hie
exaltation of-their mind and diligently strive that they them
 selfe oferwinnen, ðylæs ðonne hie oferhyggað ðæt hie sien
selves overcome lest when they disdain that they be
 oferreahte utane mid oðerra manna ryhtum spellum &
convinced outwardly with of-other men right arguments and
 larum, hie ðonne sien innan gehæfte mid ofermetum. Eac
teachings they then be inwardly captive with pride Also
 hie sint to manianne ðæt hie geðencen ðætte Crist, ðe simple
they are to admonish that they consider that Christ who always
 anes willan wæs & God Fæder, us salde bisne ur[ne] willan
of-one will was and God Father to-us gave example our will
 to breccanne, ða he cuæð: Ne sece ic no minne willan, ac
to break when he said Not seek I — my will but

mines Fæder, ðe me hider sende. & eac he gehett ðæt he
of-my Father who me hither sent and also he promised that he
 sua don wolde, ðonne he eft come on ðæm ytemestan dæge,
so do would when he again came on the last day
 forðæmðe he wolde ðæt we nu ðe bét underfengen ðone cræft
because he wished that we now the better received the virtue
 ðære lare. Ðæt he cyððe, ða he cuæð: Ne mæg ic nane
of-the teaching That he showed when he said Not can I any
 wuht don mines agnes ðonces, ac sua ic deme sua ic minne
whit do of-my own will but so I judge as I my
 Fæder gehiere. Ac hwy sceal ænigum menn ðonne ðyncean
Father hear But why shall to-any man then seem
 to orgellic ðæt he onbuge to oðres monnes willan, ðonne
too shameful that he bow to of-another man will when
 Godes agen sunu, ðonne [he] cymð mid his mægenðrymme
of-God own son when he comes with his majesty
 to demanne, & his wuldor to ætiewanne, he cyððe ðæt he no
to judge and his glory to show he declared that he not
 ðonne of him selfum ne demde, ac of ðæm ðe hine sent?
then from him self — judged but from him who him sends
 Ongean ðæt sint to manianne ða unbealdan & ða 307.19
Against that are to admonish the timid and the
 unfæsðrædan ðæt hie hera mod mid stillnesse &
irresolute that they their mind with stillness and
 gestæððignesse gestrongien. Sona aseariað ða twigu ðære
steadfastness strengthen At-once wither the twigs of-the
 hwurfulnessse, gif æresð se wyrtruma bið fo(r)corfen æt ðære
fickleness if first the root is cut-off at the
 heortan, ðæt (is) sio leohtmodnes. Ðy mon sceal fæsðne weal
heart that is the levity Thus one shall strong wall
 wyrcean, ðy mon ær gehawige ðæt se grund fæsð sie, ðær
build when one before ascertain that the ground firm be where

mon ðone grundweall onlecgge. Ðy sceal eac bion ofersuiðed
one the foundation lay So shall also be overcome
 sio unfæsðrædnes & sio unbieldo ðara geðohta, ðy mon
the irresolution and the timidity of-the thoughts when one
 hine bewarige wið ða leohtmodnesse. Ðære leohtmodnesse
himself guard against the levity Of-the levity
 & ðære leasmodnesse sanctus Paulus hine ladode, ða he
and of-the inconstancy saint Paul himself cleared when he
 cuæð: Wene ge nu ðæt ic ænigre leohtmodnesse bruce, oððe
said Think ye now that I of-any levity make-use or
 ðætte ic ðence æfter woruldluste, oððe wene ge ðæt ægðer
that I think after worldly-lust or think ye that each
 sie mid me ge gise ge nese? Suelce he openlice cuæde
be with me both yes and no As-if he openly said
 ðæt hine ne meahte nán scur ðære hwurfulnessse astyrigean,
that him not could any storm of-the fickleness stir
 forðæm he ðære leohtmodnesse unðeawes nanwuht næfde.
because he of-the levity vice nothing had

Ðætte on oðre wisan sint to manianne
 ða ðe hie selfe forgiefað gifernesse,
 on oðre wisan ða ðe doð forhæfdnesse

XLIII · THE GLUTTONOUS AND THE ABSTINENT

Gluttony brings idle talk, frivolity, and lust, as the rich man burned most in his tongue and the chief of the cooks broke down the walls of Jerusalem, while fasting often brings impatience and pride, as it did in the Pharisee who boasted of fasting twice a week. The greedy should at least guard against the lust that follows surfeit, and the abstinent should keep their patience and not despise those who eat. A fast pleases God when it is joined to good works and what it saves is given to the poor.

On oðre wisan sint to manigenne ða gifran, on oðre ða 308.15
In one way are to admonish the greedy in another those
 ðe forhæfdnesse doð, forðæm ðæm ofergifrum wile fylgean
who abstinence practice because to-the over-greedy will follow
 ofersprecolnes & leohtlicu weorc & leaslicu & wrænnnes, &
talkativeness and frivolous works and vain and lechery and
 ðæm swiðe fæstendan oft folgað ungeðyld, & hwilum eac
to-the much fasting often follows impatience and at-times also
 ofermetta. Gif ðam gifran ungemetlicu spræc ne eglde, ðonne ne
pride If to-the greedy immoderate speech not afflicted then not
 burne se weliga ðe suiður on ðære tungan ðe on oðrum limum,
burned the rich-man the more on the tongue than on other limbs
 se ðe on ðæm godspelle gesæd is ðætte ælce dæge symblede,
he who in the gospel told is that every day feasted
 ðæt wæs se se ðe cwæð: Fæder Habraham, miltsa me,
that was he the-one who said Father Abraham have-mercy-on me
 & onsend Ladzarus, ðætte he gewæte his ytemestan finger
and send Lazarus that he wet his outermost finger
 on wættre, & mid ðæm gecele mine tungan, forðæm ic eom
in water and with that cool my tongue because I am
 cwielmed on ðys liege. Mid ðy worde wæs getacnod ðætte ða
tormented in this flame With that word was signified that those
 ðe ælce dæg symblað, on ðære tungan suiður syngiað ðonne on
who every day feast on the tongue more sin than on
 (o)ðrum limum, forðæm[ðe] he wæs eall biernende, & ðeah ða
other limbs because he was all burning and yet the
 tunga suiðust mænðe, & him ðære kelnesse bæd. Ond eft
tongue most lamented and for-himself of-the coolness asked And again
 ðæm gifrum suiðe hrædlice him willað fylgan leohtlicu weorc
to-the greedy very quickly them will follow frivolous works

& unnyt. Ðæt trymeð sio halige æ, ðær hio cuæð: Ðæt folc
and useless That confirms the holy law where it said The people
 sæt, æt, & dranc, & siððan aryson, & eodon him plegean.

sat ate and drank and afterward arose and went — to-play

309.14

Sua oft se oferæt wierð gehwierfed to fierenluste, forðæm
So often the overeating becomes turned to lust because
 ðonne sio womb bið full & aðened, ðonne bid aweaht se
when the belly is full and distended then is awakened the
 anga ðære wrænnesse. Forðæm wæs gecueden to ðæm lytegan

goad of-the lechery Therefore was said to the crafty

feonde, ðe ðæs ærestan monnes mod ontynde on ðæs æples
fiend who of-the first man mind opened in of-the apple

gewilnunge, & hit ða gewearp mid synne grine, to ðæm
desire and it then cast with of-sin snare to him

wæs gecueden mid ðære godcundan stemne: On ðinre wambe
was said with the divine voice On thy belly

& on ðinum breostum ðu scealt snican. Suelce he openlice
and on thy breast thou shalt creep As-if he openly

cuæde: On giefernesse & on unnytum geðohtum ðu ricsa(s)ð
said In gluttony and in useless thoughts thou rulest

ofer ða menniscan heortan. Forðæm ðæm ðe on giefernesse
over the human hearts Therefore to-those who in gluttony

ongietene beoð wile folgian fierenlust. Ðæt cyðde se witga, ða
perceived are will follow lust That showed the prophet when

he ðæt openlice sæde ðætte sua gewearð, & ðæt gebiecnede
he that openly said which so happened and that signified

ðæt ða giet diegle wæs, he cuæð: Koka ealdormon towearp
which then still secret was he said Of-cooks chief destroyed

ða burg æt Hierusalem. Ðara koka ealdormon bið sio womb,
the city at Jerusalem Of-the cooks chief is the belly

forðæm eall hiera gesuinc & hiera ðenung belimpeð to hiera,
because all their toil and their service belongs to it

hu heo weorðe mid swotlecustum mettum gefyllð. Ða weallas
how it become with sweetest foods filled The walls
 ðonne Hierusalem getacniað ða mægnu ðære saule. Ða
then of-Jerusalem signify the virtues of-the soul The
 mægnu beoð aræredu mid wilnunge to ðære úplican sibbe.
virtues are raised with desire to the heavenly peace
 Ac ðara koka ealdormon towierpð ða weallas Hierusalem.
But of-the cooks chief destroys the walls of-Jerusalem
 Ðæt is, ðonne ðonne sio wamb bið aðened mid fylle
That is then when the belly is distended with fullness
 for giefernesse, ðonne towierpð hio ðurh fierenlustas ða
for gluttony then destroys it through lusts the
 mægnu ðære saule. Ongean ðæt ðonne is to cyðanne ðæm
virtues of-the soul Against that then is to make-known to-the
 fæstendum, gif ðæs modes forhæfdnes ful oft mid ungeðylde
fasting if of-the mind abstinence full often with impatience
 ne ascoke ða sibbe of ðæm sceate ðære smyltnesse, ðonne
not shook the peace from the bosom of-the calm then
 ne cuæde sanctus Petrus to his cnihtum [sua] sua he cuæð,
not said saint Peter to his disciples so as he said
 he cwæð: Nu ge habbað geleafan, wyrceað nu gód weorc,
he said Now ye have faith work now good works
 & habbað ðonne wisdóm, & on ðam wisdom [habbað]
and have then wisdom and in the wisdom have
 forhæfdnesse, & eac lærað, & huru on ðære forhæfdnesse
abstinence and also teach and above-all in the abstinence
 geðylde. Ne cuæde he no sua, gif he ne óngeate ðæt him
patience Not said he — so if he not perceived that to-them
 wæs ðæs wana, ac forðyðe he ongeat ðæt sio ungeðyld oft
was of-it lacking but because he perceived that the impatience often
 dereð ðæm mannum ðe micle forhæfdnes(se) habbað, ða
harms to-the men who great abstinence have then

311.12

lærde he ðæt hie huru sceoldon ða habban toeacan ðære
taught he that they above-all should that have besides the
 forhæfdnesse. Gif eac sio scyld ðara ofermetta ne gewun[d]ode
abstinence If also the guilt of-the pride not wounded
 ðy oftor ðæt mōd ðæs fæstendan, ðonne ne cuæde [nó]
the oftener the mind of-the fasting then not said —
 sanctus Paulus: Se ðe fæstan wille, ne tæle he no ðone
saint Paul He who fast will not let-blame he — him
 ðe ete. & eft he cwæð to Kolosensum, ða he ongeat ðæt
who eats and again he said to Colossians when he perceived that
 hie gulpun hiera fæstennes: Oft ðonne mon ma fæst ðonne
they boasted of-their fasting Often when one more fasts than
 he ðyrfe, ðonne eowed he utan eaðmodnesse, & for ðære
he need then shows he outwardly humility and for the
 ilcan eaðmodnesse he ofermodgað innan micle ðy hefelicor.
same humility he is-proud inwardly much the more-heavily
 313.3 Gif ðæt mod ful oft ne aðunde on ofermettum for ðære
If the mind full often not swelled in pride for the
 forhæfdnesse, ðonne ne talode se ofermoda Phariseus to sua
abstinence then not reckoned the proud Pharisee as so
 micle mægene ða forhæfdnesse sua he dyde, ða he cwæð:
great virtue the abstinence as he did when he said
 Ic fæste tuwa ón wican. Ongean ðæt sint to manianne ða
I fast twice in week Against that are to admonish the
 ofergifran, ðeah hie [ne] mægen ðone undeaw forlætan ðære
over-greedy though they not can the vice abandon of-the
 gifernesse & ðære oferwiste, ðæt he huru hine selfne ne
gluttony and of-the surfeit that he at-least him self not
 ðurhstinge mid ðy sweorde unryhthæmedes, ac óngiete hu
pierce with the sword of-fornication but perceive how
 micel leohtmodnes & leasferðnes & oferspræc cymeð of ðære
much levity and frivolity and over-speech comes from the

oferwiste, ðylæs he hit mi(d) ðæm oðrum yfele geiece, & eac
surfeit lest he it with the other evil increase and also
 ðonne he his wambe sua hnesclice olecð, ðæt [he] forðæm
when he his belly so softly caresses that he therefore
 ne weorðe wælhreo[w]lice gefangen mid ðæm grinum uncysta.
not become cruelly caught with the snares of-vices

Ac we sculun geðencean, sua oft sua we ure hand doð to
But we shall consider so often as we our hand put to
 urum muðe for giefernesse ofergemet, ðæt we geedniwiað
our mouth for gluttony beyond-measure that we renew

& gemyndgiað ðære scylde ðe ure ieldesta mæg us on
and recall the sin which our eldest kinsman us in

[for]worhte, & we beoð sua micle fier gewitene fram urum
ruined and we are so much farther departed from our
 æfterra[n] Mæge ðe us eft geðingode, sua we oftor aslidað
second Kinsman who us again reconciled as we oftener slip

on ðæm undeawe. Ongean ðæt sint to manianne ða fæstendan
in the vice Against that are to admonish the fasting

ðæt hie huru geornlice giemen, ðær ðær hie fleoð ðone
that they above-all diligently heed there where they flee the

unðeaw ðære gifernesse, ðætte of ðæm gode ne weorðe wyrse
vice of-the gluttony that from the good not become worse

yfel akenned, ðætte, ðonne ðonne ðæt flæsc hlænað, ðæt mod
evil born that then when the flesh grows-lean the mind

ne beræse on ungeðyld, & ðonne sie unnyt ðætte ðæt flæsc
not rush into impatience and then be useless that the flesh

sie oferswiðed, gif ðæt mod bið mid ðæm ierre oferswiðed.
be overcome if the mind is with the anger overcome

Oft eac, ðonne ðæt mod ðæs fæstendan bið mid ðy irre 313.22

Often also when the mind of-the fasting is with the anger

ofseten, ðonn[e] cymð sio blis seldhwanne, suelce hio sie cuma
oppressed then comes the joy seldom as-if it be guest

oððe elðeodig, forðæm ðæt mod bið mid ðy ierre gewemmed,
or stranger because the mind is with the anger defiled
 & forðæm forliesð ðæt gód ðære forhæfdnesse, forðæmðe
and therefore loses the good of-the abstinence because
 he hine nó ne beheold wið ða gæstlican scylde. Be ðæm
he himself not — guarded against the spiritual sin Of that
 wæs suiðe ryh[te] gecueden ðurh ðone witgan: On eowrum
was very rightly said through the prophet In your
 fæstendagum bið óngieten eower willa. & sona ðæræfter he
fast-days is perceived your will and at-once thereafter he
 cuæð: To gemotum & to gecidum & to iersunga & to
said For meetings and for quarrels and for anger and for
 fystgebeate ge fæstað. Willa belimpð to blisse simle & ðæt
fist-blow ye fast Will belongs to joy always and the
 fyst[gebeat] to irre. On iedelnesse ðonne bið se lichoma mid
fist-blow to anger In vain then is the body with
 fæstenne gesuenced, ðonne ðæt mod bið forlæten & onstýred
fasting afflicted when the mind is let-go and stirred
 & todæled ungedafenlice & unendebyrdlice ón undeawas.
and divided unfittingly and disorderly into vices
 Ond ðeah hie sint to manianne ðæt hie nó hiera fæsten
And yet they are to admonish that they not their fast
 ne gewanigen, ne eft ne wenen ðæt hit anlipe full healic
— lessen nor again — think that it alone full high
 mægen sie beforan ðæm dieglan Deman, ðylæs hie wenen ðæt
virtue be before the secret Judge lest they think that
 hit anlipe micellre geearnunge mægen sie, & ðonne weorðen
it alone of-great merit virtue be and then become
 on hiera mode [forðy] to úpahæfene. Be ðæm wæs gecueden
in their mind therefore too exalted Of that was said
 ðurh Essaías ðone witgan: Ne geceas ic no ðis fæsten, ac
through Isaiah the prophet Not chose I — this fast but

ðyllic fæsten ic geceas: brec ðæm hyngriendum ðinne hlaf,
such fast I chose break to-the hungering thy bread
 & ðone widfarendan & ðone wædlan lād ón ðin hus.
and the wanderer and the poor lead into thy house
 Be ðæm we magon geðencean hu lytelu sio forhæfdnes bið 315.15
Of that we can consider how little the abstinence is
 gesewen, gif hio ne bið mid oðrum goodum weorcum geiced.
seen if it not is with other good works increased
 Be ðæm cuæð Iohel se witga: Gehalgiað eower fæsten. Ðæt is
Of that said Joel the prophet Hallow your fast That is
 ðonne ðæt mon his fæsten gehalgige, ðæt he hit geice mid
then that one his fast hallow that he it increase with
 oðrum godum weorcum; ðonne mæg he eowian ðær Gode
other good works then can he show there to-God
 suiðe gelicweorðe forhæfdnesse. Forðæm is to cyðanne ðæm
very acceptable abstinence Therefore is to make-known to-the
 fæstendum ðæt hie wieten ðæt hie ðonne Gode suiðe licwyrðe
fasting that they know that they then to-God very acceptable
 forhæfdnesse briengað, ðonne hie ðearfendum monnum sellað
abstinence bring when they to-need men give
 hiera ondliefene ðone dæl ðe hi him selfum oftioð. Ac
of-their sustenance the part which they from-them selves withhold But
 us is suiðe geornlice to gehieranne hwæt Dryhten ðreatigende
to-us is very diligently to hear what Lord threatening
 cuæð to Iudeum ðurh Sacharias ðone witgan; he cuæð: Eall
said to Jews through Zechariah the prophet he said All
 ðæt ðæt ge fæstun & weopun on ðæm fiftan & on ðam
that which ye fasted and wept in the fifth and in the
 siofodan monðe nu hundsiofantig wintra, ne fæste ge ðæs
seventh month now seventy winters not fasted ye of-that
 nawuht me, & ðonne ge æton, ðonne æte ge eow selfum,
at-all for-me and when ye ate then ate ye for-you selves

& ðonne ge druncon, ðonne dru(n)con ge eow selfum. Ne
and when ye drank then drank ye for-you selves Not
 fæsð se no Gode ac him selfum, se ðe ðæt nyle ðearfum
fasts he — for-God but for-him self he who that will-not to-the-poor
 sellan ðæt he ðonne ón mæle læfð, ac wile hit healdan eft
give which he then at meal leaves but will it keep again
 to oðrum mæle, ðæt he eft mæge his wambe [mid] gefyllan.
for another meal that he again can his belly with fill

317.5 Ac sua he sceal etan ðætte hine sio gewilnung ðære gifernesse
But so he shall eat that him the desire of-the gluttony
 of his modes fæsðrædnesse ne gebrienge, ne eft sio ðræsðing
from of-his mind firmness not bring nor again the affliction
 ðæs lichoman ðæt mod ne ascrence mid úpahæfenesse.
of-the body the mind — trip with exaltation

Gehieren ða oferetolan ða word ðe Krist of his agnum muðe
Let-hear the gluttons the words which Christ from his own mouth
 cuæð, he cuæð: Behealdað eow ðæt eowre heortan ne sín
said he said Take-beed yourselves that your hearts not be
 gehedefode mid oferæte & druncennesse & on to monigfaldum
weighed-down with overeating and drunkenness and in too manifold
 ymbehogan ðisse worulde, ðylæs eow ón ðæm weorcum gemete
concerns of-this world lest you in the works find
 se reða & se egeslica dæg, se cymð ofer ealle. eorðwaran
the fierce and the terrible day which comes over all earth-dwellers
 ungeðinged, sua sua grin. Gehieren eac ða fæstendan hwæt
unexpected so as snare Let-hear also the fasting what
 he eft cuæð, he cuæð: Ne geunclænsað ðæt nó ðone mon
be again said he said Not defiles that — the man
 ðæt on his muð gæð, ac ðæt [ðæt] of his muðe gæð, ðæt
which into his mouth goes but that which from his mouth goes that
 hine geunclænsað. Gehieren ða oferetolan hwæt sanctus Paulus
him defiles Let-hear the gluttons what saint Paul

cuæð: Fulga nu se mete ðære wambe willan, & sio wamb
said Let-fulfill now the food of-the belly will and the belly
 ðæs metes, ðonne towyrpð God ægðer. & eft he cuæð: Ne
of-the food then destroys God each and again he said Not
 gew[un]nigen ge to oferetolnisse & to oferdruncennisse. & eft
be-wont ye to gluttony and to drunkenness and again
 he cuæð: Se ofermete ne befæsð ús næbre Gode. Gehieren eft
he said The surfeit not commends us ever to-God Let-hear again
 ða fæstendan hwæt he to him cuæð, he cuæð ðæt ðam clænum
the fasting what he to them said he said that to-the clean
 wære eal clæne, & ðam unclænum nære nan wuht clæne.
were all clean and to-the unclean not-were any whit clean
 Gehieren eft ða oferetolan hwæt he to him cuæð, he cuæð 317.21
Let-hear again the gluttons what he to them said he said
 ðætte hira wamb wære hiera God, & hie dydon hiera bysmer
that their belly were their God and they made their shame
 him to wyrðscipe. Gehieren eac ða fæstendan hwæt he to
for-themselves as honor Let-hear also the fasting what he to
 him cuæð, he cuæð ðæt ðam forhæbbendum hwilum gebyrede
them said he said that to-the abstaining at-times happened
 ðæt hie gewieten of hiera geleafan, & forbodað monnum
that they departed from their faith and forbid to-men
 ðæt hie hiwien, & ða mettas ðe God self gesceop to
that they marry and the foods which God himself created to
 etanne geleaffullum monnum, ðam ðe ongietað soðfæsðnisse,
eat for-believing men for-those who perceive truth
 & Gode ðonciað mid goodum weorcum his giefæ. Gehieren
and to-God thank with good works of-his gifts Let-hear
 ða oferetolan hwæt sanctus Paulus cwæð, he cuæð ðæt hit
the gluttons what saint Paul said he said that it
 wære good ðæt mon foreode flæsc & wín for bisene his
were good that one abstained-from flesh and wine for example to-his

broðrum. Gehiren ða fæstendan hwæt he eft cuæð, he cuæð
brothers Let-hear the fasting what he again said he said
 ðæt ge moston drincan gewealden wines for eowres magan
that ye might drink moderate of-wine for of-your stomach
 mettrymnesse. Forðæm he ðæt cuæð ðæt he wolde ðæt ða
infirmity Therefore he that said that he wished that the
 oferetolan geleornoden ðæt hie to ungemetlice ne wilnoden
gluttons learned that they too immoderately not desired
 flæscmetta, ond ef[t] ða fæstendan ne forsawen ða etendan,
of-flesb-meats and again the fasting not despised the eating
 forðæmðe hie ðære Godes giefæ brucað ða ðe oðre forbærað.
because they of-the of-God gift enjoy that which others abstain-from

Ðætte on oðre wisan sint to manianne
 ða ðe hiora agnu ðing mildheortlice sellað,
 & on oðre wisan ða ðe ðonne giet
 wilniad oðerra monna gereafigan

XLIV · THE GENEROUS AND THE GRASPING

Those who give away their goods must not think themselves above those they feed, but give as God's stewards, cheerfully, with discretion, and without seeking praise or giving so much that they regret it. They should invite the poor rather than rich neighbors, feed a needy sinner as a man and not as a sinner, and never think alms buy leave to sin. Those who plunder must hear the doom pronounced on those who merely gave nothing, the woe on those who join house to house, and how suddenly death strips the rich.

319.14 On oðre wisan sint to manianne ða ðe hira gód
In one way are to admonish those who their goods
 mildheortlice sellað, on oðre wisan ða ðe ðonne giet flietað
mercifully give in another way those who then still strive

æfter oðer(r)a monna, & hie reafiað. To manienne sint ða
after of-other men and them plunder To admonish are those
 ðe hiera mildheortlice sellað ðætte hie ne aðinden on hiora
who theirs mercifully give that they not swell in their
 mode to ðæm ðæt hi hi hæbben ofer ða ðe hie hiora
mind to that that they themselves hold over those whom they of-theirs
 sellað, ne hie selfe ðy beteran ne taligen ðe ða oðre, ðeah
give nor them selves the better — reckon than the others though
 ða oðre be him libben. Ac ða eorðlican hlafordas sint to
the others by them live But the earthly lords are to
 ðæm gesette ðæt hie ða endebyrdnesse & ða ðegnunga hiora
that appointed that they the order and the services to-their
 hieredum gebrytnige, & hie gerecce, & ðæt folc is to ðæm
households dispense and them rule and the people is to that
 gesett ðæt hie scylen be hira rædum libban. Ðæm hlafordum
appointed that they should by their counsels live To-the lords
 is beboden ðæt hie him doon ðæt h[i]ra ðearf sie, &
is commanded that they for-them do what their need be and
 ðæm ðegnum is beboden ðæt hie him ðæt to genyhte
to-the servants is commanded that they for-themselves that to sufficiency
 don ðæt hie him sellen. & ðeah oft agyltað ða hlafordas,
make which they to-them give and yet often sin the lords
 & ða menn wuniað on Godes hylðo ða ðe ryhtwise beoð,
and the men dwell in of-God favor those who righteous are
 & ða habbað his únhyldo ðe hit him bry[t]ian sceoldon,
and those have his disfavor who it to-them dispense should
 & ða beoð butan ierre ðe be hiera giefum libban sculon.
and those are without anger who by their gifts live must
 Eac sint to manienne ða ðe ðonne mildheortlice sellað ðæt 321.5
Also are to admonish those who then mercifully give what
 hie ðonne habbað, ðæt hie ðonne angieten ðæt hie sint
they then have that they then perceive that they are

gesette ðæm hefencundan Gode to ðeningmannum, to dælanne
appointed to-the heavenly God as servants to distribute
 ðas lænan góð. Forðæm hie hie sculon sua micle estelicor
these transitory goods Therefore they them shall so much more-graciously
 dælan sua hie ongietað ðæt him lænre & unagenre bið
distribute as they perceive that to-them more-transitory and less-their-own is
 ðæt hie ðær dælað, forðæm hie magon ongietað ðæt hi beoð
what they there distribute because they can perceive that they are
 to hira ðenunga gesette Godes giefe to dælanne. Hwy sculon
to their service appointed of-God gifts to distribute Why shall
 hie ðonne beon forðæm upahæfene & aðundene on hira
they then be therefore exalted and puffed-up in their
 mode? Him wære ðonne micel ðearf ðæt hie leten Godes ege
mind To-them were then great need that they let of-God fear
 hie geeaðmedan. & eac him is micel ðearf ðæt hie geornlice
them humble and also to-them is great need that they diligently
 geðencen ðæt hie to unweorðlice ne dælen ðæt him befæsð
consider that they too unworthily not distribute what to-them entrusted
 bið, ðylæs hie awuht sellen ðæm ðe hie nanwuht ne
is lest they aught give to-those to-whom they nothing —
 sceoldon, oððe nan wuht ðæm ðe hie hwæthwugu sceoldon,
should or no whit to-those to-whom they something should
 oððe eft fela ðam ðe hie lytel sceoldon, oððe lytel ðæm
or again much to-those to-whom they little should or little to-those
 ðe hie micel sceoldon, ðylæs hie unnytlice forweorpen
to-whom they much should lest they uselessly throw-away
 ðæt ðæt hie sellen for hira hrædhydignesse, oððe him
that which they give for their rashness or to-them
 eft hefiglice ofðynce ðæs ðe hie sealdon, & [hi] scylen
afterward heavily it-repent of-that which they gave and they should
 selfe beon biddende, & forðy weorðen geunrotsode, oððe
themselves be begging and therefore become saddened or

hie eft her wilnigen ðara leana ðæs ðe hie on ælmessan
they again here desire of-the rewards of-that which they in alms
 sellað, ðylæs sio gidsung ðæs lænan lofes adwæsce ðæt leoht
give lest the greed of-the transitory praise quench the light
 ðære giofolnesse, oððe eft sio giofolness sie gemenged wið
of-the generosity or again the generosity be mingled with
 unrotnesse, oððe [he] eft for ðæm giefum, ðe him ðonne
sadness or he again for the gifts which to-him then
 ðynceð ðæt he suide wel atogen hæbbe, his mod suidur
seems that he very well bestowed have his mind more
 fægnige & blissige ðonne hit gemetlic oððe gedafenlic sie.
rejoice and exult than it moderate or fitting be
 Ac ðonne h[i]e hit eall ryhtlice gedæled hæbbe, ðonne ne 321.25
But when they it all rightly distributed have then not
 teon hie nanwuht ðæs lofes & ðæs ðonces to him, ðylæs
let-draw they any of-the praise and of-the thanks to themselves lest
 hie hit eal forleosen, ðonne hie hit gedæled hæbben, ne him
they it all lose when they it distributed have nor to-them
 selfum ne te(l)len to mægene hiora freedom; ac gehieren
selves — let-reckon as virtue their liberality but let-bear
 hwæt awriten is on ðæm ærendgewrite sancte Petres: Gif hwa
what written is in the epistle of-saint Peter If anyone
 ðenige, ðenige he suelce he hit of Godes mægene ðenige,
minister let-minister be as-if he it from of-God power minister
 næs of his selfes, ðylæs he to ungemetlice fægenige for his
not from his own lest he too immoderately rejoice for his
 godum weorcum. Ac gehieren hwæt awriten is on Kristes
good works But let-bear what written is in of-Christ
 bocum, hit is awriten: ðonne ge eall hæbben gedoon ðæt
books it is written When ye all have done what
 eow beboden is, ðonne cuede ge ðæt ge sien unnytte ðeowas,
to-you commanded is then say ye that ye be unprofitable servants

forðæm ge ðæt an worhton ðæt ge niede scoldon. & eft,
because ye that alone wrought which ye of-necessity should and again
 ðylæs ða rúmmodnessa sio unrotnes gewemme, gehierað ðone
lest the liberality the sadness defile bear the
 cuide ðe sanctus Paulus cuað to Corinctheum, he cuað
saying which saint Paul said to Corinthians he said
 ðætte ðone gladan giefan God lufode. & eft, ðylæs hie for
that the glad giver God loved and again lest they for
 ðæm gedale ðæs feos wilnigen ðisses lænan lifes, gehieren
the distribution of-the money desire of-this transitory life let-bear
 hie ðone cwide ðe on Cristes bocum awriten is, ðæt is
they the saying which in of-Christ books written is that is
 ðæt sio winestre hand ne scyle witan hwæt sio suidre dó.
that the left hand not should know what the right do
 323.15 Ðæt is, ðonne ðonne he his ælmessan dæld, ðæt ðær ne sie
That is then when he his alms distributes that there not be
 wið gemenged nan gielp ðisses andweardan lifes, ne he ne
with mingled any vainglory of-this present life nor he —
 scrife ðæs hlisan buton hu he ryhtosð wyrce. Ne he ne gieme
care-for of-the repute but how he most-rightly work Nor he — let-beed
 hwelce hylde he mid ðære ælmessan gewriexle, ac gehiren
what favor he with the alms purchase but let-bear
 hwæt awriten is on Cristes bocum, he cuað: Ðonne ðu hæbbe
what written is in of-Christ books he said When thou have
 gegearwod underngiefl oððe æfengiefl, ne laða ðu no ðærto
prepared morning-meal or evening-meal not invite thou — thereto
 ðine friend, ne ðine broðor, ne ðine cuðan, ne ðine welegan
thy friends nor thy brothers nor thy kin nor thy rich
 neahgeburas, ðylæs hie ðe dón ðæt selfe. Ac ðonne ðu
neighbors lest they to-thee do the same But when thou
 feorme gierwe on ælmessan laða ðærto wædlan & wanhale &
feast prepare in alms invite thereto poor and sick and

healte & blinde, ðonne bis ðu eadig, forðæm hie nyton mid
lame and blind then art thou blessed because they know-not with
 hwam hie hit ðe forgielden. & ðætte mon ðonne ðurhteon
what they it to-thee repay and what one then accomplish
 mæge, ðæt he ðæt ne forilde, ac gehieren hwæt awriten is on
can that he it not delay but let-hear what written is in
 Salamonnes bocum, hit is awrieten ðæt mon ne scyle cweðan
of-Solomon books it is written that one not should say
 to his friend: Ga, & cum to morgenne, ðonne selle ic ðe
to his friend Go and come to morrow then give I to-thee
 hwæthwugu, gif he hit him ðonne sellan mæge. Ond eft,
something if he it to-him then give can And again
 ðylæs mon unnytlice mierre ðæt ðæt he hæbbe, gehieren menn
lest one uselessly waste that which he have let-hear men
 ðisne cwide: Heald ðine ælmesse, ðylæs ðu hie forweorpe.
this saying Keep thy alms lest thou it throw-away
 & eft ða ðe to lytel sellað ðæm ðe micles ðorfton, sculon 325.4
and again those who too little give to-those who of-much needed shall
 gehieran sancte Paules cuide, he cuað: Se ðe lytel sæwð
hear of-saint Paul saying he said He who little sows
 he lytel ripð. & ðeah ne selle mon to fela ðæm ðe lytles
he little reaps and yet not let-give one too much to-him who of-little
 ðyrfe, ðylæs hwa him self weorðe to wædlan, & him ðonne
need lest anyone him self become as pauper and him then
 gehreowe sio ælmesse. Be ðam cwæð sanctus Paulus: Ne beo
rue the alms Of that said saint Paul Not be
 ge oðrum monnum sua gifole ðæt hit weorðe eow selfum to
ye to-other men so generous that it become for-you selves as
 gesuince, ac ofer ðæt ðe ge selfe genog hæbben, sellað ðæt
hardship but beyond that which ye yourselves enough have give that
 ðearfum, & mid ðy hiera wædle gebetað, ðætte sua ielce sua
to-the-poor and with that their poverty amend that so same as

hie beoð her gefyllede mid ure genyhtsumnesse, we beon eac
they are here filled with our abundance we be also

mid hiera genyhtsumnesse. Ðæt is ðonne hiera genihtsumnes
with their abundance That is then their abundance

Godes milts, ða geearnað se se on his gæste bið wædla. Ac
of-God mercy which earns he who in his spirit is poor But

ðonne ðæs sellendan mōd ne cann ða wædelnesse geðolian,
when of-the giver mind not can the poverty endure

ðonne him micles oftogen bið ðæs ðe he habban wolde;
when from-him of-much withheld is of-that which he have would

ðonne oncann he hiene selfne for ðære hrædhdygnesse ðe
then accuses he him self for the rashness that

he ær to fela sealde. Forðy mon scel ær geðencean,
he before too much gave Therefore one shall before consider

ær he hwæt selle, ðæt he hit eft forberan mæge butan
before he aught give that he it afterward forgo can without

hreowe, ðylæs he forlose ða lean ðæs ðe he ær sealde,
regret lest he lose the rewards of-that which he before gave

& ðæt mōd eac weorðe wirs forloren ðurh ða gnornunga.
and the mind also become worse lost through the murmurings

325.20 Gehieren eac ða nanwuht ne sellað ðæm ðe hie lytles
Let-hear also those nothing — give to-those to-whom they of-little

hwæthwugu scoldon, hwæt to him gecweden is on ðæm
something should what to them said is in the

godspelle, hit is gecweden: Sele ælcum ðara ðe ðe bidde. Eft
gospel it is said Give to-each of-those who thee ask Again

gehieren [ða] ða ðe hwæthwugu sellað ðæm ðe hie nane
let-hear those — who something give to-those to-whom they no

wuht ne scoldon, hwæt to him gecweden is on Salomonnes
whit — should what to them said is in of-Solomon

bocum, hit is gecweden: Sele ðin good, & na ðeah ðam
books it is said Give thy good and not though to-the

synnfullum. Doo wel ðæm eaðmodum, & ðam arleasum
sinful Do well to-the humble and to-the impious
 nanwuht. Ond eft hit is gecweden on Tobius bocum: Sete
nothing And again it is said in of-Tobias books Set
 ðin wín, & lege ðinne hláf ofer ryhtwisra monna byrgenne,
thy wine and lay thy bread over of-righteous men grave
 & ne et his nanwuht, ne ne drinc mid ðæm synnfullum. Se
and not eat of-it anything nor — drink with the sinful He
 ðonne itt & drincð mid ðæm synnfullum, & him selð his
then eats and drinks with the sinful and to-him gives his
 hláf & his wín, se ðæm unryhtwisan fultumað, & hine arað,
bread and his wine he the unrighteous helps and him honors
 forðæmðe he unryhtwis bið. Sua eac monige welige menn
because he unrighteous is So also many rich men
 on ðys middangearde lætað cuelan hungre Cristes ðearfan, &
in this middle-earth let die of-hunger of-Christ poor and
 fedað yfle gliigmenn mid oferwiste, & beoð to ungemetlice
feed evil gleemen with surfeit and are too immoderately
 kystige. Ða ðonne ðe hira hláf sellað ðæm synnfullum ðe
generous Those then who their bread give to-the sinful who
 ðearfende beoð, nalles nó forðæmðe hie synnfulle beoð, ac
needy are not-at-all — because they sinful are but
 forðæmðe hie menn beoð, & ðearfende beoð, ne selð se nó
because they men are and needy are not gives he —
 synnfullum his hláf, ac ryhtwisum, gif he on him ne lufað his
to-the-sinful his bread but to-the-righteous if he in him not loves his
 yfel, ac his gecynd, ðæt is ðæt he bið man swa same sua he.
evil but his nature that is that he is man so same as he
 Eac sint to manianne ða ðe nú hiera mildheortlice sellað, 327.12
Also are to admonish those who now theirs mercifully give
 ðæt hie geornlice giemen ðæt hie eft ða synne ne gefremmen
that they diligently heed that they again the sins not commit

ðe hie nu mid hira ælmessan aliesað, ðylæs hie eft scilen
which they now with their alms redeem lest they again should
 dón ðæt selfe. Ne fortruwige he hiene æt ðære cipinge, ne
do the same Not let-presume he himself at the bargaining nor
 wene he no ðæt Godes ryhtwisnes sie to ceape, swelce he
let-think he — that of-God righteousness be for sale as-if he
 hie mæge mid his peningum gebygcgean, & don siððan suelc
it can with his pennies buy and do afterward such
 yfel suelce hie willen butan ælcra oðerre wrace, ða hwile ðe
evil as they will without any other punishment the while that
 h[i]e peningas hæbben mid to gieldanne. Mare is ðæt mód
they pennies have with to pay More is the mind
 ðonne se mete, & se lichoma ðonne ðæt hrægl. Ac ðonne
than the food and the body than the garment But when
 hwa ægðer ge mete ge hrægl ðearfendum rumodlice selð, &
anyone each both food and garment to-the-needy generously gives and
 his mód & his lichoman mid únryh(t)wisnesse besmit, ðonne
his mind and his body with iniquity defiles then
 selð he Gode ða læsðan ryhtwisnesse, & oftiehð him ðære
gives he to-God the least righteousness and withholds from-him of-the
 mæstan, ðonne he syngað on his mode & on his mægene,
greatest when he sins in his mind and in his strength
 & selð ðeah his ælmessan: selð Gode his æhta, & hine
and gives yet his alms gives to-God his possessions and him
 selfne diobule. Ongean ðæt sint to manigenne ða ðe ðonne
self to-devil Against that are to admonish those who then
 giet wilniað oðre menn to reafgeanne, ðæt hie geornlice
still desire other men to plunder that they diligently
 gehieren ðone cuide ðe gesæd is on ðæm godspelle, ðæt
bear the saying which said is in the gospel that

Dryhten cueðan wille, ðonne he cymð to ðæm dome, he
Lord say will when he comes to the judgment he
 cuið: Me hyngrede, & ge me nawuht ne sealdun etan.
says Me hungered and ye to-me nothing — gave to-eat
 Me ðyrste, & ge me ne sealdon drincan. Ic wæs cuma, & ge 329.3
Me thirsted and ye to-me not gave to-drink I was stranger and ye
 me noldon onfón. Ic wæs nacod, & ge me noldon bewreon.
me would-not receive I was naked and ye me would-not clothe
 Ic wæs untrum & on cearcerne. & ge min noldon fandian.
I was sick and in prison and ye of-me would-not visit
 Ðæm monnum is gehaten ðæt he wille cueðan: Gewitað
To-the men is promised that he will say Depart
 from me, awiergde, on ece fyr, ðæt wæs gegearwod diofle
from me cursed into eternal fire which was prepared for-devil
 & his englum. Ne scirð he no hwæðer hie reafoden, oððe
and his angels Not declares he — whether they plundered or
 hwelc oðer yfel fremeden, & swaðeah cwið ðæt hie scylen
any other evil committed and yet says that they should
 bion gehæfte on ecum fyre. Be ðæm we magon geðencean hu
be held in eternal fire Of that we can consider how
 micles wites ða beoð weorðe ðe oðre menn reafiað, nu
great of-punishment those are worthy who other men plunder now
 ða sua micel wite habbað ðe hiora agen ungesceadwislice
those so great punishment have who their own indiscreetly
 healdað. Nu ða sua micel wite habbað ðe hira agen nyllað
keep Now those so great punishment have who their own will-not
 sellan, geðenceað ðonne hwelces wites ge wenen ðæm
give consider then what of-punishment ye expect for-those
 ðe oðre men reafiað. Hwæt wene ge hwæt sio ðurhtogene
who other men plunder What think ye what the committed
 unryhtwisnes geearnige, nu sio unðurtogene arfæsðnes swa
iniquity earn now the unperformed mercy so

micel wite geearnað? Gehieren ða re[a]feras, ða ðe higiað

great punishment earns Let-hear the robbers those who strive

wið ðæs ðæt hie willað oðre menn bereafian, hwæt be him

toward that that they will other men despoil what about them

gecweden is, hit is gecweden: Wa ðæm ðe ealnig gaderað an

said is it is said Woe to-him who always gathers on

hine selfne ðæt hefge fenn, & gemonigfaldað ðæte his ne bið.

him self the heavy mud and multiplies what his not is

329.18 Ðæt is ðonne ðæt mon gadrige ðæt ðicke fenn on hine, &

That is then that one gather the thick mud on him and

hine mid ðy gehefegige, ðæt se gitsera him on geheapige ða

him with that weigh-down that the miser him on heap the

byrðenne eorðlicra æhta mid unryhte, & his worðig & his

burden of-earthly possessions with wrong and his homestead and his

land mid unryhte ryme. Ac hi scoldon gehiran ðon[e] cwide

land with wrong enlarge But they should hear the saying

ðe bi him gecweden is in Essaies bocum, hit is gecweden:

which about them said is in of-Isaiah books it is said

Wa eow ðe gadriað hus to huse, & spannað ðone æcer

Woe to-you who join house to house and link the field

to ðæm oðrum oð ðæs landes mearce, swelce ge ane willen

to the other unto of-the land boundary as-if ye alone will

gebugean ealle ðas eorðan. Swelce he openli[ce] cwæde: Hu

inhabit all this earth As-if he openly said How

feor wolde ge nú ryman eower land? Wolde ge nu ðæt ge

far would ye now enlarge your land Wished ye now that ye

næfden nanne gemacan on ðys gemænan middangearde? Ðu

had-not any fellow in this common middle-earth Thou

cuist nu ðæt wille geswican ðon, ær ðe ðu genoh hæbbe.

sayest now that (thou)-wilt cease then before that thou enough have

Hwonne bið ðæt, ðæt ðe swa ðynce, oððe hwonne bið ðæt,

When is that that to-thee so seem or when is that

ðæt ðu nyte hwæðer ðu maran wilnige? Ac ðu findst wið
that thou know-not whether thou more desire But thou findest with
 hwone ðu meaht flitan. Ac gehiere ge feohgietseras hwæt
whom thou canst contend But hear ye money-misers what
 be eow gecweden is on Salomonnes bocum, hit is gecweden:
about you said is in of-Solomon books it is said

Ne wyrð se gitsera næfre full feos, & se ðe woruldwelan
Not becomes the miser ever full of-money and he who world-riches
 lufað ungesceadwislice, ne cymð him of ðæm nan wæsðm.
loves indiscreetly not comes to-him from them any fruit

[Ac him meahte cuman, gif he [hi] to swiðe ne lufode, 331.8
But to-him might come if he them too much not loved

& he hi wel wolde dælan.] Ac forðæmðe he hi her lufað
and he them well would distribute But because he them here loves
 & hielt, he hi eac her forlæt butan ælcum wæsðme &
and holds he them also here leaves without any fruit and
 ælcum edleane. Ac ða ðe wilniað ðæt hi her beon gefylde
any reward But those who desire that they here be filled
 mid eallum welum & mid ðæm willan beoð onælede, hie
with all riches and with the desire are kindled they
 sculon gehieran ðone cwide ðe be him gecweden is on
shall hear the saying which about them said is in
 Salomonnes bocum, hit is gecweden: Se ðe æfter ðæm higað
of-Solomon books it is said He who after that strives

ðæt he eadig sie on ðisse worulde, ne bið he unsceaðful,
that he rich be in this world not is he innocent
 ac ða hwile ðe he giernð ðæt he his we[o]lan iece, he
but the while that he yearns that he his riches increase he
 agiemeleasað & forgiæt ðæt he forbuge his synna. Swa swa
neglects and forgets that he avoid his sins So as
 fleogende fugel, ðonne he gifre bið, he gesihð ðæt æs on
flying bird when he greedy is he sees the bait on

eorðan, & ðonne for ðæm luste ðæs metes he forgiet ðæt
earth and then for the desire of-the food he forgets the
 grin ðæt he mid awierged wirð; swa bið ðæm gitsere. He
snare which he with strangled becomes so is to-the miser He
 gesihð ðone welan ðe he wilnað, & he ne geliefð ðæs grines
sees the riches which he desires and he not believes of-the snare
 ðe he mid gebrogden wyrð, ærðon he hit gefrede. Ac ða
which he with caught becomes before he it feel But those
 ðe wilniað ðisses middangeardes gestreona, & nyllað wietan
who desire of-this middle-earth treasures and will-not know
 ðone demm ðe him æfter cuman sceal, hie sculon gehieran
the loss which to-them after come shall they shall bear
 ðon(e) cwide ðe bi him gecweden is on Salomonnes
the saying which about them said is in of-Solomon
 bocum, hit is gecweden: Ðæt ierfe ðæt ge ærest æfter
books it is said The inheritance which ye first after
 hiegiað, æt siðesðan hit bið bedæled ælcra bledsunge.
strive at last it is deprived of-every blessing

331.25 On ðys andweardan life we onginnað æresð libban to ðæm ðæt
In this present life we begin first to-live to that that
 we æt ytemestan onfón sumne dæl bledsunge. Se ðonne ðe
we at last receive some portion of-blessing He then who
 wilnað ðæt wolde on ðæm angienne his lifes woroldspedig
desires that (he)-would in the beginning of-bis life world-rich
 weorðan mid unryhte, se hine wile selfne bedælan ðære
become with wrong he him will self deprive of-the
 bledsunge & ðæs we[o]lan on ðæm ytemestan dæge. Ac
blessing and of-the riches on the last day But
 ðonne h[i]e wilniað ðurh ða nawhtgitsunga ðæt hie hira
when they desire through the wicked-covetousness that they their
 woruldspeda ie icenn, ðonne weorðað hie bedælede ðæs ecean
world-riches — increase then become they deprived of-the eternal

eðles ures Fæder. Ac ða ðe wilniað fe[o]la to begietanne,
homeland of-our Father But those who desire much to obtain
 & eac ða ðe magon begietan eall ðæt hie wilniað, gehieren
and also those who can obtain all that they desire let-bear
 hwæt Krist self cuað, he cwæð: Hwæt forstent ænigum
what Christ himself said he said What avails to-any
 menn ðæt, ðeah he mangige ðæt he ealne ðisne middangeard
man that though he trade that he all this middle-earth
 age, gif he his saule forspildt? Swelce sio Soðfæsðnes openlice
own if he his soul destroys As-if the Truth openly
 cwæde: Hwelc fremu bið menn ðæt he gestriene eal ðæt him
said What profit is to-man that he acquire all that him
 ymbutan sie, gif he forliesð ðæt him oninnan bið, swelce he
around be if he loses what him within is as-if he
 eall gegadrige ðætte his ne sie, & forspilde hine selfne? Ac
all gather what his not be and destroy him self But
 mon mæg ðy hraðor ðara reafera gitsunga gestillan, gif se
one can the sooner of-the robbers greed still if the
 lareow him gerecð hu fleonde ðis andwearde lif is, & h[i]e
teacher to-them expounds how fleeting this present life is and them
 gemy(n)dgað ðara weligera ðe lange striendon, & lytle hwile
reminds of-the rich who long acquired and little while
 brucon; hu [h]rædlice se færlica deað he on lytelre hwile
enjoyed how quickly the sudden death them in little while
 bereafode ðæs ðe hi on langre hwile mid unryhte strindon.
despoiled of-that which they in long while with wrong acquired
 ðeah hie hit hrædlice ætsomne ne gestriendon, hie hit ðeah 333.17
Though they it quickly together not acquired they it yet
 swiðe hrædlice ætsomne forluron, & his nawht mid him
very quickly together lost and of-it nothing with them
 ne læddon buton ða synne ðara yfelena weorca hie brohton
— took but the sins of-the evil works they brought

to Godes dome. Ac hit mæg eaðe gesælan, gif we him
to of-God judgment But it can easily happen if we to-them
 swelc secgað, ðæt hie eac mid ús ða oðre tælen, & hie
such say that they also with us the others blame and they
 ðonne eft hira selfra gescamige, ðonne hie gemunað
then afterward of-them selves be-ashamed when they remember
 ðæt hie ðæt ilce dóð ðæt hie on ðæm oðrum tældon.
that they the same do which they in the others blamed

Ðætte on oðre wisan sint to monianne ða ðe nohwæðer ne
 oðerra monna ne wilniað, ne hiora agen nyllað sellan;
 on oðre wisan ða ðe willað sellan ðæt hi gestrinað,
 & ðeah nyllað geswican ðæt hi oðre men ne reafigen

XLV · THE CLOSEFISTED AND THE PLUNDERERS

Those who neither covet nor give must learn that the earth is given to all in common, so that to withhold from the poor is to kill them, and to give to them is only to pay a debt; the barren fig tree only shades its ground. The rich man in the gospel was damned not for theft but for never sharing. Those who give alms out of plunder must know that God accepts no such gift, which is like killing a son before his father's eyes, and that it goes into a bag with holes.

335.5 On oðre wisan sint to manianne ða ðe nauðer ne oðerra
In one way are to admonish those who neither — of-other
 monna ne wilniað, ne hira agen nyllað sellan; on oðre ða ðe
men — desire nor their own will give in another those who
 hira agen willað sellan, & ðeah ne magon forlætan ðæt hie
their own will give and yet not can abandon that they
 oðre menn ne reafigen. Ac ða ðonne ðe hira agen nyllað sellan,
other men — plunder But those then who their own will-not give
 ne eac oðerra monna ne gitsiað, hie sint to manianne ðæt hie
nor also of-other men — covet they are to admonish that they

geornlice geðencen ðæt ðios eorðe, ðe him ðæt gestreon
diligently consider that this earth which to-them the wealth
 of com, eallum mannum is to gemanan geseald, & forðæm
from came to-all men is in common given and therefore
 eallum mannum bringð gemænne foster. Hwæt se ðonne
to-all men brings common nourishment Lo he then
 unryhtlice talað, se [ðe] talað ðæt he sie unscyldig, gif he ða
wrongly reckons he who reckons that he be guiltless if he the
 good, ðe us God te[o] geman[an] sealde, him synderlice
goods which to-us God in common gave for-himself privately
 ægnað. Ac ðonne hie nyllað sellan ðæt ðæt hie underfengon,
appropriates But when they will-not give that which they received
 ðonne mæstað hie hie selfe on hira niehstena cwale, forðæm
then fatten they them selves on of-their neighbors death because
 hie nealice swa fela ðearfena ófsleað swa hie iðelice mid hiera
they nearly so many of-the-poor slay as they easily with their
 ælnessan gehelpen meahton, gif hie woldon. Forðæm, ðonne
alms help might if they would Therefore then
 ðonne we ðæm ðearfum hiera niedðearfe sellað, hiera ægen we
when we to-the poor their necessities give their own we
 him sellað, nalles ure; & ryhtlicor we magon cweðan ðæt
to-them give not-at-all ours and more-rightly we can say that
 we him gielden scylde ðonne we him mildheortnesse dón.
we to-them pay debt than we to-them mercy do
 Forðæm sio Soðfæstnes, ðæt is Crist, ða ða he lærde ðæt 335.19
Therefore the Truth that is Christ then when he taught that
 mon ælnessan wærlice sellan sceolde, ða cwæð he: Giemað
one alms warily give should then said he Take-beed
 ðæt ge eowre ryhtwisnesse ne dón beforan monnum. To
that ye your righteousness not do before men To
 ðæm cwide belimpð eac ðæs psalmscopes sang ðe he sang,
the saying belongs also of-the psalmist song which he sang

ða he cwæð: Se todælc his gód, & selð ðearfum, his
when he said He distributes his goods and gives to-the-poor his
 ryhtwisnes wunað on ecnesse. Nolde he no ða rúmmodnesse
righteousness dwells in eternity Would-not he — the liberality
 hatan mildheortnes, ac ryhtwisnes, forðæm ðætte us from
call mercy but righteousness because what to-us from
 ðæm gemænan góde geseald bið, hit is cynn ðæt we ðæs
the common good given is it is fitting that we of-it
 eac gemænelice brucen. Be ðæm cwæð Salomon: Se ðe
also in-common enjoy Of that said Solomon He who
 ryhtwis bið, he bið a sellende, & no ne blind. Eac hie
righteous is he is ever giving and not — ceases Also they
 sint to manien(n)e ðæt hie geornlice geðencen ðætte se
are to admonish that they diligently consider that the
 ficbeam, ðe on ðæm godspelle gesæd is ðætte na[n]ne
fig-tree which in the gospel told is that no
 wæsðm ne bære, stód unnyt; forðæm him wearð ierre se
fruit — bore stood useless because with-it was angry the
 goda wyrhta forðæm he ofergreow ðæt land butan wæsðme.
good workman because it overgrew the land without fruit
 Ðonne ofergrewð se ficbeam ðæt lond, ðonne se gitsere
Then overgrows the fig-tree the land when the miser
 hyt & heled to unnytte ðæt ðæt manegum menn to nytte
bides and conceals to uselessness that which to-many men to use
 weorðan meahste. Swa se ficbeam ofersceadað ðæt lond ðæt
become might So the fig-tree overshadows the land that
 hit under him ne mæg gegrowan, forðæm hit sio sunne ne
it under it not can grow because it the sun not
 mot gescinan, ne he self nanne wæsðm ðærofer ne bireð, ac
may shine-on nor it itself any fruit thereover — bears but
 ðæt land bið eal unnyt swa he hit oferbræt, swa bið ðæm
the land is all useless as it it overspreads so is to-the

unnytwyrdan & ðæm unwisan menn, ðonne he mid ðære
unprofitable and to-the unwise man when he with the
 scande his slæwðe oferbræt ða scire ðe he ðonne hæfð,
shame of-his sloth overspreads the charge which he then has
 & ðonne nauðer ne ðone folgað self nytne gedón nyle,
and then neither — the office himself useful make will
 ne ðone tolætan ðe hine ðurh ða sunnan goodes weorces
nor him admit who it through the sun of-good work
 giendscinan wille, & nytwyrdne & wæsðmbærne gedón wille.
shine-through will and profitable and fruitful make will
 Ac manigra manna gewuna is ðæt hie hie mid ðissum 337.18
But of-many men habit is that they themselves with these
 wordum ladiað, & cueðað: We brucað ures ægnes, ne gitsige
words excuse and say We enjoy of-our own not covet
 we nanes oðres monnes. Gif we nauht ðæs ne dooð ðe us
we of-any other man If we naught of-that — do which us
 mon mid goode leanian ðyrfe, ne dó we eac nan woh ðe us
one with good reward need not do we also any wrong which us
 mon fore tælan ðurfe. Ac forðæm hie cueðað ðas word ðe
one for blame need But therefore they say these words because
 hie belucað hiera modes earan ongean ða godcundan lare.
they lock of-their mind ears against the divine teaching
 Hwæt se weliga ðe on ðæm godspelle getæld is, & him bi
Lo the rich-man who in the gospel blamed is and him about
 gecweden is ðæt he ælce dæge symblede, & mid micelre wiste
said is that he every day feasted and with great feasting
 wære gefeormod, & ælce dæge geglenged mid purpuran &
were fed and every day adorned with purple and
 mid hwitum hrægle, nis hit no gesæd ðæt he for ðy getæld
with white garment not-is it — said that he for that blamed
 wære ðy he oðre menn reafode, ac forðyðe he his ægenes
were that he other men robbed but because he of-his own

ungemetlice breac, & oðrum monnum nawuht ne sealde; &
immoderately enjoyed and to-other men nothing — gave and
 ðeah æfter ðisse worulde he underfeng helle wite, nalles
yet after this world he received of-hell punishment not-at-all
 no forðyðe he awuht unaliefedes dyde, ac forðæmðe he ðæs
— because he aught of-unlawful did but because he of-the
 aliefdan nanwuht nolde forlætan, ac his swiðe ungemetlice
lawful nothing would forgo but of-it very immoderately
 breac, & hine selfne eallinga gesælde ðiossum woruldwelum.
enjoyed and him self entirely gave to-these world-riches
 Eac sint to manianne ða fæsðhafula ðæt hie ongieten ðæt ðæt
Also are to admonish the tenacious that they perceive that those
 sindon ða forman læððo ðe hie Gode gedoon mægen, ðæt
are the first injuries which they to-God do can that
 hie ðæm nawuht ne don ðe him eall sealde ðæt hie habbað.
they to-him nothing — do who to-them all gave that they have

339.9

Be ðæm cwæð se psalm scop: He ne sealde Gode nanne
Of that said the psalmist He not gave to-God any
 metsceat for his saule ne nænne geðingsceat wið his miltse.
payment for his soul nor any reconciliation-price for his mercy
 Ðæt is ðonne se medsceat wið his saule ðæt he him gielde
That is then the payment for his soul that he to-him repay
 gód weorc for ðære giefe ðe he him ær sealde. Be ðæm
good works for the grace which he to-him before gave Of the
 ilcan cwæð Iohannes se godspe[l]lere: Ælc treow mon sceal
same said John the evangelist Every tree one shall
 ceorfan, ðe goode wæsðmas ne birð, & weorpan on fýr, &
cut which good fruits not bears and throw into fire and
 forbærnan. Nu is ðonne sio æxs aset on ðane wyrtruman ðæs
burn Now is then the axe set on the root of-the
 treowes, ac ondræden him ðone dynt swa neah, ða ðe
tree but let-dread for-themselves the blow so near those who

nauht to gode ne doð, & ðeah wenað ðæt hie sien unscyldige,
naught to good — do and yet think that they be guiltless
 forðæmðe hie nan lað ne doð. Ac him is ðearf ðæt hie
because they no harm — do But to-them is need that they
 forlæten ða órsorgnesse & ðæt dysig hiera slæwðe, ðylæs hie
abandon the security and the folly of-their sloth lest they
 wyrðen awyrtwalode of ðys andwerdan life. Swa swa ðæt
be uprooted from this present life So as the
 treow ðe ða wyrtruman beoð færcofene forsearað, swa hie
tree whose the roots are cut-off withers so they
 magon ondrædan ðæt him weorðen ða wyrtruman færcofene
can dread that for-them become the roots cut-off
 on ðys anweardan life, gif hie for hiera giemeliste nyllað beran
in this present life if they for their negligence will-not bear
 ða bleða godra weorca. Ongean ðæt sint to manianne ða ðe
the fruits of-good works Against that are to admonish those who
 willað sellan ðæt ðæt hie habbað, & ðeah nyllað forlætan ðæt
will give that which they have and yet will-not abandon that
 hie oðre menn ne reafigen; hie sint to manigenne ðæt hie
they other men — plunder they are to admonish that they
 geðencen, ongemang ðæm ðe hie wilniað ðæt hie gifule ðyncen,
consider among that that they desire that they generous seem
 ðæt hie for ðæm godan hlisan ðy forcuðran ne weorðen,
that they for the good repute the more-wicked not become
 ðylæs him gebyrige, swa swa we ær bufan cwædon, ðonne
lest to-them happen so as we before above said when
 hie hiera ægen ungesceadwislice & ungemetlice dælen, ðæt
they their own indiscreetly and immoderately distribute that
 hie ðonne for wædle weorðen on murcunga & on ungeðylde,
they then for poverty come into murmurings and into impatience
 ðæt hie eft ongiennen gietsian & reafian for hiera wædle.
that they again begin covet and plunder for their poverty

341.4 Hwelc mæg him mare uuslæwð becumæn ðonne him becymð
What can to-him more misfortune befall than to-him befalls
 ðurh ða ælmessan, gif he hie to ungemetlic[e] dælð, &
through the alms if he them too immoderately distributes and
 ður[h] ðæt wyrð eft gietserc? Hu, ne bið he ðonne swelce
through that becomes again miser How not is he then as-if
 he sæwe good, & him weaxe of ðæm ælc yfel? Ac hie sint
he sow good and to-him grow from that every evil But they are
 ærest to manianne ðæt hie cunnen hiora ægen gesceadwislice
first to admonish that they can their own discreetly
 gehealdan, & siððan ðæt hie oðerra monna ne giernen;
keep and afterward that they of-other men not yearn-for
 forðæm[ðe na] se ðorn ðære gitsunga ne wyrð forsearod on
because not the thorn of-the greed — becomes withered in
 ðæm helme, gif se wyrtruma ne bið færcorfen oððe forbærned
the top if the root not is cut-off or burned
 æt ðæm stemne. Swa wyrð eac gestiered ðæm gitsere ðæs
at the stem So becomes also restrained to-the miser of-the
 reaflices, gif he ær ðæm gedale cann gemetgian hwæt hine
robbery if he before the distribution can moderate what him
 anhagige to sellanne, hwæt he healdan scyle, ðæt he eft ðæt
befit to give what he keep should that he afterward the
 good ðære mildheortnesse ne ðyrfē gesceiendan mid gidsunge
good of-the mercy not need disgrace with greed
 & mid reaflice. Siððan hie ðonne ðæt geleornod hæbben,
and with robbery After they then that learned have
 ðonne sint hie siððan to læranne hu hie scilen mildheortlice
then are they afterward to teach how they should mercifully
 dælan ðæt ðæt hie ofer ðæt habbað ðe hie hiora gitsunge
distribute that which they beyond that have which they their greed
 mid gestillan sculon; forðæm, gif hie sua ne doð, ðonne
with calm shall because if they so not do then

sculon hie eft niedenga gadrian oðer ierfe on ðæs wriexle
shall they again of-necessity gather other property in of-that exchange
 ðe hie ær for mildheortnesse & for rummodnesse sealdon,
which they before for mercy and for liberality gave
 swelce hie setten ða synne wið ðære ælmessan.

as-if they set the sin against the alms

Oðer is ðæt hwa for hreowsunge his synna ælmessan selle, 341.20

One is that anyone for repentance of-bis sins alms give

oðer is ðæt he forðy syngige & reafige ðy he tiohchie
other is that he therefore sin and plunder because he intend

ðæt he eft scyle mid ðy reaflice ælmessan gewyrcean. Ac
that he afterward should with the robbery alms make But

ðæt nis nan ælmesse, forðæm hio nanne swetne wæsðm forð
that not-is any alms because it no sweet fruit forth

ne bring(ð), ac sona on ðæm wyrtruman abiteriað ða bleda.
— brings but at-once in the root become-bitter the fruits

Forðæm Dryhten ðurh Essaias ðone witgan forcwæð swelce
Therefore Lord through Isaiah the prophet rejected such

ælmessan, & ðus spræc: Ic eom Dryhten: ic lufige ryhte
alms and thus spoke I am Lord I love right

domas, & ic hatige ða lác ðe beoð on woh gereafodu.
judgments and I hate the offerings which are in wrong plundered

& eft he cwæð: Arleasra offrung bið awierged, forðæm hie
and again he said Of-the-impious offering is cursed because they

beoð brohte of unryhtum gestreonum & of mándædum. &
are brought from unrighteous gains and from wicked-deeds and

oft bið genumen on ðearfendum monnum ðæt ðæt hie ðonne
often is taken from needy men that which they then

wenað ðæt hie Gode sellen. Ac Dryhten gecyðde ðurh Salomon
think that they to-God give But Lord declared through Solomon

ðone snottran hu micel his írsung æfter ðære dæde bið, ða he
the wise how great his anger after the deed is when he

cwæð: Se ðe me bring lác of earmes monnes æhtum on
said He who to-me brings offering from of-poor man possessions in
 woh gereafodu, ðonne bið ðæt swelce hwa wille blotan ðæm
wrong plundered then is that as-if anyone will sacrifice to-the
 fæder to ðance & to lacum his ægen bearn, & hit ðonne
father as thanks and as offering his own child and it then
 cwelle beforan his eagum. Hwæt bið ðonne unabereðlicre to
kill before his eyes What is then more-unbearable to
 gesionne ðonne ðæs bearnes cwalu beforan ðæs fæder eagum?
see than of-the child death before of-the father eyes

343.12

Be ðæm we magon ongieta mid hu micle irre Dryhten
By that we can perceive with how great anger Lord
 geðyldegað ða ælmeasas ðe him man of reaflice brin[g]ð,
endures the alms which to-him one from robbery brings
 nu he hie tealde gelice ðæs bearnes cwele beforan ðæs fæder
now he them reckoned like of-the child death before of-the father
 eagum. Ac ða reaferas geðenceað swiðe oft hu micel hie sellað,
eyes But the robbers consider very often how much they give
 & suiðe seldon hie willað gemunan hu micel hie nimað,
and very seldom they will remember how much they take
 swelce hie ða metsceattas rimen ðe hie Gode sellen, & ða
as-if they the payments count which they to-God give and the
 scylda willen forgietan ðe hie wið hiene geworhton. Ac hie
sins will forget which they against him wrought But they
 sceoldon gehieran ðone cwide ðe awriten is in Ageas bocum
should hear the saying which written is in of-Haggai books
 ðæs witgan; he cwæð: Se ðe medsceattas gaderað, he legeð
of-the prophet he said He who payments gathers he lays
 hie on ðyrelne pohchan. An ðyrelne pohchan se legð ðæt he
them in boled pouch In boled pouch he lays what he
 to metsceatte sellan ðencð, se ðe wat hwær he hiene leget,
as payment give intends he who knows where he it lays

& nāt hwær he hiene forliesð. Swa bið ðæm ðe witan
and not-knows where he it loses So is to-those who know
 willað hwæt hie sellað, & nyllað wietan mid hwelcum woo
will what they give and will-not know with what wrong
 hie hit gestriendon oððe forworhton; forðæm hie doð swelce
they it acquired or forfeited because they do as-if
 hie hit on ðyrelne pohchan fæten, forðæm hie gemunan ðone
they it in holed pouch put because they remember the
 tohopan ðe hie to ðæm gestreonum habbað, & forgietað
hope which they in the gains have and forget
 hira demm ðe him of ðæm gestreonum cymð, oððe coom.
their loss which to-them from the gains comes or came

Ðætte on oðre wisa sint to manianne
 ða geðwæran, ón oðre ða ungeðwæran

XLVI · THE QUARRELSOME AND THE PEACEABLE

The quarrelsome are told that however many virtues they have, they cannot be spiritual without concord, that the dumb beasts keep company better than they do, and that an offering must wait until a brother is reconciled. The peaceable, in turn, must not love present peace so much that they leave the wicked unrebuked, for the sons of Levi, Phinehas, and Christ's sword show that God's enemies are to be hated in what they do. Like David and Paul, they should rebuke outwardly while keeping peace inwardly, as far as it lies with them.

On oðre wisan sint to manigenne ða gesibsuman, on oðre ða 345.6
In one way are to admonish the peaceable in another the
 ungesibsuman. Ða ungesibsuman sint to manigen[n]e ðæt hie
unpeaceable The unpeaceable are to admonish that they
 gewisslice wieten ðæt hie na ón to ðæs manegum goodum
certainly know that they not in so very many good

cræftum ne beoð, ðæt hie æfre mægen gæsðlice beon, gif
virtues — are that they ever can spiritual be if
 hie ðurh ungemodnes(se) agiemeleasiað ðæt hie anmode beon
they through discord neglect that they united be
 nyllað on ryhte & on góde. Hit is awrieten on sancte
will in right and in good It is written in of-saint
 Paules bocum ðætte ðæs gæstes wæsðm sie lufu & gefea &
Paul books that of-the spirit fruit be love and joy and
 ryhtwislicu sibb. Se ðe ðonne ne giemð hwæðer he ða sibbe
righteous peace He who then not cares whether be the peace
 healde, ðonne forsencð he ðone wæsðm his gæstes. Eft
keep then rejects be the fruit of-his spirit Again
 cwæð sanctus Paulus: Donne betweoxn eow bið yfel anda &
said saint Paul When among you is evil envy and
 geflitu, hu ne beoð ge ðonne flæsclice? Ond eft he cuæð:
strifes how not are ye then carnal And again he said
 Seccað sibbe & gód to eallum mannum; butan ðære
Seek peace and good toward all men without which
 ne mæg nan man [God] gesion. Ond eft he manode, &
not can any man God see And again he admonished and
 cuæð: Geornlice gebinde ge eow tosomne mid anmodnesse
said Diligently bind ye yourselves together with unity
 & mid sibbe, ðæt ge sien gelices modes swa ge sint gelices
and with peace that ye be of-like mind as ye are of-like
 lichoman, sua sua ge ealle sint gelaðode to anum tohopan.
body so as ye all are invited to one hope
 To ðæm gebaune ðæs tohopan nan monn mæg cunnan,
To the summons of-the hope no man can come
 butan he ðider ierne mid anmodnesse wið his niehstan.
unless be thither run with unity with his neighbor

& ðeah [wel] manige onfōð synderlicre giefe, & ðonne 345.21
and yet very many receive special grace and then
 ofermodgiende forlætað ða giefe ðe mare is, ðæt is sio
being-proud abandon the grace which greater is that is the
 anmodnes; sua sua manige dóð, gemidliað hiera giefernese, &
unity so as many do bridle their gluttony and
 atemiað hira lichoman ðæt hie magon bet fæstan ðonne oðre,
tame their body that they can better fast than others
 & ðonne for ðæm goodan cræfte fo[r]leosað ðone ðe betera
and then for the good virtue lose that which better
 bið ðonne sio forhæfdnes, ðæt is anmodnes. Ac se ðe wille
is than the abstinence that is unity But he who will
 ascadan ða forhæfdnesse from ðære anmodnesse, geðence se
separate the abstinence from the unity let-consider he
 ðone cwide ðe [se] psalmscop cuæð, he cwæð: Lofiað God mid
the saying which the psalmist said he said Praise God with
 tympanan & on choro. Se tympano bið geworht of drygum
timbrel and in choir The timbrel is made from dry
 felle, & ðæt fell hlyt, ðonne hit mon sliehð, & on ðæm chore
skin and the skin sounds when it one strikes and in the choir
 beoð manige menn gegadrode anes hwæt to singanne anum
are many men gathered one thing to sing with-one
 wordum & anre stefne. Se ðonne se ðe his lichoman
words and with-one voice He then the-one who his body
 swencð, & ða anmodnesse wið his niehstan forlæt, se hereð
afflicts and the unity with his neighbor abandons he praises
 Dryhten mid timpanan, & nyle mid choro. Oft eac, ðonne
Lord with timbrel and will-not with choir Often also when
 hwone mara wisdom úparæð ðonne oðre menn, ðonne wile he
someone greater wisdom exalts than other men then will he
 hiene ascadan from oðerra monna geferrædenne, & sua micle
himself separate from of-other men fellowship and so much

sua he ma wát, & wisra bið ðonne oðre menn, sua he ma
as he more knows and wiser is than other men so he more
 dysegað, & suiður wienð wið ðone cræft ðære anmodnesse.
is-foolish and more strives against the virtue of-the unity

347.13

Ac hie sceoldon gehieran ðone cuide ðe sio Soðfæsðnes
But they should hear the saying which the Truth
 self cwæð, he cwæð: Habbað sealt on eow, & habbað sibbe
itself said he said Have salt in you and have peace
 betweoxn eow. Ðæt sealt he nemde for wisdom, forðæm he
among you The salt he named for wisdom because he
 wolde ðæt we hæfden ægðer ge sibbe ge wisdom, forðæm hit
wished that we had each both peace and wisdom because it
 ne beoð nane cysta ne nan cræft ðæt mon hæbbe wisdom, &
not are any excellences nor any virtue that one have wisdom and
 nylle wilnian sibbe; forðæm sua sua he bet wát, swa he wýrs
will-not desire peace because so as he better knows so he worse
 agyht, & mara[n] demm gedrihð him selfum mid ðæm lote.
sins and greater harm brings-on to-him self with the guile
 He mæg hine ðy læs beladian ðæt he næbbe wite geearnod
He can himself the less excuse that he have-not punishment earned
 ðy he meahte mid his wisdome wærlice ða synne forbugan,
because he could with his wisdom warily the sin avoid
 gif he wolde. Ac him wæs swiðe ryhte to gecueden ðurh
if he would But him was very rightly to said through
 Iacobus ðone apostol, he cwæð: Gif ge hæbben yfelne andan
James the apostle he said If ye have evil envy
 on eow & teonan & geflitu on eowrum mode, ne gilpe ge
in you and injuries and strifes in your mind not boast ye
 nó, ne ne fægnað ðæs, & ne flitað mid eowrum leasungum
— nor — rejoice of-that and not contend with your lies
 wið ðæm soðe; forðæm se wisdom nis ufan cumen of
against the truth because the wisdom not-is from-above come from

hefenum, ac he is eorðlic & wildiorlic & eac diofullic. Ac se
heavens but it is earthly and beastly and also devilish But that
 se ðe of Gode cymð, he bið godes willan & gesibsum.
the-one which from God comes it is of-good will and peaceable
 Ðæt is ðonne ðæt he sie clānes willan & goodes, ðæt 349.2
That is then that it be of-clean will and of-good that
 he clānlíce & ryhtwislice ongiete ðæt ðæt he ongiete. Ðæt
it cleanly and righteously perceive that which it perceive That
 is ðonne ðæt he gesibsum sie, ðæt he hiene nanwuht ne
is then that he peaceable be that he himself not-at-all —
 ahebbe ofer his gelican, ne from hiera geferrædenne ne ðiede.
exalt over his equals nor from their fellowship — separate
 Ðæm ungesibsuman is to cyðanne ðæt hie wieten ðætte swa
To-the unpeaceable is to make-known that they know that so
 lange sua hie beoð from ðære lufe aðied hiera niehstena,
long as they are from the love separated of-their neighbors
 & him ungemode beoð, ðætte hie nanwuht godes ne
and to-them at-odds are that they nothing of-good —
 magon ða hwile Gode bringan to ðances. Be ðæm is awriten
can the while to-God bring as thanks Of that is written
 on Cristes bocum: Gif ðu wille ðin lác bringan to ðæm
in of-Christ books If thou will thy offering bring to the
 wiofude, & ðu ðonne ryhte ofðence hwæthwugu ðæs ðe
altar and thou then rightly remember something of-that which
 ðin niehsta ðe wiðerweardes gedón hæbbe, forlæt ðonne
thy neighbor to-thee of-hostile done have leave then
 an ðin lác beforan ðæm weofude, & fêr ærest æfter
there thy offering before the altar and go first after
 him; læt inc geseman ær ðu ðin lác bringe; brieng
him let you-two reconcile before thou thy offering bring bring
 siððan ðin lác. Ðæt is ðæt hwa fare mid his mode æfter
afterward thy offering That is that anyone go with his mind after

his niehstan, & him unne ðæt he to ryhte gecierre. Of
 his neighbor and to-him grant that he to right turn From
 ðissum bebode we magon geðencean hu unabereðlic gylt
 this command we can consider how unbearable guilt
 sio towesnes bið, ðonne ða lác forðæm beoð forsacene.
 the discord is when the offerings therefore are rejected

349.16

Nu man ælc yfel mæg mid goode adilegian, is ðæt ðonne
 Now one every evil can with good blot-out is that then
 for micel scyld ðæt gedeð ðætte nan good ne bið andfenge,
 very great guilt which makes that no good — is acceptable
 buton mon ær ðæt yfel forlæte. Ac ða ungesibsuman sint to
 unless one before the evil abandon But the unpeaceable are to
 manien(n)e, gif hie nyllen hiera lichoman earan ontynan to
 admonish if they will-not of-their body ears open to
 gehieranne ða godcundan lare, ðæt hie ontynen hiera modes
 hear the divine teaching that they open of-their mind
 eagan, & giemen ðissa eorðlic[na] gesceafta, hu ða fuglas, ðe
 eyes and heed of-these earthly creatures how the birds which
 him gelice beoð, & anes cyn[n]es beoð, hu gesibsumlice hie
 to-them like are and of-one kind are how peaceably they
 farað, & hu seldon hie willað forlætan hiera geferrædenne, &
 go and how seldom they will abandon their fellowship and
 eac ða dumban nietenu, hu hie [hie] gadriað heapmælum,
 also the dumb beasts how they themselves gather in-herds
 & hie ætsomne fedað. Nu we magon gecnawan on
 and themselves together feed Now we can know in
 ðara ungesceadwisra nietena gesibsumnesse hu micel yfel sio
 of-the unreasoning beasts peaceableness how great evil the
 gesceadwislice gecynd ðurh ða ungesibsumnesse gefremeð,
 rational nature through the unpeaceableness commits
 ðonne he on gesceadwislicum ingeðonce forliesð ðæt ða dumban
 when it in rational mind loses what the dumb

nietenu gehealden habbað on hiera gecynde. Ongean ðæt sint
beasts kept have in their nature Against that are
 to manienne ða gesibbsuman, ðonne hie lufigað ða sibbe ðe
to admonish the peaceable when they love the peace which
 hie her habbað suiður ðonne hit ðearf sie, & ne wilniað na
they here have more than it need be and not desire —
 ðæt hie to ðære ecean sibbe becumen. Ac sio stillnes ðe hie
that they to the eternal peace come But the stillness which they
 ðær wilniað oft swiðe hefelice dereð hira ingeðonce, forðæm
there desire often very heavily harms their mind because
 swa him ðios stillnes & ðios ieðnes ma licað, sua him læs
as to-them this stillness and this ease more pleases so to-them less
 licað ðæt ðæt hie to gelaðode sindon, & sua hie[ne] swiður
pleases that which they to invited are and as him more
 lysð ðisses andweardan, swa he læs secð ymb ðæt ece.
it-pleases of-this present so he less seeks about the eternal
 Be ðysum ilcan cwæð Crist ðurh hiene selfne, ða ða 351.9
Of this same said Christ through him self then when
 he ðas eorðlican sibbe toscead & ða hefonlican, & his
he this earthly peace distinguished and the heavenly and his
 apostolas spón of ðissum andweardan to ðæm ecan, he
apostles enticed from this present to the eternal he
 cuað: Mine sibbe ic eow selle, & mine sibbe ic læte to
said My peace I to-you give and my peace I leave to
 eow. Swelce he cwæde: Ic eow onlæne ðas gewitendan, &
you As-if he said I to-you lend this transient and
 ic eow geselle ða ðurhwiniendan. Gif ðonne ðæs monnes
I to-you give the enduring If then of-the man
 mod & his lufu bið behleapen eallunga on ða lænan sibbe,
mind and his love is fixed entirely on the transitory peace
 ðonn ne mæg he næbre becuman to ðære ðe him geseald
then not can he ever come to that which to-him given

is. Ac swa is ðios andwearde sib to habbanne ðæt we hie
is But so is this present peace to have that we it
 sculon lufian, & ðeah oferhyggean, ðylæs ðæt mod ðæs ðe
shall love and yet despise lest the mind of-him who
 hie lufað on synne befealle, gif he hie to ungemetlice lufað.
it loves into sin fall if he it too immoderately loves

Eac sint to manianne ða gesibsuman ðæt hie to ungemetlice
Also are to admonish the peaceable that they too immoderately
 ðære sibbe ne wilnigen, ðylæs hie for ðære wilnunga
of-the peace not desire lest they for the desire
 ðisse eorðlican sibbe forlæten untælde oðerra monna yfele
of-this earthly peace leave unblamed of-other men evil
 undeawas, & hiene ðonne selfne swa aðiede from ðære sibbe
vices and him then self so separate from the peace
 his Scippendes mid ðære geðafunga ðæs únryhtes; ðylæs,
of-his Creator with the consent of-the wrong lest
 [ðonne] he him ondrædt ða towesnesse utane, he sie
when he for-himself dreads the discord outwardly he be
 innan asliten from ðæm geðoftscipe ðæs incundan Deman.
inwardly torn from the fellowship of-the inward Judge

351.24 Hwæt is elles ðios gewitendlice sibb, buton swelce hit sie
What is else this transient peace but as-if it be
 sum swæð ðære eccean sibbe? Hwæt mæg bion dyslicre
some footprint of-the eternal peace What can be more-foolish
 ðonne hwa lufige hwelcre wuhte spor on ðæm duste, & ne
than anyone love of-some thing track in the dust and not
 lufige ðæt ðætte ðæt spor worhte? Be ðæm cwæð Dæwid, ða
love that which the track made Of that said David when
 he hine eallunga geðiedde to ðæm geðoftscipe ðære incundan
he himself entirely joined to the fellowship of-the inward
 sibbe, he cyðde ðæt he nolde habban nane gemodsumnesse
peace he declared that he would-not have any concord

wið ða yfelan, ða he cuæð: Hu ne hatige ic [ða] ealle,
with the evil when he said How not hate I those all
 Dryhten, ða ðe ðe hatigað? & for ðinum feondum ic
Lord those who thee hate and for thy enemies I
 aswand on minum mode, & mid fulryhte hete ic hie hatode,
pined in my mind and with perfect hatred I them hated
 forðæm hie wæron eac mine find? Swa mon ðonne sceal
because they were also my enemies So one then shall
 ful[ll]fremedlice Godes fiend hatigean, ðætte mon lufige ðæt
perfectly of-God enemies hate that one love that
 ðæt hie beoð, & hatige ðæt ðæt hie doð. He sceal weorðan
which they are and hate that which they do He shall become
 his life to nytte mid ðy ðæt he næte his undeawas. Ac
for-his life of use with that that he afflict his vices But
 hu wene we hu micel scyld ðæt sie ðæt monn aðreote ðære
how think we how great guilt that be that one grow-weary of-the
 nætinge yfelra monna, & nime sume sibbe wið ða wierrestan,
affliction of-evil men and take some peace with the worst
 nu se witga ðæt brohte Gode to lacum & to offrunga ðæt he
now the prophet that brought to-God as offering and as sacrifice that he
 ðara yfelena feondscipe ongean hine selfne aweahte for Gode?
of-the evil enmity against him self aroused for God
 Forðæm wæs ðæte Leuis kynn gefengon hiera sweord, &
Therefore was that of-Levi kin seized their swords and
 eodon út ðurh ðone here, sleande ða scyl[d]gan; & forðæm
went out through the host slaying the guilty and therefore
 hit is awriten ðæt hiera honda wæren gehalgode Gode,
it is written that their hands were hallowed to-God
 forðæmðe hie ne sparodan ða synfullan, ac slogon. Be ðæm
because they not spared the sinful but slew Of that
 wæs eac ðætte Fines forseah his neahgeburas freondscipe,
was also that Phinebas despised of-his neighbors friendship

353.14

ða he ofslog his a(ge)ne geferan, ða he hine forlæg wið
when he slew his own companion when he himself fornicated with
 ða Madianiten, & ða forlegisse he mid ofslog, & swa mid
the Midianite and the harlot he also slew and so with
 his ierre he gestilde Godes ierre. & eft cwæð Crist ðurh
his anger he stilled of-God anger and again said Christ through
 hine selfne: Ne wene ge no ðæt ic to ðæm come on eorðan
him self Not think ye — that I to that came on earth
 ðæt ic sibbe sende on eorðan, ac sweord. Forðæm, ðonne we
that I peace send on earth but sword Therefore when we
 us unwærlice geðiedað to yfelra monna freondscipe, ðonne
ourselves unwarily join to of-evil men friendship then
 gebinde we us to hiera scyldum. Be ðys ilcan wæs ðætte
bind we ourselves to their sins Of this same was that
 Gesaphað, se ðe ær on eallum dædum his lifes wæs to
Jehoshaphat he who before in all deeds of-his life was to
 herigenne, fullneah mid ealle forwearð for Achabes freondscipe.
praise very-nearly with all perished for of-Ahab friendship
 He wæs ge Leahtrad from Gode, ðurh ðone witgan him wæs to
He was reproached by God through the prophet him was to
 gecweden: Ðu fultemodes ðæm arleasum, & ðu gemengdest
said Thou helpedst the impious and thou mingledst
 ðinne freondscipe wið ðone ðe hatode God, & mid ðæm ðu
thy friendship with him who hated God and with that thou
 gearnode Godes irre, ðær ða godan weorc ær næren ón ðe
earnedst of-God anger if the good works before were-not in thee
 mette; ðæt wæs ðæt ðu adydes ða bearwas of Iudea londe.
found that was that thou removedst the groves from of-Jews land
 355.6 Be ðæm we magon gehieran ðætte sua micle sua we
By that we can hear that so much as we
 us swiður geðiedað & gemodsumiað to ðæra yfe[le]na
ourselves more join and agree to of-the evil

freondscipe, ðætte we swa micle fier beoð ðæm hiehstan
friendship that we so much farther are from-the highest
 ryhte aðiedde. Eac sint to monigenne ða gesibsuman ðæt hie
right separated Also are to admonish the peaceable that they
 him ne ondræden ðæt hie ðas lænan sibbe ongean hie
for-themselves not dread that they this transitory peace against them
 selfe gedrefen mid ðære ðreaunga, ðonne hit tocymð ðæt
selves trouble with the rebuke when it comes-about that
 hie hit sprecau sculon. Ond eft hie sint to manianne ðæt
they it speak shall And again they are to admonish that
 hie ðeah ða sibbe anwealge oninnan him gehealden, ða ðe
they yet the peace whole within them keep that which
 hie utane mid ðære ðrafunga gedrefað. Ægðer ðara David
they outwardly with the reproof trouble Each of-those David
 sægde ðæt he swiðe wærlíce beheolde, ða he cwæð: Ic
said that he very warily kept when he said I
 lufode ða ðe sibbe hatodon, & ðonne ic him cidde, ðonne
loved those who peace hated and when I them chided then
 oncuðon hie me butan scylde. Hie oncuðon hiene for ðære
accused they me without guilt They accused him for the
 cease, & he wæs ðeah hiora freond; ne aðreat hine no
chiding and he was yet their friend not it-wearied him —
 ðæt he ða dysegean ne tælde, & ðeah ðe hie hine tældon,
that he the foolish — blamed and though that they him blamed
 he hie lufode. Be ðys ilcan cwæð eft Paulus: Ic wolde,
he them loved Of this same said again Paul I would
 gif hit swa beon meahte, ðæt ge wið ælcne monn hæfdon
if it so be might that ye with every man had
 sibbe eowres gewældes. Forðæm he cwæð: Gif hit swa beon
peace of-your power Therefore he said If it so be
 meahte, & eac he cwæð: Iowres gewældes, forðæm he wisse
might and also he said Of-your power because he knew

ðæt hit bið swiðe unieðe ægðer to donne, ge wið ðone
that it is very hard each to do both with him
 to cidanne ðe yfel deð, ge eac sibbe wið to habbenne.

to chide who evil does and also peace with to have

355.22

Ac us is swiðe micel ðearf, ðeah ðeos hwilendlice sibb for
But to-us is very great need though this transitory peace for
 ure cease gedrefed weorðe on ðæra yfelena monna mode, ðæt
our chiding troubled become in of-the evil men mind that

hie ðeah on ussum eallunga gehealden sie. Forðæm he cwæð
it yet in ours entirely kept be Therefore he said

bi ðære sibbe: Iowres gewealdes, forðæm sio sib mid ryhte
about the peace Of-your power because the peace with right

beon sceal ægðer ge ón ðæs cidendan monnes mode ge on
be shall each both in of-the chiding man mind and in

ðæs geðafiendan. Gif hio ðonne of oðres gewite, on ðæs
of-the consenting If it then from of-the-one departs in of-the

oðres hio ðurhwunige. Be ðæm se ilca Paulus on oðre stowe
other it let-remain Of that the same Paul in other place

monode his gingran, & ðus cwæð: Swa hwa swa urum
admonished his disciples and thus said So who so to-our

wordum & gewritum hieran nylle, do hit mon us to
words and writings obey will-not let-make it one to-us to

witanne, & nabbe ge nanne gemanan wið hine, forðæm ðætte
know and have-not ye any fellowship with him so that

hine gesceamige. & eft æfter ðæm he cwæð: Ne scule [ge]
him it-shame and again after that he said Not shall ye

wið hine gebæran swa swa wið feond, ac ge him sculon
toward him behave so as toward enemy but ye him shall

cidan swa swa breðer. Swelce he openlice cwæde: Forlætað
chide so as brother As-if he openly said Abandon

ða uterran sibbe, & habbað ða innerran fæste, ðætte eower
the outer peace and have the inner fast that your

unsibb geeaðmede ðæs synnigan mod, swa ðeah ðæt sio
discord humble of-the sinful mind so yet that the
 sib of eowre heortan ne gewite, ðeah hie mon ne recce.
peace from your heart not depart though of-it one not care

Ðætte on oðre wisan sint to monianne
 ða wrohtgeornan, on oðre ða gesibsuman

XLVII · SOWERS OF STRIFE AND PEACEMAKERS

Those who sow discord serve the devil, like Solomon's worthless man who winks, points, and plots, for they destroy peace, the mother of all virtues. Peacemakers must not rashly unite the wicked, whose strength grows when they agree, as a fish's scales cleave together, and Paul set the Pharisees against the Sadducees to break their front. They should first teach the love of inner peace, and make outward peace among the wicked only where they cannot harm the good, as a step toward heavenly peace.

On oðre wisan sint to monigenne ða ðe wrohte sawað, on 357.14
In one way are to admonish those who strife sow in
 oðre ða gesibsuman. Ða wrohtgeornan sint to manigenne ðæt
another the peaceable The strife-loving are to admonish that
 hie geðencen hwæs folgeras hie sindon. Be ðæm aworþnan
they consider of-whom followers they are Of the outcast
 engle is awriten on ðæm godspelle ðæt he sewe ðæt weod on
angel is written in the gospel that he sowed the weed on
 ða godan æceras. Forðy wæs bi him gecweden: Sum mon
the good fields Therefore was about him said A man
 ðis dyde ðe ure feond wæs. Be ðæs ilcan feondes limum is
this did who our fiend was Of of-the same fiend limbs is
 ðus gecweden ðurh Salomon: Aworpen man bið á unnyt, &
thus said through Solomon Outcast man is ever useless and
 gæð mid wo muðe, & bicneð mid ðæm eagam, & trit mid
goes with crooked mouth and beckons with the eyes and treads with

ðæm fet, & spricð mid ðæm fingre, & on wore heortan bið
the foot and speaks with the finger and in perverse heart is
 yfel donde, & on æl[c]e tid saweð wrohte. Her we magon
evil doing and at every time sows strife Here we can
 gehieran, ða he be ðæm wrohtgeornan secgean wolde, ðæt he
hear when he of the strife-loving speak would that he
 hine nemde se aworpnā; forðon, gif he ær on ðæs ofermodan
him named the outcast because if he before in of-the proud
 engles wisan innan his geðance of Godes gesiehdæ ne afeolle,
angel manner within his thought from of-God sight not fell
 ðonne ne become he no utane to ðæm sæde ðære (wrohte).

then not came he — outwardly to the seed of-the strife
 Be ðæm is ryhtlice awriten ðæt he bicne mid ðæm eagum,
Of that is rightly written that he beckon with the eyes
 & sprece mid ðæm fingrum, & trit mid ðæm fet; forðæmðe
and speak with the fingers and tread with the foot because
 innor bið se hierde, ðæt is se willa, se hielt ða leomu útan.
within is the guardian that is the will which holds the limbs outwardly

359.5

Forðæm, ðonne mon ða fæstrædnesse his modes innan forlist,
Because when one the firmness of-his mind within loses
 ðonne bið he hwilum swiðe ungestaððiglice astyred utane on
then is he at-times very unsteadily stirred outwardly in
 his limum, & gekyðð on ðære styrynge ðara telgena utane
his limbs and shows in the stirring of-the branches outwardly
 ðæt ðær ne bið nan fæstnung on ðæm wyrtruman innan. Ac
that there not is any firmness in the root within But
 gehiren ða wrohtsaweras hwæt awriten is on ðæm godspelle,
let-hear the strife-sowers what written is in the gospel
 hit is awriten: Eadige beoð ða gesibsuman, forðon hie beoð
it is written Blessed are the peaceable because they are
 Godes bearn genemde. Be ðæm worde we magon geðencean,
of-God children named By the word we can consider

nu ða sint Godes bearn genemned ðe sibbe wyrcað, ðætte
now those are of-God children named who peace make that
 ða sindon butan tweon diofles bearn, ðe hie toweorpan
those are without doubt of-devil children who it destroy
 willað, forðæmðe ælc ðara ðe hine mid unryhte ascan
will because each of-those who himself with wrong separate
 wille from ðære geðwærnesse, he wile forlætan ðære lufan
will from the concord he will abandon of-the love
 grennisse, & forsearian ón ðære ungeðwærnesse. Forðæm,
greenness and wither in the discord Therefore
 ðeah he hwelcne wæstm forðbrenge gódes weorces, gif he ne
though he some fruit bring-forth of-good work if it not
 bið of gódum willan & of untwiefaldre lufan ongunnen,
is from good will and from undivided love begun
 ne bið he nawuht. Geðencen be ðissum ða wrohtsaweras hu
not is it anything Let-consider by this the strife-sowers how
 monigfaldlice hie gesyngiað, ðonne hie ðæt án yfel ðurhtioð,
manifoldly they sin when they the one evil accomplish
 & mid ðæm anum yfele atarað of ðære menniscan heortan
and with the one evil tear from the human heart
 ealle ða godan cræftas. Mid ðam anum yfele hie gefremmað
all the good virtues With the one evil they commit
 unrim oðerra yfela, forðam ða ðe ða wrohte sawað, hie
countless of-other evils because those who the strife sow they
 adwæscað ða sibbe, ðe modor ís ealra godra cræfta.
quench the peace which mother is of-all good virtues
 Forðonðe nan cræft nis Gode deorwyrðra ðonne sio lufu, ne 359.23
Because no virtue is to-God dearer than the love nor
 eft ðæm deofle nan cræft leoftæla ðonne hie mon slíte. Swa
again to-the devil any art more-pleasing than it one tear So
 hwa ðonne swa ða wrohte bið sawende, & mid ðy ða sibbe
who then so the strife is sowing and with that the peace

ofslihð on his geferan, he bið hiewcuðlice ðeow ðam Godes
slays in his companions he is familiarly servant to-the of-God
 feonde, ðe simle wiðbriht ðam untruman mode ðære sibbe ðe
fiend who always denies to-the weak mind of-the peace which
 he self forlét, & hine mid ðam forworhte, oð he ofdune
he himself abandoned and himself with that ruined until he down
 afeoll, & nu giet wilnað ðæt he ús ðone weg fordikige, ðæt
fell and now still desires that he for-us the way block-up that
 we ne mægen astigan on ðone weg & on ða are ðe he of
we not can ascend on the way and to the honor which he from
 áfeoll. Ongean ðæt sint to manienne ða ðe ða sibbe sawað,
fell Against that are to admonish those who the peace sow
 ðæt hie swa micel weorc to recceaslice & to unwærlice ne
that they so great work too carelessly and too unwarily not
 don, & huru ðær ðær hie nyton hwæðer sio sibb betre
do and above-all there where they know-not whether the peace better
 betwux gefæstnod bið, ðe ne bið, forðæm swa swiðe swa hit
between established is or not is because so much as it
 dæreð ðætte ænig wana sie ðære sibbe betwux ðam goodum,
harms that any lack be of-the peace between the good
 swa swiðe hit eac dæreð ðæt hio ne sie gewanod betwux
so much it also harms that it not be lessened between
 ðam yfelum. Forðæm, gif ða ðweoran & ða unryhtwisan
the evil Because if the perverse and the unrighteous
 hiera yfel mid sibbe gefæstnigað, & tosomne gemengað,
their evil with peace fasten and together mingle
 ðonne bið geiced hiera mægen, & hiora yfelum weorcum
then is increased their strength and to-their evil works
 gefultumod, forðon swa micle swa hie gemodsumeran bioð
helped because so much as they more-harmonious are
 betwux him, swa hie beoð bealdran ða godan to swenceanne.
among them so they are bolder the good to afflict

Be ðæm wæs ðætte sio godcunde stemn cwæð to ðæm eadgan 361.14

Of that was that the divine voice said to the blessed

Iobe ymb ða bodan ðæs idlan fætes, ðæt is se awirgda Antexrist,

Job about the messengers of-the empty vessel that is the accursed Antichrist

hio cwæð: His flæsces lima clifað ælc on oðrum. & eft hio

it said Of-his flesh limbs cleave each to other and again it

dyde sciella to bisene his heorðcneohtum, & ðus cwæð: Ælces

made shells as example to-his retainers and thus said Of-every

fisces sciell bið to oðerre gefeged, ðæt ðær ne mæg nan æðm

fish shell is to other joined that there not can any breath

ut betwuxn. Swa eac ða his folgeras, swa hie unwiðerweardran

out between So also those his followers as they less-hostile

& gemodran beoð, swa hie swiður hlecað tosomne, & eac

and more-harmonious are so they more cohere together and also

fæstor tosomne beoð gefegde to godra monna hienðe. Swa

more-firmly together are joined to of-good men oppression So

eac se se ðe ða unryhtwisan tosomne sibbað, he seleð

also he the-one who the unrighteous together reconciles he gives

ðære unryhtwisnesse fultom & mægen, forðæm hie magon ða

to-the iniquity help and strength because they can the

góðan swa micle swiður geswencean swa hie hiora anmodlicor

good so much more afflict as they them more-unanimously

ehtað. Be ðæm cwæð se æðela lareow sanctus Paulus, ða he

persecute Of that said the noble teacher saint Paul when he

geseah ðæt folc Phariseo & Saducia anmodlice his ehtan, he

saw the people of-Pharisees and of-Sadducees unanimously him persecute he

tiolode hie betwux him to toscadanne, & ðus cwæð: Hwæt do

strove them among them to divide and thus said What do

ge, broður, doð esnlice. Hu, ne eom ic eower gefera, & eom

ye brothers do manfully How not am I your companion and am

Fariscisc swa same swa ge? Ond forðæm mín monn eft

Pharisee so same as ye And therefore me one persecutes

ðe ic bodige ymb ðone tohopan deadra monna ærestes.

because I preach about the hope of-dead men resurrection

363.4 Forðæm he cwæð ða word, forðæm ða Saducie antsacodon ðære

Therefore he said the words because the Sadducees denied the

æriste [æfter deaðe, & ða Farisseos geliefdon ðære æriste],

resurrection after death and the Pharisees believed the resurrection

swa swa ða halgan gewritu bodigað. Swa he tosced ðara

so as the holy scriptures preach So he divided of-the

ehtera anmodnesse ðe hine ær woldon fordon, & Paulus

persecutors unity who him before would destroy and Paul

com gesund ðonon. Eac sint to manianne ða ðe on ðam beoð

came safe thence Also are to admonish those who in that are

abisgode ðæt hie sibbe tiligað, ðæt hie ærest tilgen to kyðanne

busied that they peace strive-for that they first strive to make-known

ðæm ungesceadwisum modum hu sio lufu beon scyle ðære

to-the unreasoning minds how the love be should of-the

inweardlican sibbe, ðylæs him æfter firste sio uterre sib derige;

inward peace lest them after a-time the outer peace harm

forðon, ðonne ðonne hie geðencað ða ryhtan lufe, ðæt hie eac

because then when they consider the right love that they also

geðencen ðæt hie ne weorðen beswicene mid ðære uterran lufe,

consider that they not become deceived with the outer love

& ðonne hie óngitað ða godcundan sibbe, ðætte sio eorðlice

and when they perceive the divine peace that the earthly

sib hi ne geteo to wirsan. Ond eft ðonne sume yfele menn

peace them not draw to worse And again when some evil men

swa gerade beoð ðæt hie ne magon godum monnum derian,

so disposed are that they not can to-good men harm

ðeah hie willen, ðonne is betere ðeah ðæt mon eorðlice sibbe

though they will then is better yet that one earthly peace

betwux ðæm fæstnige, oððæt hie mægen ongietan ða uplican
between them establish until they can perceive the heavenly
 sibbe; ðætte hie ðurh ða menniscan sibbe mægen astigan
peace that they through the human peace can ascend
 to ðære godcundan sibbe, ðeah hio him ðonne giet feorr
to the divine peace though it from-them then still far
 sie, forðæm ðæt yfel hiera unryhtwisnesse hie hæfð ðonne
be because the evil of-their iniquity them has then
 giet ahierde, ðætte hie ðonne gemonndwærige sio lufu &
still hardened that them then make-gentle the love and
 sio geferræden hiora niehstena, & hie to beteran gebrenge.
the fellowship of-their neighbors and them to better bring

Ðætte on oðre wisan sint to manianne
 ða ðe ða halgan æ ryhtlice óngietan ne cunnon;
 on oðre wisan ða ðe hie ryhtlice ongietað,
 & ðeah for eaðmodnesse swugiað ðæt hi hi ne bodigeað

XLVIII · MISREADING AND HIDING THE LAW

Those who misunderstand Scripture turn its healing wine into poison, and in their pride cut down the understanding still unborn in faithful minds, as the pregnant women of Gilead were ripped open; they make God's wheat, wine, oil, and silver into offerings to Baal. Those who understand it well but will not teach it humbly must first examine themselves, and must never claim God's word as their own. Solomon bids the teacher drink from his own well, then let his waters run through the streets while keeping them from strangers.

On oðre wisan sint to manigenne ða ðe ða halgan æ ryhtlice 365.5
In one way are to admonish those who the holy law rightly
 ongietan ne cunnon; on oðre ða ðe hie ryhtlice ongietan
understand not can in another those who it rightly understand

cunnon, & ðeah for eaðmodnesse swigiað ðæt hie hie ne
can and yet for humility keep-silent that they it not
 bodiað. Ða sint to maniene ðe ða á ryhtlice ne ongietað,
preach Those are to admonish who the law rightly not understand
 ðætte hie geðencen ðætte hie ðone halwenden drync ðæs
that they consider that they the healing drink of-the
 æðelan wines ne gehwyrfen him selfum to attre, & isen
noble wine not turn for-them selves into poison and iron
 ðæt hie menn mid lacnian sculdon, ðæt hie mid ðæm hie
which they men with heal should that they with that them
 selfe to feore ne gewundigen, ðylæs hie mid ðy tole ðæt hale
selves to death not wound lest they with the tool the whole
 lic gewierden ðe hie sceoldon mid ðæt unhale awegaceorfan.
body injure which they should with the unsound cut-away
 Eac hie sint to manigenne ðæt hie geðencen ðæt ða halgan
Also they are to admonish that they consider that the holy
 gewritu sint ús to leohtfatum gesald, ðæt we mægen geseon
scriptures are to-us as lamps given that we can see
 hwæt we dón scylen on ðisse niht, ðæt is ðis andwearde líf,
what we do should in this night that is this present life
 swa swa ðæt leohtfæt lieht on nieht urum eagum, ðætte ða
so as the lamp lights at night for-our eyes that the
 gewritu on dæg liehten urum mode. Ac ðonne hwa ne cann
scriptures by day light for-our mind But when anyone not can
 ða ryhtlice ongietaþ, ðonne bið him ðæt leoht aðiestrod.
them rightly understand then is for-him the light darkened
 Ne gehwyrfde hine næfre ðæt unryhtwise ingeðonc to ðæm
Not would-turn him ever the unrighteous mind to the
 wón andgiete, gif he ær nære on ofermettum aðunden.
wrong understanding if he before not-were in pride swollen

Ac ðonne hie wenað ðæt hie wisran sien selfe ðonne 365.19
But when they think that they wiser be themselves than
 oðre, ðonne forhyggeað hie ðæt hie folgien oðrum monnum
others then disdain they that they follow other men
 æfter bettran andgiete, & wilniað ðæt hie gegitsien &
after better understanding and desire that they covet and
 gelicetten æt ðæm ungetyðum folce wisdomes naman. Higiað
feign from the untaught people of-wisdom name Strive
 ðonne ealle mægene ðæt hie ðæt gedwellen ðæt oðre menn
then with-all strength that they that confound which other men
 ryhtlice & gesceadwislice ongieten habbað, & hira agen
rightly and discreetly understood have and their own
 unryht willað mid ðy getrymman. Be ðæm wæs swiðe wel
wrong will with that strengthen Of that was very well
 gecweden ðurh Amos ðone witgan, he cwæð: Hie sindon ða
said through Amos the prophet he said They cut the
 Galatis[can] wíf ðe bearne[a]cene wæron, & woldon mid
Gileadite women who pregnant were and would with
 ðy getryman hira landgemæru. Ðæt folc wæs gehaten Galað
that strengthen their borders The people was called Gilead
 on Ebrisc, ðæt is on Englisc gewitnesse heap, forðæm eal
in Hebrew that is in English of-witness heap because all
 sio gesomnung ðære halgan ciricean ðurh ondetnesse hielt ða
the congregation of-the holy church through confession holds the
 gewitnesse ðære soðfæstnesse. Ðy is swiðe ryhte getacnod
witness of-the truth Therefore is very rightly signified
 ðurh Galates naman sio halige gesomnung, forðæmðe ealle
through of-Gilead name the holy congregation because all
 ða geleaffullan bodiað be Gode ðæt soð is. Ðonne getacniað
the faithful preach of God what true is Then signify
 ða [ge]eacniendan wíf ða saule ðe ða gebodu angietað, &
the pregnant women the souls which the commands understand and

hie mid godcundlicre lufan underfóð: gif ðæt underfangne
them with divine love receive if the received
 andgit to ryhtre tide bið forðbroht, ðonne bið hit mid
understanding at right time is brought-forth then is it with
 ðy ðurhtogenan weorce gedón, swelce hit sie geboren.
the accomplished work made as-if it be born

367.12

Ðæt is ðonne ðæt mon his mearce bræde, ðæt mon his hlisan
That is then that one his boundary broaden that one his repute
 & his naman mærsige. Ac ðonne mon snið ða bearneacnan
and his name magnify But when one cuts the pregnant
 wíf ón Galað hira mearce mid to rymanne, ðonne ða
women in Gilead their boundary with to enlarge then the
 gedwolmenn mid wore lare ofsleað ðæt mod geleaffullra
heretics with perverse teaching slay the mind of-faithful
 monna, ðonne ðonne hit furðum ryht andgiet underfangen
men then when it just right understanding received
 hæfð, & him hwæthwugu sio soðfæstnes on geeacnod bið,
has and it somewhat the truth in conceived is
 ærðæmðe hit fullboren sie, & willað mid ðy gedón ðæt hie
before it fully-born be and will with that make that them
 mon hlige wisdomes, mid ðy ðe hie ofsniðen mid ðy seaxe
one credit of-wisdom with that that they cut-off with the knife
 hefiglices gedwolan ða unborenan bearn, ðe ðonne furðum
of-grievous error the unborn children which then just
 beoð mid wordum geeacnode on geleaffullra mode; ac hie
are with words conceived in of-faithful mind but they
 wilniað mid ðy ðæt hie mon herige, & cweðe ðæt hie sin
desire with that that them one praise and say that they be
 wise lareowas. Ac gif we wilnigen ðæt hie ðæs wós geswicen,
wise teachers But if we desire that they of-the wrong cease
 ðonne sculon we hie ealra ðinga ærest & geornost læran
then shall we them of-all things first and most-diligently teach

ðæt hie ne wilnigen leasgielpes, forðæm, gif se wyrtruma
that they not desire of-vainglory because if the root

ðære úpahafenisse ærest wyrð forcorfen, ðonne bið hit sona
of-the exaltation first becomes cut-off then is it at-once

swutol ðæt ða twigu forseariað ðære unryhtan lare. Eac hie
clear that the twigs wither of-the wrong teaching Also they

sint to manigenne ðætte hie ðurh hiera gedwolan & ðurh
are to admonish that they through their error and through

hiera ungeðwærnesse ða Godes á, ðe us forbiet diofulum to
their discord the of-God law which us forbids to-devils to

offrianne, ðæt hie ða ilcan á ne gehwierfen to diofulgielde.
sacrifice that they the same law not turn to idolatry

Be ðæm Dryhten siofigende cwæð ðurh Ossei ðone witgan, 369.4
Of that Lord lamenting said through Hosea the prophet

he cwæð: Ic him sealde hwæte & wín & [o]ele & gold
he said I to-them gave wheat and wine and oil and gold

& siolfor; ic him sealde genog, & ðæt hie worhton to
and silver I to-them gave enough and that they made into

diofulgieldum Bale hiera gode. Ac ðonne we underfóð ðone
idols to-Baal their god But then we receive the

hwæte æt Gode, ðonne we ongietað inweardlice ða á, &
wheat from God when we understand inwardly the law and

onwreoð ða dieglan cwidas, swelce we nimen ðone clænan
uncover the secret sayings as-if we take the clean

hwæte, & weorpen ðæt ceaf onweg. & ðonne us selð God
wheat and throw the chaff away and then to-us gives God

his wín, ðonne he us oferdrencð mid ðære lare dioplices
his wine when he us intoxicates with the teaching of-deep

andgites. & ðonne he us selð his ele, ðonne he us
understanding and then he to-us gives his oil when he to-us

[his bebodu] openlicor gecyð, & mid ðæm [ure lif] liðelice
his commands more-openly shows and with that our life gently

& getæslice fereð. & ðonne he us seleð micel siolfor,
and pleasantly guides and then he to-us gives much silver
 ðonne he us selð micle getyngnesse & wlitige spræce
when he to-us gives much eloquence and fair speech
 ymb soðfæstnesse to cyðanne. Donne he us gewelegað [mid
about truth to declare Then he us enriches with
 golde], ðonne he ure heortan onlieht & gebierht mid
gold when he our heart enlightens and brightens with
 ðæm sciman healices angietes. Dis is eall ryhtwisra monna
the radiance of-high understanding This is all of-righteous men
 offrung Gode, ac hit briengað eal ða gedwolmen Bale,
offering to-God but it bring all the heretics to-Baal
 middæmðe hie [hiora] hieremonna móð gedwellað, & eall
when they of-their subjects mind confound and all
 hiera andgit forhwirfað mid hiera wore lare.
their understanding pervert with their perverse teaching

369.19 Donne hie doð ðone hwæte & ðæt wín & ðone ele &
Then they make the wheat and the wine and the oil and
 ðæt siolfor to diofulgielðum, ðonne hie ða gesibsumnesse
the silver into idols when they the peaceableness
 & gesceadwisnesse to gedwolan & to ungedwærnesse
and discretion into error and into discord
 gehwyrfað. Forðæm hie sint to manigenne ðæt hie geornlice
turn Therefore they are to admonish that they diligently
 geðencen, ðonne hie mid forhwirfede mode ðære sibbe bebod
consider when they with perverted mind of-the peace command
 gehwierfað to ungedwærnesse, ðæt hie ðonne hie selfe ofsleað
turn to discord that they then them selves slay
 from lifes wordum mid ryhtum Godes dome. Ongean ðæt
from of-life words with right of-God judgment Against that
 sint to manigenne ða ðe ða word ðære halgan á ryh(t)lice
are to admonish those who the words of-the holy law rightly

ongietan cunnon, & hie swaðeah eaðmodlice nyllað læran, hie
understand can and them yet humbly will-not teach they
 sint to manigenne ðæt hie hie selfe ongieten on ðæm halgum
are to admonish that they them selves perceive in the holy
 gewritum, ærðæmðe hie oðre læren, ðylæs hie eahtigen oðer(ra)
scriptures before they others teach lest they judge of-other
 monna dæda, & forgieten hie selfe, & ðonne hie eal ða
men deeds and forget them selves and when they all the
 halgan gewritu ryhtlice ongiten hæbben, ðæt hie ne forgiten
holy scriptures rightly understood have that they not forget
 hwæt bi ðæm úpahæfenum gecweden is, hit is gecweden:
what about the exalted said is it is said
 Dysig bið se læce & untyd ðe wilnað ðæt he oðerne mon
Foolish is the physician and untaught who desires that he other man
 gelacnige, & nat ðæt he self bið gewundad. Forðæm sint
heal and not-knows that he himself is wounded Therefore are
 to monigenne ða ðe eaðmodlice nyllað læran Godes word,
to admonish those who humbly will-not teach of-God word
 ðætte ðonne ðonne hie ða untruman lacnian willað, ðætte [hie]
that then when they the sick heal will that they
 ær gesceawigen ðæt ater hiera agenra mettrymnessa on him
before examine the poison of-their own infirmities in them
 selfum, ðylæs hie selfe acwelen, ðær ðær hie ða oðre lacniað.
selves lest they themselves die there where they the others heal
 Ac hie mon sceal manian ðæt hie geðencen ðætte hie selfe
But them one shall admonish that they consider that they themselves
 ne geunðwærigen ðæm wordum ðe hie lærað mid ðy ðæt
not disagree with-the words which they teach with that that
 hie oðer don, oðer hie lærað. Ac gehieren hwæt awriten
they one-thing do another they teach But let-(them)-hear what written
 is on ðæm ærendgewrite sancte Petres, hit is awriten: Swa
is in the epistle of-saint Peter it is written So

371.11

hwa swa sprece, sprece he Godes worde, swelce ða word no
who so speak let-speak he of-God word as-if the words not
 his ne sien, ac Godes. Gif hit ðonne Godes word bioð, næs
his — be but of-God If it then of-God words are not
 his, forhwy sceal hwa ðonne bion ahæfen on ðæm, swelce
his why shall anyone then be exalted in that as-if
 hit his agenu word sien? Ac hie scoldon gehieran ðone
it his own words be But they should hear the
 cuide [ðe] sanctus Paulus cwæð to Corintheum, he cwæð:
saying which saint Paul said to Corinthians he said
 Sua sua of Gode beforan Gode we sprecað on Criste.
So as from God before God we speak in Christ
 Se ðonne spricð of Gode beforan Gode, se ðe ongiæt
He then speaks from God before God he who perceives
 ðæt he ða word ðære lare from Gode onfeng, & ðurh
that he the words of-the teaching from God received and through
 ða wilnað Gode to liciganne, nalles mannum. Hie sculon
them desires to-God to please not-at-all to-men They shall
 gehieran ðone cuide ðe awriten is on Salomonnes bocum,
hear the saying which written is in of-Solomon books
 hit is awriten ðætte God anscunige ælcne ofermodne man.
it is written that God abhor every proud man
 Se ðonne ðe mid Godes wordum his agenne gielp secð,
He then who with of-God words his own vainglory seeks
 he wile reafian ðone ðe hie him sealde his anwaldes; &
he will rob him who them to-him gave of-his power and
 ne ondræt him no, ðeah ðe he do God behindan hine,
not dreads for-himself — though that he put God behind him
 ðeah ðe him God geafe ðæt ðæt ðær mon hereð.
though that to-him God gave that which there one praises

Eac hie sculon gehieran hwæt to ðam larcowum gecweden is 373.2
Also they shall hear what to the teachers said is
 ðurh Salomon, hit is gecweden: Drinc ðæt wæter of ðinum
through Solomon it is said Drink the water from thy
 agenum mere, & ðætte of ðinum agnum pytte aflowe, &
own pool and that from thy own well flows and
 læt ðine willas iernan wide, & todæl hie, læd hie gind ðin
let thy springs run wide and divide them lead them through thy
 lond, & gegier ðæt hie iernen bi herestrætum, & hafa hie
land and make that they run by highways and have them
 ðeah ðe anum, ðylæs elðiodige hie dælen wið ðe. Ðonne
yet for-thee alone lest strangers them share with thee Then
 drincð se lareow ðæt wæter of h(i)s agnum mere, ðonne
drinks the teacher the water from his own pool when
 he gehwirfð æresð to his agnum ingeðonce to hladanne ðæt
he turns first to his own mind to draw the
 wæter, ðæt is to wyrceanne ðæt ðæt he lærð. Ðonne he
water that is to perform that which he teaches When he
 drincð of ðam wielme his agnes pyttes, ðonne he bið self
drinks from the spring of-his own well then he is himself
 geðwæned & wel gedrenced mid his agnum wordum. Swiðe
moistened and well drenched with his own words Very
 we[l] wæs ðios spræc mid ðy geieced ðe Salomon cwæð: Læt
well was this speech with that increased that Solomon said Let
 forð ðine willas, & todæl ðin wætru æfter herestrætum. Ðæt
forth thy springs and divide thy waters along highways That
 is ðætte se lareow ærest sceal self drincan of ðam wille his
is that the teacher first shall himself drink from the spring of-his
 agenre lare, & siððan geotan mid his lare ðæt ilce wæter
own teaching and afterward pour with his teaching the same water
 on his hieremonna mod. Ðæt is ðonne ðæt mon his wætru
on of-his subjects mind That is then that one his waters

útlæte, ðæt se lareow mid ðy cræfte his lareowdomes utane
let-out that the teacher with the art of-his teachership outwardly
 on óðre menn giote, oððæt hie innan gelærede weorðen.

on other men pour until they inwardly taught become

373.17

Ðæt is ðonne ðæt mon his wætru todæle æfter cyninga

That is then that one his waters divide along of-kings

herestrætum, ðæt mon ða godcundan spræce ðære menigo ðæs

highways that one the divine speech to-the multitude of-the

folces todæle gemetlice ælcum be his andefne. Ac forðonðe oft

people distribute moderately to-each by his capacity But because often

sio wilnung ðæs idlan gielpes gegripð ðæt mod ðæs lareowes,

the desire of-the vain boasting seizes the mind of-the teacher

ðonne he ongiet ðæt ða Godes word manegum menn liciað

when he perceives that the of-God words to-many men are-pleasing

ðe ðurh his múð beoð gesprecen, forðæm wæs gecweden ðæt

which through his mouth are spoken therefore was said that

ðæt we ær sædon ðurh Salomon ðone snotran, he cwæð:

which we before said through Solomon the wise he said

Ðeah ðu ðin wætru todæle, hafa hie ðeah ðe self, &

Though thou thy waters divide have them yet for-thee self and

ne sele elðiodigum hira nawuht. He mænde ða awiergedan

not give to-strangers of-them anything He meant the accursed

gæstas. Bi ðæm spræc Dauid swiðe cuðlice on psalmum, swa

spirits Of that spoke David very plainly in psalms as

he hit oft acunnad hæfde, he cwæð: Elðiodige arison wið me,

he it often experienced had he said Strangers arose against me

& wunnon wið me, & swiðe stronge wæron ða ðe min

and fought against me and very strong were those who me

ehton. We cwædon ær ðæt Salomon cwæde ðæt mon sceolde

persecuted We said before that Solomon said that one should

his wætru todælan, & ðeah him self eall habban. Swelce

his waters divide and yet for-him self all have As-if

he openlice cwæde: Eow is micel ðearf ðæt ge swa ætfeolen
he openly said To-you is great need that ye so adhere
 út ðære lare, swa swa ge eow innan ne geðieden to
outwardly to-the teaching so as ye yourselves inwardly not join to
 ðæm awiergedum gæstum ðurh úpahafenesse eowres modes,
the accursed spirits through exaltation of-your mind
 ðylæs ge ðurh ða ðenunga ðara Godes worda to eow forlæten
lest ye through the ministry of-the of-God words to you admit
 eowre fiend, ðylæs eow ðonon awuht gemænes weorðe.
your fiends lest to-you thence aught of-common become
 Ac ðonne we doð ægðer, ge we ða wætru todælað æfter 375.8
But then we do each both we the waters divide along
 kyninga herestrætum, ge eac us selfe habbað, ðonne ðonne
of-kings highways and also for-us selves have then when
 we swiðe wide úttogeotað ða lare, & suaðeah ðurh ða
we very widely pour-out the teaching and yet through it
 ne wilniað woruldgïelpes.
not desire of-worldly-vainglory

Ðætte on oðre wisa sint to manianne ða ðe medomlice
 cunnon læran, & ðeah for mi(c)lum ege
 & for micelre eaðmodnesse forwandiað;
 & on oðre wisan ða ðe ðonne giet
 to ðæm gewintrede ne beoð ne geðiegene,
 & ðeah for hrædhdygnesse bioð to gegripene

XLIX · THE DIFFIDENT AND THE RASH

Those fit to teach who hold back out of humility are like a man who hides his grain in a famine or a physician who will not cut, and share the guilt of their brothers' deaths; let them recall the merchant who hesitated to put out the money entrusted to him, Isaiah's lament for his silence, and Moses' sword against sin. Those too young or unlearned who rush to teach are like fledglings that fly too soon or a new wall loaded with a roof. Christ did not teach before thirty, and at twelve sat among the teachers asking questions.

375.17 On oðre wisan sint to maniane ða ðe medomlice læran
In one way are to admonish those who worthily teach
 magon, & ðeah for micelre eaðmodnesse him ondrædað;
can and yet for great humility for-themselves dread
 on oðre ða ða ðe u(n)medome bioð to ðære lare oððe for
in another those — who unworthy are for the teaching either for
 gioguðe oððe for unwise dome, & ðeah for hira fortruwodnesse
youth or for unwisdom and yet for their presumption
 & for hira hrædwilnesse beoð to gescofene. Ða ðonne sint
and for their rashness are thereto pushed Those then are
 to manigenne ðe nyttweorðlice læran meahton, & ðeah for
to admonish who profitably teach could and yet for
 úngemetlicere eaðmodnesse hit onscuniað, hi sint to manigenne
immoderate humility it shun they are to admonish
 ðæt hie be ðæm læssan ðingum ongieten hu suiðe hie gesyngiað
that they by the lesser things perceive how much they sin

on ðæm maran. Hwæt, hie witon, gif hiera niehstan friend
in the greater Lo they know if their nearest friends
 weorðað wædlan, & hie feoh habbað, & his ðonne him
become poor and they money have and of-it then from-them
 oftioð, ðæt hie beoð ðonne fultemend to hiera wædle. Hwý
withhold that they are then helpers to their poverty Why
 ne magon hie ðonne geðencean, gif hie on ðæm gesyngiað, hu
not can they then consider if they in that sin how
 micle swiður hie gesyngiað, ðonne hie oftioð ðære lare ðæm
much more they sin when they withhold of-the teaching from-the
 synfullum broðrum, swelce hie gehyden lifes læcedóm, & his
sinful brothers as-if they bid of-life medicine and of-it
 forwirnen ðæm cwelendum monnum? Be ðæm cwæð Salomon:
deny to-the dying men Of that said Solomon
 Hu nytt bið se forholena cræft oððe ðæt forhyd[d]e gold?
How useful is the bidden skill or the bidden gold
 Oððe gif hwelc folc bið mid hungre geswenced, & hwa his
Or if any people is with hunger afflicted and anyone his
 hwæte gehyt & oðhielt, hu ne wilt he ðonne hiera deaðes?
wheat hides and withholds how not desires he then of-their death
 Be ðissum magon ongietaþ ða lareowas hwelces wites hi 377.9
By this can perceive the teachers of-what punishment they
 wyrðe bioð, ðonne hie lætað ða sawla acwellan for hungre
worthy are when they let the souls die for hunger
 hira worda, & hie nyllað hie fedan mid ðæm hlafe ðære
of-their words and they will-not them feed with the bread of-the
 giefe ðe hie onfengon. Bi ðæm wæs swiðe wel gecweden
grace which they received Of that was very well said
 ðurh Salomon: Se ðe his hwæte hytt, hine wier[gō] ðæt
through Solomon He who his wheat hides him curses the
 folc. Ðæt is ðonne ðæt mon his hwæte ahyde, ðæt se lareow
people That is then that one his wheat hide that the teacher

gehyde ða word ðære halegan lare. Forðæm he for ðære
hide the words of-the holy teaching Because he for the
 anre scylde ðære swigan bið awierged & fordemed from
one sin of-the silence is cursed and condemned by
 ðæm folce, forðæm he manig[ne ge]læran meahte, gif he
the people because he many teach might if he
 wolde. Hwæt we magon geðencean, gif hwelc gód læce bið
would Lo we can consider if any good physician is
 ðe wel cann wunda sniðan, & ðonne gesihð ðæt his hwam
who well can wounds cut and then sees that of-him someone
 ðearf bið, & ðonne for his slawðe agiemeleasað & forwirnð
need is and then for his sloth neglects and refuses
 ðæt he his helpe, ðonne wille we cweðan ðæt he sie genog
that he him help then will we say that he be enough
 ryhtlice his broðor deaðes scyldig for his agenre slawðe. Nu
rightly of-his brother death guilty for his own sloth Now
 ðonne, nu ða lichomlican læcas ðus scyldige gerehte sint,
then now the bodily physicians thus guilty accounted are
 nu is to óngietanne æt hu micelre scylde ða beoð befangne
now is to perceive at how great guilt those are caught
 ða ðe ongietað ða wunda on ðæm modum, & agiemeleasiað
those who perceive the wounds in the minds and neglect
 ðæt hi hi lacnigen, & mid hiera wordum sniðen.
that they them heal and with their words cut

377.24

Be ðæm wæs swiðe wel gecweden ðurh Ieremias ðone
Of that was very well said through Jeremiah the
 witgan, he cwæð: Awierged bið se mann se ðe wirnð his
prophet he said Cursed is the man he who withhold from-his
 sweorde blodes. Ðæt is ðonne ðæt mann forwierne his
sword of-blood That is then that one withhold from-his
 sweorde blodes, ðæt hwa forwirne his lare ðæt he mid
sword of-blood that anyone withhold his teaching that he with

ðære ne ofslea ðæs flæsces lustas. Eft cwæð Moyses be ðæm
it not slay of-the flesh lusts Again said Moses of the
 ilcan: Min sweord itt flæsc. Gehieren eac ða ðe oninnan
same My sword eats flesh Let-bear also those who within
 him gediglað & gehydað ða godcundan lare ðone egeslican
them conceal and hide the divine teaching the terrible
 Godes cwide ðe to him gecweden is, forðæm ðæt se ege
of-God saying which to them said is so that the fear
 ðone oðerne ege útadrife, ðæt is ðonne se cwide hu mon
the other fear drive-out that is then the saying how one
 ðæt feoh befæste ðæm ciepemen ðe he scolde forðsellan to
the money entrusted to-the merchant which he should give-forth for
 wæstmæ, & ða forðyðe he forwandode ðæt he swa ne dyde,
increase and then because he hesitated that he so — did
 ða ageaf he hit to unðances, & his eac hæfde micelne
then gave-back he it to displeasure and of-it also had great
 dem. Eac hi sculon gehiran ðætte sanctus Paulus geliefde
loss Also they shall bear that saint Paul believed
 ðæt he swa micle unscyldigra wære his niehstena blodes
that he so much more-guiltless were of-his neighbors blood
 swa he læs wandade ðæt he hira undeawas ofsloge. Hi
as he less hesitated that he their vices slew They
 magon gehieran be ðæm cuide ðe he cwæð, he cwæð: Hwæt
can bear by the saying which he said he said Lo
 ge sint ealle mine gewietan ðæt ic eom clæne & unscildig
ye are all my witnesses that I am clean and guiltless
 nu giet to dæg eowres ælces blodes, forðæm ic næfre ne
now still to day of-your each blood because I never —
 forwandode ðæt ic eow ne gecyðde eall Godes geðeaht.
hesitated that I to-you — declared all of-God counsel

379.15 Eac hi sculon gehieran hu sanctus Iohannes wæs gemanod
Also they shall hear how saint John was admonished
 mid ðæs engles stemne, ða ða he cwæð to him: Se
with of-the angel voice then when he said to him He
 ðe gehire ðæt hine mon clipige, clipie he eac oðerne, &
who bear that him one call let-call he also another and
 cweðe, cum. Ðæt is, se ðe ongiete ðæt he sie gecieged mid
say come That is he who perceive that he be called with
 godcundre stemne, ðætte he eac cigende & lærende oðre ðider
divine voice that he also calling and teaching others thither
 tio & laðige ðider he getogen bið, ðylæs he finde ða duru
draw and invite whither he drawn is lest he find the door
 betynede ongean hine, ðonne he cume, gif he cume idelhende
shut against him when he come if he come empty-handed
 to, & ða mid him ne brenge, ðe he ðider laðian scolde.
thereto and those with him not bring whom he thither invite should
 Hie scoldon gehieran hu Essaias se witga hreowsigende hine
They should hear how Isaiah the prophet repenting him
 selfne tælde, ða he wæs [on]æled mid ðy úpcundan leohte,
self blamed when he was kindled with the heavenly light
 he cwæð: Waa me ðæs ic swigode! Eac hie sculon gehieran
he said Woe to-me that I kept-silent Also they shall hear
 ðætte ðurh Salomon is gehaten ðæm monnum ðe lustlice
that through Solomon is promised to-the men who gladly
 & unslawlice lærað ðæt ðæt hie ðonne cunnon, ðæt is ðæt
and unslothfully teach that which they then know that is that
 him scylen hiera wisdom bion geieced & gemanigfaldod.
to-them should their wisdom be increased and multiplied
 Salomon cuæð: Ðæs mon[n]es sawl ðe wel spricð hio bið
Solomon said Of-the man soul who well speaks it is
 amæst, ond swa hwa swa oðerne drencð, he wirð self
fattened and so who so another gives-drink he becomes himself

oferdruncen. Swa eac se ðe út wel lærð mid his wordum,
drunk So also he who outwardly well teaches with his words
 he onfehð innan ðæs inngeðonces fætnesse, ðæt is wisdóm.
he receives within of-the mind fatness that is wisdom
 Swa eac se ðe ne wirnð ðæs wines his lare ða mod mid to 381.6
So also he who not withholds of-the wine of-his teaching the minds with to
 oferdrencan[n]e ðe hine gehieran willað, he bið eac oferdrenced
intoxicate which him hear will he is also intoxicated
 & wel aféd mid ðæm drenc mislicra & monigfalra giefra.
and well fed with the drink of-various and manifold gifts
 Hwæt we hirdon ðætte Daurid brohte Gode to lacum ðæt ðæt
Lo we heard that David brought to-God as offering that that
 he ða lare ne hæl ðe him God geaf. Ðæt he cyððe, ða
he the teaching not concealed which to-him God gave That he showed when
 he cwæð: Dryhten, ðu wast ðæt ic ne wyrne minra welera, &
he said Lord thou knowest that I not withhold of-my lips and
 ðine ryhtwisnes[se] ic ne diegle on minre heortan; ðine hælo
thy righteousness I not hide in my heart thy salvation
 & ðine ryhtwisnesse ic secgge. Gehierað hwæt on Cantica
and thy righteousness I say Hear what in Song
 Canticorum is awriten ðæt se brydguma scolde sprecan to
of-Songs is written that the bridegroom should speak to
 ðære bryde, he cwæð: Hlyst hider, ðu ðe eardasð on freondes
the bride he said Listen hither thou who dwellest in of-friend
 orcgearde, & gedoo ðæt ic mæge gehiran ðine stemne.
orchard and make that I can hear thy voice
 Ðæt is sio halige gesomnung Godes folces, ðæt eardað on
That is the holy congregation of-God people which dwells in
 æppeltunum, ðonne hie wel begað hira plantan & hiera impan,
orchards when they well tend their plants and their shoots
 oð hie fulweaxne beoð. Ðæt bið ðonne ðæt mon his stemne
until they full-grown are That is then that one his voice

gehiere, ðonne ða gecorenan menn giornfulle bioð his worda
hear when the chosen men eager are of-his words
 to gehlystanne. & ðonne wilnað se brydguma, ðæt is Crist,
to listen and then desires the bridegroom that is Christ
 ðæt he gehire ða stemne ðære bryde, ðæt is Cristenra monna
that he hear the voice of-the bride that is of-Christian men
 gesomnung, ðonne he ðurh gesce[a]dwisra & him gecorenra
congregation when he through of-discreet and by-him chosen
 monna mód him to clipað, & hie lærð ðurh hiora muð.
men mind them to calls and them teaches through their mouth

381.22

Eac hie sculon gehieran hwæt Moyses dyde, ða he ongeat
Also they shall hear what Moses did when he perceived
 ðæt God wæs ðæm folce ierre, he bebead ðæt menn namen
that God was with-the people angry he commanded that men took
 hiora sweord Godes andan mid to wrecanne, & cwæð ðæt ða
their swords of-God zeal with to avenge and said that those
 scolden bion synderlice Godes ðegnas, ða ðe unwandiende
should be specially of-God servants those who unhesitating
 ðara scyldegena gyltas ofslogen. He cwæð: Se ðe Godes ðegn
of-the guilty sins slew He said He who of-God servant
 sie, ga hider to me, & do his sweord to his hype, & gáð
be let-go hither to me and let-put his sword to his hip and go
 from geate to geate ðurh midde ða ceastre, & ofslea ælc mon
from gate to gate through midst the city and let-slay each man
 his broður & his freond & his nihstan. Ðæt is ðonne ðæt
his brother and his friend and his neighbor That is then that
 mon his sweord doo ofer his hype, ðæt mon ða geornfulnesse
one his sword put over his hip that one the eagerness
 his lare læte furður ðonne his flæsces lustas, & ðæs gieme
of-his teaching hold further than of-his flesh lusts and of-that take-beed
 ðæt he un[a]liefede lustas & lara atemige & oferwinne,
that he unlawful lusts and teachings tame and overcome

ðonne he wilnað ðæt he haligdom lære. Ðæt is ðonne ðæt
when he desires that he holiness teach That is then that
 mon ierne from geate to oðrum, ðæt he ierne ðreatigende
one run from gate to other that he run rebuking
 from ðara undeawa ælcum to oðrum, ðe deað mæge ingán
from of-the vices each to other which death can enter
 on ðæs monnes móð. Ðæt is ðonne ðæt mon ierne ðurh
into of-the man mind That is then that one run through
 mid[d]e ða ceastre, ðætte mon sua emn sie betweox cristenum
midst the city that one so even be among Christian
 folce on ðære ðreaunga hiera scylda ðæt he nauðer ne nanum
people in the rebuking of-their sins that he neither — to-any
 men ne olicce, ne he nanes monnes oleccunga ne rec[c]e.
man — flatter nor he of-any man flatteries — heed
 Be ðæm wæs swiðe ryht[lice] gecweden ðæt mon scolde 383.13
Of that was very rightly said that one should
 ofslean his broður & his freond & his niehstan. Ðonne mon
slay his brother and his friend and his neighbor Then one
 ofslīhð his broður & [his] friond & his niehstan, ðonne he
slays his brother and his friend and his neighbor when he
 for nanre sibbe ne wandað ðæt he ða gyltas ne wrece on
for no kinship — hesitates that he the sins — punish on
 scy[l]degum monnum. Nu se is ðonne gehaten Godes ðegn
guilty men Now he is then called of-God servant
 se ðe mid ðæm andan onæled bið godcundre lufan undeawas
he who with the zeal kindled is of-divine love vices
 to ofsleanne, hu, ne wiðsæcð se ðonne eallunga Godes
to slay how not denies he then entirely of-God
 ðegn to bionne, se ðe wiðsæcð ðæt he ne ðreage swa he
servant to be he who refuses that he — rebuke as he
 swiðusð mæge woruldmonna undeawas? Ongean ðæt sint to
most can of-worldly-men vices Against that are to

manianne ða ðe nabbað nawðer ne ildo ne wisdóm to ðon
admonish those who have-not either — age or wisdom to that
 ðæt hie mægen oððe cunnen læran, & hi ðeah forhradiað
that they can or know teach and they yet hasten
 ðæt hie hit ongiennað, ðylæs hie himselfum fordikigen ðone
that they it begin lest they for-themselves block-up the
 weg ðære bote, ðe him on fierste becuman meahte,
way of-the amendment which to-them in time come might
 ðonne hi him to tioð ða byrðenne swa micelre ðenunge
when they them to draw the burden of-so great service
 swa hrædlice. Ac ðonne hie him ær tide to tioð ðæt hi
so quickly But when they them before time to draw what they
 ne magon ne ne cunnon, ðonne is him to ondrædanne
not can nor — know then is to-them to dread
 ðæt him weorðe to lore ðæt hie to ryhtre tide gefolgian
that to-them become to loss that they at right time attain
 meahton, ðæt is se wisdom, ðe hie ær tide wilniað &
might that is the wisdom which they before time desire and
 eowiað, ac he him wyrð ðonne swiðe ryhtlice to lore.
show but it to-them becomes then very rightly to loss

383.28

Hwæt hie magon geðncean ðæt fugla briddas, gif hie ær
Lo they can consider that of-birds young if they before
 wilniað to fleoganne, ær hira feðra fulwe[a]xene sin, ðætte
desire to fly before their feathers full-grown be that
 sio wilnung hie geniðrað ðe hi ær úpahefð, oð hie
the desire them brings-down which them before raises until they
 forweorðað. Eac hie sint to manigenne ðæt hie geðncen, gif
perish Also they are to admonish that they consider if
 mon on niwne we[a]ll unadrugodne & unastiðodne micelne
one on new wall undried and unhardened great
 hróf & hefigne onsett, ðonne ne timbreð he no healle ac
roof and heavy sets then not builds he — hall but

hryre. Eac [hi] sint to manigenne ðæt hi geðencen ðætte ða
ruin Also they are to admonish that they consider that the
 wif ðe ða geeacnodan bearn cennað ðe ðonne gít fulborene
women who the conceived children bear which then still full-born
 ne bioð, ne fyllað hie nó mid ðæm hus ac byrgenna. For
not are not fill they — with them houses but graves For
 ðissum ðingum wæs ðætte Crist self, ðe swiðe hrædlice
these things was that Christ himself who very quickly
 meahste getrymian ðone ðe he wolde, sealde bisene ðæm
could strengthen him whom he would gave example to-the
 lareowum to ðæm ðæt ða unlæredan ne scoldon læran: siððan
teachers to that that the unlearned not should teach after
 he his cnihtas gelæred hæfde ðone cræft ðæs lareowdomes,
he his disciples taught had the art of-the teachership
 he cwæð swaðeah: Sittað eow nu giet innan ceastre, oððæt
he said yet Sit yourselves now still within city until
 ge weorðen fullgearowode mid ðæm gæsðlican cræfte. ðonne
ye become fully-prepared with the spiritual power When
 we sittað innan ceastre, ðonne we ús betynað binnan ðæm
we sit within city then we ourselves shut within the
 locum ures modes, ðylæs we for dolspræce to widgangle
enclosures of-our mind lest we for foolish-speech too wide-ranging
 weorðen. Ac eft ðonne we fullgearowode weorðað mid ðæm
become But afterward when we fully-prepared become with the
 godcundan cræfte, ðonne bio we of ðære ceastre út afærene,
divine power then are we from the city out gone
 ðæt is of úrum agnum ingeðonce, oðre men to læranne.
that is from our own mind other men to teach
 Be ðys ilcan cwæð Salomon to iongum monnum: Ðu gionga, 385.9
Of this same said Solomon to young men Thou young-one
 bio ðe úniðe to clipianne & to læranne, ge furðum ðina
be to-thee difficult to speak and to teach yea even thy

agna spræca, & ðeah ðe mon tuwa frigne, gebid ðu mid
own affairs and though thee one twice ask wait thou with
 ðære andsware, oð ðu wite ðæt ðin spræc hæbbe ægðer ge
the answer until thou know that thy speech have each both
 ord ge ende. For ðissum ilcan ðingum wæs ðætte ure
beginning and end For these same things was that our
 Aliesend, ðeah he on hefenum sie Scieppend & engla lareow,
Redeemer though he in heavens be Creator and of-angels teacher
 nolde he ðeah on eorðan bion monna lareow, ær he wæs
would-not be yet on earth be of-men teacher before he was
 ðritiges geara eald, forðæmðe he wolde ðæm fortruwodum
of-thirty years old because he would to-the presumptuous
 monnum andrysno halwendes eges on gebrengan; ðeah ðe
men awe of-wholesome fear on bring though that
 he self gegyltan ne meahte, nolde he ðeah ær bodian
he himself sin not could would-not he yet before preach
 ða giefe ðæs fulfremedan lifes, ærðæmðe he self wære
the grace of-the perfect life before he himself were
 fulfremedre ielde. Hit is awriten on ðæm godspelle ðætte
of-perfect age It is written in the gospel that
 ure Hælend, ða he wæs twelfwintre, wurde beæftan his
our Savior when he was twelve-years-old remained behind his
 meder & his mægum innan ðære ceastre Hierusalem. Ac
mother and his kinsmen within the city Jerusalem But
 eft, ða his mægas hine sohton, ða fundon hie hiene
afterward when his kinsmen him sought then found they him
 tomiddes ðara wietena ðe ðær wisoste wæron in Hierusalem,
amidst of-the wise-men who there wisest were in Jerusalem
 hlýstende hiora worda, & frinende hiora lara. Ðonne is
listening of-their words and asking of-their teachings Then is
 ús [ðæt] swiðe wocorlice to geðeanceanne ðætte ure Hælend,
to-us that very watchfully to consider that our Savior

ða ða he twelfwintre wæs, ða wæs he gemét sittende
then when he twelve-years-old was then was he found sitting
 tomiddes ðara lareowa frignende, nalles lærende; forðæm
amidst of-the teachers asking not-at-all teaching because
 he us wolde ðæt to bisene dón ðætte ða ún læredan ne
he for-us would that as example make that the unlearned not
 dorsten læran, nu he ðonne wolde cniht bion, & wolde
dared teach now he then would boy be and wished
 ðæt hiene mon lærde, se ilca se ðe ða ær lærde ðe hine
that him one taught the same he who those before taught who him
 ða lærdon mid ðæm cræfte ðæs godcundan anwaldes.
then taught with the power of-the divine authority

Ond eft Paulus cwæð to his cnihte: Bebið ðis & lære, & ne 385.29

And again Paul said to his disciple Command this and teach and not
 forsio nan mon ðine gioguðe. We sculon wietan ðætte oft bið
let-despise any man thy youth We shall know that often is
 on halgum gewrietum genemned mid feorwe to giuguðhade.
in holy scriptures named with adolescence to youth

Ðæt we magon sweotolor ongieta, gif we Salomones cuida
That we can more-clearly perceive if we of-Solomon sayings
 sumne herongemong eowiað, he cwæð: Bliðsa, cniht, on ðinum
one herein show he said Rejoice young-man in thy
 gioguðhade. Gif he hit ðonne ne tiorhode eall tó anum, ðonne
youth If he it then not considered all as one then
 ne nemde he ðone cniht ægðer ge cniht ge giong mán.
not named he the young-man each both young-man and young man

Ðætte on oðre wisan sint to manianne ða ðe woroldare
 wilniað, & hie ðonne orsorglice habbað;
 & on oðre ða ðe woroldare wilniað,
 & ðonne hie gewilnode habbað, hie ðonne mid micelre
 earfoðnesse & mid micle broce ón wuniað

L · THE PROSPEROUS AND THE THWARTED

Those who get all they want in this world must not love their exile more than their homeland, or the moon more than the sun, for present comforts are not their reward, and gifts unrepaid by good works bring a harsher judgment, as on the rich man in hell. Those whose desires are thwarted should see God's care, as a physician denies a patient he hopes to cure, for power ensnares even the righteous: David spared his enemy as a subject but killed his faithful soldier as king, and Solomon fell after all his wisdom.

387.5 On oðre wisan sint to manianne ða ðe eall orsorglice begitað
In one way are to admonish those who all securely obtain
 ðisse worulde, ðæt ðæt hie wilniað; on oðre wisan ða ðe
of-this world that which they desire in another way those who
 ðisses andweardan middangeardes wilna & welena wilniað,
of-this present middle-earth of-pleasures and of-riches desire
 & swaðeah mid sumum wiðerweardum brocum hiora him
and yet with some adverse afflictions of-them to-them
 bið færwirned. Ða ðonne sint to manienne ðe simle habbað
is denied Those then are to admonish who always have
 ðisse worulde ðæt ðæt hie wilniað ðæt hie ne agiemeleasien,
of-this world that which they desire that they not neglect
 ðonne hi hit eall hæbben, ðæt hie ne secen ðone ðe him
when they it all have that they — seek him who them
 to eallum gefultemað, ðylæs hie lufigen ðás elðiodignesse ofer
to all helps lest they love this exile above
 hiora ægenne eðel, & hior[a] mod eal ahon on ðæt ðe
their own homeland and their mind all hang on that which

him her gelæned bið, & ðylæs hie gedwelle sio gehyðnes
to-them here lent is and lest them mislead the comfort
 & ða getæsu ðe hie on ðæm wege habbað, ðæt hie
and the conveniences which they on the way have that they
 forgieten hwider hie scylen, & ðylæs hie for ðæm fægeran
forget whither they should-(go) and lest they for the fair
 mónan ðe hi on niht gesioð forhycgen ðæs dæges bierhto
moon which they at night see despise of-the day brightness
 & ðære sunnan. Eac hi sint to monienne ðætte hie nó
and of-the sun Also they are to admonish that they not
 ne geliefen ðætte ða willan & ða getæsu ðe him on
— believe that the pleasures and the conveniences which to-them in
 ðisse worulde becumað, ðætte ðæt sien ða lean ðe him
this world come that those be the rewards which for-them
 God getiohchod hæfð, ac bið ðissa iermða frofor, & ða
God appointed has but is of-these miseries comfort and the
 lean bioð on ðæm ecean life ðæs ðe we to góde doð.
rewards are in the eternal life of-that which we for good do
 Forðy we sculon ure mód getrymman wið ðisses
Therefore we shall our mind strengthen against of-this
 middangeardes olicunga, ðylæs we hie míd ealle mode
middle-earth flatteries lest we them with all mind
 lufigen, & us míd ealle hie underðieden. Ac se se
love and ourselves with all to-it subject But he the-one
 ðe ðas orsorgnesse ðe he her hæfð ne forswið mid
who this prosperity which he here has not subdues with
 ðære gesceadwisnesse his ingeðonces & mid ðære lufan
the discretion of-his mind and with the love
 ðæs beteran lifes, ðonne gehwierf(ð) he ða olicunga ðisse
of-the better life then turns he the flatteries of-this
 gewitendan worulde him to ecum deaðe. For ðissum
transient world for-himself to eternal death For these

387.19

ðingum wæs ðætte Ezechiel se witga ðreade Israhela folc, &
things was that Ezekiel the prophet rebuked of-Israelites people and
 cwæð ðæt hie wolden weorðan forlorene & oferwunnene mid
said that they would be lost and overcome with
 orsorgnesse, swa swa Idumeas wæron, forðæm hi to swiðe
prosperity so as Edomites were because they too much
 bliðsodon on ðisses middangeardes orsorgnesse. Ac Dryhten
rejoiced in of-this middle-earth prosperity But Lord
 hie ðreade ðurh ðone witgan, ða he cwæð: Hie dydon min
them rebuked through the prophet when he said They made my
 land him selfum to ierfelonde mid gefean & mid ealre
land for-them selves into inheritance with joy and with all
 heortan & mid ealle mode. Be ðæm wordum we mægon
heart and with all mind By the words we can
 gehieran ðæt hie wæron swiðe suiðlice getælde, næs nó
bear that they were very greatly blamed not —
 forðæmðe hie fægnodan, ac forðæmðe hie mid ealre heortan
because they rejoiced but because they with all heart
 & mid ealle mode fægnodan. Be ðæm cwæð Salomon:
and with all mind rejoiced Of that said Solomon
 Giongra monna dolscipe hi ofslihð, & dysigra monna
Of-young men folly them slays and of-foolish men
 orsorgness hi fordeð. Be ðæm ilcan cwæð sanctus Paulus:
prosperity them destroys Of the same said saint Paul
 Sien ða hæbbendan swelce hie nowiht hæbben, & ða ðe
Let-be the having as-if they nothing have and those who
 ðisses middangeardes notigað swelce hi his nó ne notigen.
of-this middle-earth use as-if they of-it not — used
 389.2 ðætte we swa lufigen ðisne uterran & ðisne eorðlican
That we so love this outer and this earthly
 fultum ðætte we forðæm from ðære wilnunga & from ðære
help that we therefore from the desire and from the

geornfulnesse ðære godcundan lufan ure mód ne awenden,
eagerness of-the divine love our mind not turn
 ðylæs us weorðe to wope & to elðiodignesne ðæs ecean lifes
lest to-us become to weeping and to exile of-the eternal life
 ðæt ðæt us on ðisse elðiodignesne to fultume & to are
that which to-us in this exile as help and as support
 gelæned is; ðætte we ne fægnigen, swelce we gesælige sien for
lent is that we not rejoice as-if we blessed be for
 ðissum gewitendan ðingum, ðonne ðonne we betweox ðæm
these transient things then when we among them
 ongieten hu earme we bioð ðara ecena ðinga. Be ðissum ilcan
perceive how poor we are of-the eternal things Of this same
 cwæð Salomon on Cantica Canticorum ðære béc be ðære
said Solomon in Song of-Songs the book about the
 halgan gesomnunge, he cwæð: Dryhtnes winestre hand is under
holy congregation he said Of-Lord left hand is under
 minum heafde, & his swiðre hand me beclipð. Sio winestre
my head and his right hand me embraces The left
 hand Godes he cwæð wære under his heafde. Ðæt tacnað
hand of-God he said were under his head That signifies
 orsorgnesse ðisses andweardan lifes. Ða hand ðonne geðrycð
prosperity of-this present life That hand then presses-down
 sio incunde lufu ðæs uplican lifes. Sio swiðre hand hine ðonne
the inward love of-the heavenly life The right hand him then
 beclipð, ðonne ðon(n)e he hine gehielt on ðæm willan ðæt he
embraces then when he him holds in the will that he
 mid ealre estfulnesse lufað ðæt ece lif. Eft wæs gecueden
with all devotion loves the eternal life Again was said
 ðurh Salomon ðone snottran ðætte on his swiðran handa
through Solomon the wise that in his right hand
 wære lang lif, & on his winestran wære wela & wyrðmynt.
were long life and in his left were riches and honor

389.18 Ða he lærde hu we ægðer lufian sceolden, ða he mæt
Then he taught how we each love should when he measured
 ðone welan & ðone wyrðmynd to ðære winestran handa.
the riches and the honor to the left hand
 Eft be ðæm ilcan cwæð se psalmsceop: Gehæle me ðin
Again of the same said the psalmist Let-heal me thy
 sio swiðre. Ne cwæð he nó ðin sio winestre hond, ac ðin
the right Not said he — thy the left hand but thy
 sio swiðre. Mid ðæm he gecy(ð)de ðæt he ne mænde ðis
the right With that he showed that he not meant this
 andwearde lif, ac ðæs ecean lifes hælo he sohte. Be ðæm
present life but of-the eternal life health he sought Of the
 ilcan is eft awriten on Exodo, ðæt is Moyses bók, hit is
same is again written in Exodus that is of-Moses book it is
 awriten: Ðin swiðre hand, Dryhten, gebræc ðine feond. Ða
written Thy right hand Lord broke thy enemies Those
 ðonne ðe Godes fiond bioð, ðeah hi on ðære winstran handa
then who of-God enemies are though they in the left hand
 bion geðigene, hi beoð mid ðære swiðran tobrocene, ðæt is
be prospered they are with the right broken that is
 ðætte oft ðis andwearde lif úpahefeð ða yfelan, ac se tocyme
that often this present life exalts the evil but the coming
 ðære ecan eadignesse hie geniðrað. Ðy sint to manienne
of-the eternal blessedness them abases Therefore are to admonish
 ða ðe on ðisse worulde orsorglice libbað, ðæt hie geornlice
those who in this world securely live that they diligently
 ongieten ðætte sio orsorgnes ðisses andweardan lifes hwilum
perceive that the prosperity of-this present life at-times
 bið to ðæm gelæned ðæt hie sien ðurh ða to beteran life
is to that lent that they be through it to better life
 getogene, hwilum to ðæm ðæt hie sien ðy swiður on ecnesse
drawn at-times to that that they be the more in eternity

gesciende. Forhwam wæs elles Canonea land Israhe(la) folce
confounded Why was else of-Canaanites land of-Israelites to-people
 gehaten, buton forðæmðe ðæt ungetyde folc nolde geliefan
promised but because the untaught people would-not believe
 ðeah him mon feorr land on fierste gehete, gif him sona
though to-them one far land in time promised if to-them at-once
 ne sealde sum on neaweste se him ðæt mare gehett?
not gave some in nearness he-who to-them the greater promised
 Ond eac forðæm ðætte hie ðy fæsðlicor & ðy úntweogendlicor 389.35
And also so that they the more-firmly and the more-undoubtedly
 gelifden ðara ecena ðinga, swa hwanne swa him ða gehete,
believed of-the eternal things so when so to-them those promised
 ðylæs hi mid ðæm gehatum & mid ðæm tohopan anum hi
lest them with the promises and with the hope alone them
 spona to ðære giefæ, ac eac mid ðære giefæ he hi teah on
enticed to the gift but also with the gift he them drew into
 ðone tohopan. Ðæt eac gecyðde se psalmsceop swiðe openlice,
the hope That also showed the psalmist very openly
 ða he cwæ(ð): He him sealde ricu oðerra kynrena, &
when he said He to-them gave kingdoms of-other nations and
 manigra folca gestreones hie wicoldon, to ðon ðæt hi his
of-many peoples of-wealth they ruled to that that they his
 ryhtwisnesse geheolden, & his æ sohten. Ac ðonne ðæt
righteousness kept and his law sought But when the
 mennisce mód Godes glædmodnesse mid godum weorcum ne
human mind of-God kindness with good works not
 geandsworað, ðonne bið he swiðe ryhtlice mid ðæm gehined
answers then is he very rightly with that humbled
 ðe mon wenð ðæt mid gearod sie. Be ðæm wæs eft gecweden
which one thinks that with honored be Of that was again said
 ðurh ðone salmsceop: Ðu hie geniðrades, ða hi hi selfe
through the psalmist Thou them abasedst when they them selves

úpahofon. Swa, ðonne ðonne unnyttan men ða godcundan
exalted So then when useless men the divine
 gife nyllað leanian mid ryhtum weorcum, ac willað hi selfe
gifts will-not repay with right works but will them selves
 her mid ealle fordon mid ðære fortruwunga ðæs toflowendan
here with all destroy with the presumption of-the flowing-away
 welan & orsorgnesse, & ðonon ðe hi utan bioð ahæfene,
riches and prosperity and whence — they outwardly are exalted
 ðanon hie bioð innan afeallene. Be ðys ilcan wæs eac gecweden
thence they are inwardly fallen Of this same was also said
 be ðæm welegan ðe gesæd is ðætte on hel(l)e ðrowude,
about the rich-man who told is that in hell suffered
 hit wæs gecweden: Ðu ónfenge ðin god eal her ón worulde.
it was said Thou receivedst thy good all here in world
 391.15 Forðæm anfehð se yfla auht goodes on ðisse worulde ðæt
Therefore receives the evil aught of-good in this world that
 he eft ðy maran yfles on ðæm towearðan life, gif he
he afterward the more of-evil in the future life if he
 her nolde for ðæm goode to Gode gecierran. Angean ðæt
here would-not for the good to God turn Against that
 sint to man[i]genne ða ðe ðises mid[d]angeardes wilna &
are to admonish those who of-this middle-earth of-pleasures and
 we[o]lena wilniað, & him swaðeah sum wiðerweardnes his
of-riches desire and to-them yet some adversity of-it
 fo[r]wiernð, & hi geswencð on ðisse worulde, ða sint to
denies and them afflicts in this world they are to
 manienne ðæt hie geornlice geðencen mid hu micelre giefre
admonish that they diligently consider with how great grace
 ofer him wacað se Scippend & se Stihtere ealra gesceafta,
over them watches the Creator and the Ruler of-all creatures
 ðonne he hi nyle lætan to hiera agnum wilnungum; swa
when he them will-not let to their own desires so

swa se læce, ðonne he ðæm siocan ne truwað, & wendð ðæt
as the physician when he for-the sick not hopes and thinks that
 his gehelpan ne mæge, ðonne alief(ð) he him eal ðæt ðæt
him help not can then allows he to-him all that which
 hine lysð to dónne & to ðycganne, ac ðæs ðe he wendð
him it-pleases to do and to eat but of-him whom he thinks
 ðæt he gehelpan mæge, ðæm he forwiernð swiðe fe[o]la ðæs
that he help can to-him he denies very much of-that
 ðe he wilnað. Hwæt we eac wiernað urum cildum urra
which he desires Lo we also deny to-our children of-our
 peninga mid to plegianne, ðæm ilcum ðe we eft tiochiað
pennies with to play to-the same whom we afterward intend
 urne eard & urne eðel & ure ierfe eall ætsomne tó te
our land and our homeland and our inheritance all together to to
 forlætanne, & hie tiochiað us to ierfeweardum to habbanne.
leave and them intend for-us as heirs to have

Ac nimen him nú be ðisse bisene gefean & tohopan 391.30
But let-take for-themselves now by this example joy and hope
 ðære ecan ierfeweardnesse, ða ðe sio wiðerweardnes ðisses
of-the eternal heirsþip those whom the adversity of-this
 andweardan lifes geeaðmet: ac gif hi God næfde on ecnesse
present life humbles but if them God had-not in eternity
 getiochod to gehælanne, ðonne ne gebridlode he hi nó mid
intended to heal then not bridled he them — with
 swa swiðlicre ðreaunga his lare. Eac sint to manigenne ða
so severe rebuke of-his teaching Also are to admonish those
 ðe ðissa hwilendlicra ðinga wilniað, & him ðeah sum broc
who of-these transitory things desire and to-them yet some affliction
 & sumu wiðerweardnes hiera forwiernð, ðætte hie geornfullice
and some adversity of-them denies that they diligently
 geðencen ðætte oft ryhtwise menn mid ðys hwilendlican
consider that often righteous men with this transitory

anwealde weorðað upahæfene, oð hie ðurh ðone anwald
power become exalted until they through the power
 weorðað mid synnum gefangne, sua sua mid sume grine, swa
become with sins caught so as with some snare so
 swa [we] ær herbiufan sædon on ðisse ilcan béc bi Dauide
as we before hereabove said in this same book about David
 ðæm Godes dirlinge ðæt he wære ryhtwisra ða ða he ðeng
the of-God darling that he were more-righteous then when he servant
 wæs ðonne he wære siððan he kyning wæs. Ða ða he
was than he were after he king was Then when he
 ðegn wæs, he met[t]e his feond, & ðeah for Godes ege &
servant was he met his enemy and yet for of-God fear and
 for ryhtwisnesse lufum he hine ne dorste ofslean. Ac eft
for of-righteousness love he him not dared slay But afterward
 siððan he kyning wæs, for lare & for tiehtinge his agenes
after he king was for teaching and for incitement of-his own
 firenlustes he ofslog & besiredede his getreowne ðegn. Hwa mæg
sinful-lust he slew and betrayed his faithful servant Who can
 ðonne æhta oððe anwaldeðes oððe weorðscipes wilnian butan
then of-possession or of-power or of-honor desire without
 plio, nu se swelc plioh ðærón gefór, se ðe his nó ne wilnode?
peril now he such peril therein met he who of-it not — desired
 393.10 Hwa mæg ðonne for ðyllecum bion gehealden butan miclum
Who can then for such-things be kept without great
 gesuince & miclum plio, nú se on ðæm rice on swelce synne
toil and great peril now he in the kingdom into such sin
 befioll, se ðe God self to ðæm rice geceas? Eac hie sint to
fell he whom God himself to the kingdom chose Also they are to
 manigenne ðæt hie geðencen hu hit awriten is be Salamonne,
admonish that they consider how it written is about Solomon
 hu he æfter swa miclum wisdoma afioll, emne oððæt he
how he after so great wisdom fell even until he

dioflum ongan gieldan. Nis hit nó gesæd ðæt he ænig wuht
to-devils began to-sacrifice Not-is it — said that he any wuht
 wiðerweardes on ðys middangearde hæfde, ærðæmðe he afeol;
of-adversity in this middle-earth had before he fell
 ac siððan him se wisdom to forlæten wæs eallunga he forgét
but after him the wisdom to granted was entirely he forgot
 hine selfne & ða lare & ðone ðiodscipe ðe he geliornode,
him self and the teaching and the discipline which he learned
 swa ðæt he his nan geswinc habban nolde ne læsse ne mare.
so that he of-it no toil have would nor less nor more

Ðætte on oðre wisan sint to manianne
 ða ðe beoð gebundne mid synrædenne,
 on oðre wisan ða ðe freo bioð ðara benda

LI • THE MARRIED AND THE UNMARRIED

The married must please each other without displeasing God, bear each other's faults, and use marriage for children rather than immoderate pleasure, having wives as though they had none. Paul allowed marriage to those who could not be continent, as Lot, unable to climb the mountain, took refuge in Zoar, the little city of the middle way. The unmarried must use their freedom to serve God more fully, for Paul meant only to spare them worldly cares; still, it is better to marry than to burn, so long as no greater vow is broken.

On oðre wisan sint to manienne ða ðe mid synnrædenne 393.22

In one way are to admonish those who with marriage
 bioð gebundene, on oðre ða ðe ðara benda bioð fr[i]o. Ða
are bound in another those who of-the bonds are free Those
 sint to manigenne ðe mid ðæm gebundene bioð, ðonne ðonne
are to admonish who with that bound are then when
 hie betwuh him ðenceað hu hiera ægðer oðres willan dón
they between them consider how of-them each of-other will do

scyle, ðæt hira swa tilige ægðer oðrum to licianne on hira
should that of-them so strive each to-other to please in their
 gesinscipe, ðæt hi ne mislicien hira Scippende, & ðæt hie
marriage that they not displease their Creator and that they
 swa wyrren ðisses middangeardes weorc ðæt hie ne forlæten
so do of-this middle-earth works that they not neglect
 to wilnianne ðara ðe Godes sien, & swa gefeon ðissa
to desire of-those which of-God be and so rejoice-in of-these
 andweardena góða ðæt hi him eac geornlice ondræden
present goods that they for-themselves also diligently dread
 ða ecan yflu, & swa eac ðara yfela ðisse worulde hiofen ðæt
the eternal evils and so also of-the evils of-this world lament that
 hi huru hiora tohopan anwealgne gefæstnigen to ðæm ecum
they at-least their hope whole fasten to the eternal
 godum, & ðonne hie ongieten hu gewitendlic ðis anwearde
goods and when they perceive how transient this present
 bið ðæt ðæt hie her doð, & hu ðurhwunienede ðæt bið
is that which they here do and how enduring that is
 ðæt hi wilniað, ðætte ðonne nawðer ne nan yfel ðis[ses]
which they desire that then neither — any evil of-this
 middangeardes hiora mód ne gebrece ne nan gód hie ne
middle-earth their mind — break nor any good them —
 beswice, ac se gefea ðara hefonlicena góða hi gehierde wið
deceive but the joy of-the heavenly goods them harden against
 ðæm brocum, & eft se wena ðara toewardena yfela on ðæm
the afflictions and again the expectation of-the future evils in the
 toewardan dóme hie geegesige on ðære orsorgnesse; forðæm
future judgment them frighten in the prosperity because
 ðæt mód ðara cristenra gesamhiwena, ðætte bið ægðer ge trum
the mind of-the Christian spouses which is each both strong
 ge untrum & ne mæg fullice forsion ðas hwilendlican ðing,
and weak and not can fully despise these transitory things

he mæg ðeah hine formengan to ðæm ecum mid his willan,
it can yet itself join to the eternal with its will
 ðeah he ðonne giet on ðæs flæsces lustfulnesse licge, mid ðæm
though it then still in of-the flesh delight lie with that
 ðæt he hine getrymige & gefylle mid ðæm úplican tohopan.
that it itself strengthen and fill with the heavenly hope
 Ond ðeah he hæbbe hwæt eorðlices & mennisclices him on 395.7
And though he have aught of-earthly and of-human for-him in
 gewunan on ðýs wege — se weg is ðis andwearde lif — ne
habit on this way the way is this present life not
 forlæte he ðeah ðone tohopan ðæt he becume (to) Gode
let-abandon he yet the hope that he come to God
 for his godan willan, & swaðeah ne fulga he eallunga ðæs
for his good will and yet not let-follow he entirely of-the
 lichoman wilnunga, ðylæs he eallunga afealle ðonon ðe he
body desires lest he entirely fall thence where he
 fæsdlicost tohopia[n] scolde. Ymb ðæt reahte Paulus swiðe wel
most-firmly hope should About that expounded Paul very well
 mid feaum wordum on his ærendgewrite to Corintheum, he
with few words in his epistle to Corinthians he
 cuæð: Ða ðe wif hæbben, sien ða swelce hie nan hæbben,
said Those who wives have let-be those as-if they none have
 & ða ðe wepen, sien ða swelce hi nó ne wepen, & ða ðe
and those who weep let-be those as-if they not — weep and those who
 fægnigen, sien ða swelce hi nó ne fægnigen. Se ðonne hæfð
rejoice let-be those as-if they not — rejoice He then has
 wif swelce he nan næbbe, se ðe hit hæfð for licumlicre frofre,
wife as-if he none have he who it has for bodily comfort
 & ðeah for ðæm bryce & for ðære lufe hine né awent from
and yet for the use and for the love himself not turns from
 bettrum weorcum. Se hæfð eac wif swelce he nan næbbe, se
better works He has also wife as-if he none have he

ðe óngiet ðætte eal ðas andweardan ðing bioð gewitendlicu,

who perceives that all these present things are transient

& ðeah for niedðearfe hæf[ð] giemenne his flæsces, &

and yet for necessity has care of-his flesh and

hwæðre mid micelre wilnunga his gæstes gieruð ðæs ecan

yet with great desire of-his spirit yearns-for of-the eternal

gefean. Ðæt is ðonne ðæt mon wepe, & ne wepe, ðæt mon

joy That is then that one weep and not weep that one

ða iermðo ðisses middangeardes wepe, & swaðeah wite ðæt

the miseries of-this middle-earth weep and yet know that

he sceal bion afref(r)ed, & blissian on ðæm ecum gefean.

he shall be comforted and rejoice in the eternal joy

395.23

& eft is ðæt mon blissige & ne blissige ðæt mon

and again is that one rejoice and not rejoice that one

ahebbe his mod of ðissum eorðlican to ðæm hefonlican,

raise his mind from these earthly to the heavenly

& ðeah ne forlæte ðæt he him ne óndræde ðæt he

and yet not cease that he for-himself — dread that he

afealle of ðæm uplican to ðæm niðerlican. Ymb ðæt [swiðe

fall from the heavenly to the lower About that very

wel] ðærryhte æfter rehte sanctus Paulus, ða he cwæð:

well straightway after expounded saint Paul when he said

Ðyses middangeardes ansien ofergæð. Swelce he openlice

Of-this middle-earth face passes-away As-if he openly

cwæde: Ne sculon ge nó eallunga to swiðe lufian ðisne

said Not shall ye — entirely too much love this

middangeard, forðam, ðeah ge hine lufigen, he eow ne mæg

middle-earth because though ye it love it for-you not can

ealneg standan; on idelniss[e] ge fæstniað eower mód on

always stand in vain ye fasten your mind on

him, forðæmðe he eow flihð, ðeah ge hine lufigen swelce

it because it you flees though ye it love as-if

he wunigende sie. To manigenne sint ða gesomhiwan, ðeah
it abiding be To admonish are the spouses though
 hira hwæðrum hwæthwugu hwilum mislicige on oðrum,
of-them to-either something at-times displease in (the)-other
 ðæt hie ðæt geðyldelice forberen; & gebidde hira ægðer for
that they it patiently bear and pray of-them each for
 oðer ðæt hie mægen ðurh ðæt weorðan gehælede, forðæm
other that they can through that be healed because
 hit awriten is: Berað eowre byrðenna gemænlice betwux iow,
it written is Bear your burdens in-common among you
 ðonne gefylle ge Godes á. Sio lufu ðonne is Godes á: sio
then fulfill ye of-God law The love then is of-God law the
 á & sio lufu us briengað monig (g)ód from Criste, & ure
law and the love to-us brings many goods from Christ and our
 yfelu geðyldelice forbierð. Ac ðonne we onhyrigað Criste, &
evils patiently bears But then we imitate Christ and
 eac ða ónhyri[n]ge gefyllað, ðonne we lustlice sellað oðrum
also the imitation fulfill when we gladly give to-others
 ðæt ðæt us God selð, & geðyldelice forberað hiora yfelu.
that which to-us God gives and patiently bear their evils
 Ða gesinhiwan mon sceal manian, & eac gehwelcne mon, ðæt 397.3
The spouses one shall admonish and also every man that
 hie nó læs ne ne geðencen hwæt oðre men him forberað
they no less — — consider what other men from-them bear
 & geðafiað, ðonne hie geðenceað hwæt hi oðrum monnum
and allow than they consider what they from-other men
 forberað; forðæmðe he mæg micle ðy ieð adreogan ða tionan
bear because he can much the easier endure the injuries
 ðe him oðre men doð, gif he wile gemunan ða ðe he
which to-him other men do if he will remember those which he
 oðrum monnum deð. Eac sint to manigenne ða gesinhiwan
to-other men does Also are to admonish the spouses

ðæt hi gemunen ðæt hie for nanum oðrum ðingum ne bioð
that they remember that they for no other things — are
 gesomnode, buton forðæm ðæt hie sculon bearna strienan.

joined except so that they shall children beget

Forðæm hi sculon geðencean, gif hie to oftrædlice & to
Therefore they shall consider if they too frequently and too
 ungemetlice hie gemengað on ðæm hæmede, ðæt hie ne

immoderately themselves mingle in the intercourse that they not

bioð nó on ryhtum gesinscipe, gif hie ðæt on gewunan

are — in right marriage if they that in habit

habbað, ac forðæmðe hie gewemmað ðone aliefedan gesinscipe

have but because they defile the lawful marriage

mid ðære unliefedan gemengnesse, him is micel nie(d)ðearf

with the unlawful mingling to-them is great need

ðæt hie mid oftrædlicum gebedum ða scylde adiligien. Forðæm

that they with frequent prayers the sin blot-out Therefore

wæs ðæt se getyda læce ðæs hefonlican læcedomes, ðæt wæs

was that the skilled physician of-the heavenly medicine that was

sanctus Paulus, ægðer ge ða halan lærde ge ðam unhalum

saint Paul each both the healthy taught and to-the sick

læcedóm eowde, ða he cwæð: Gód bið men ðæt he sie butan

medicine showed when he said Good is to-man that he be without

wife. & eft he cwæð: Gód bið mannum ðæt ælc hæbbe his

wife and again he said Good is to-men that each have his

agen wif, & ælc wif hire ceorl, ðylæs hi on unryht hæmen.

own wife and each wife her husband lest they in wrong have-intercourse

397.19 Ægðer he dyde, ge he egesode ða ðe on unryht hæmdon,

Each he did both he frightened those who in wrong had-intercourse

ge he liefde ðæm ðe hit forberan ne meahton, forðæm ðætte

and he allowed to-those who it forgo not could so that

ða ðe gestondan ne meahton, gif hi afealla[n] scolden, ðæt

those who stand not could if they fall should that

hi afeollen on ðæt hnesce bedd ðæs gesinscipes, næs on ða
they fell on the soft bed of-the marriage not on the
 heardan eorðan ðæs unrythæmdes. & eft he cwæð to ðam
hard earth of-the fornication and again he said to the
 untrumum: Agife se wer his wife hire ryht on hira
weak Let-render the husband to-his wife her right in their
 gesinscipe, & swa same ðæt wif ðam were. Ac æfterðæmðe
marriage and so same the wife to-the husband But after
 he hwelcehwugu gerisenlice leafe dyde ðam gesinhiwon hira
he some fitting leave gave to-the spouses their
 willan to fremmanne, he cwæð: Ne cweðo ic nō ðæt ðæt ic
will to perform he said Not say I — that which I
 ær cwæð bebeodende, ac lærende & geðafigende. Ða he spræc
before said commanding but teaching and permitting Then he spoke
 gelicost ðam ðe hit hwelchwugu syn wære, ða he cwæð ðæt
liket to-that that it some sin were when he said that
 he hit forgiefan wolde & geðafian. Forðæm bið sio scyld ðy
he it forgive would and allow Therefore is the sin the
 hraðor gehæled, forðæmðe hio ne bið unliedefo, ac ðeah hio
sooner healed because it not is unlawful but though it
 aliefedu sie, ne sceal hi mon to ungemetlice begán. Ðæt us
lawful be not shall it one too immoderately practice That to-us
 getacnode Loth swiðe wel on him selfum, ða he fleah ða
signified Lot very well in him self when he fled the
 biernendan ceastre Sodoman, & com to Segor, ða ne dorste
burning city Sodom and came to Zoar then not dared
 he nawuht hrædlice út of ðære ceastre faran up ón ða muntas.
he at-all quickly out of the city go up onto the mountains
 Midðæmðe he fleah ða birnendan Sodoman, he getacnode
When he fled the burning Sodom he signified
 ðæt we sculon fleon ðone unliedefan bryne ures lichoman.
that we shall flee the unlawful burning of-our body

397.34

Sio heanes ðonne ðara munta getacnað ða clænnesse ðære
The height then of-the mountains signifies the purity of-the
 forhæfdnesse. Ða ðonne bioð swelce hi eardigen upp on
continence Those then are as-if they dwell up on
 ðæm munte ða ðe bioð gesponnene to gesinscipe, & ðeah
the mountain those who are joined to marriage and yet
 ne bioð na gemengde buton ðonne hi wilniað bearn to
not are — mingled except when they desire children to
 gestrienanne. Ðonne hie stondað up on ðæm munte, ðonne
beget Then they stand up on the mountain when
 ðæt flæsc nauht elles ne secð to ðæm oðrum buton tudor.
the flesh nothing else — seeks from the other but offspring
 Ðæt is ðæt mon stonde on ðæm munte ðæt ðæt flæsc ne sie
That is that one stand on the mountain that the flesh not be
 flæsclice to ðæm oðrum gefæsðnod. Ac monige bioð ðara ðe
carnally to the other fastened But many are of-those who
 hie gehealdað wið unryhthæmed, & swaðeah his agenra
themselves keep from fornication and yet of-his own
 ryhthiwenas ne brycð swa swa he mid ryhte sceolde. Loth
lawful-spouse not uses so as he with right should Lot
 for út of Sodomas to Segor, & ðeah ne com he nauht
went out of Sodom to Zoar and yet not came he at-all
 hraðe onuppan ðæm muntum. Swa, ðonne ðonne mon forlæt
quickly upon the mountains So then when one abandons
 ðæt wyrreste lif, & ne mæg ðeah ðonne gít cumas to ðæm
the worst life and not can yet then still come to the
 betstan, ne ða forhæfdnesse gehealdan ðæs hean gesinscipes,
best nor the continence keep of-the high marriage
 ðonne bið ðæt swa swa Segor stod on midwege between
then is that so as Zoar stood in midway between
 ðæm muntum & ðæm merscum ðe Sodoma on wæs.
the mountains and the marshes which Sodom in was

Sio Segor gehælde Loth fleondne. Swa deð sio Segor ðæs 399.14
The Zoar saved Lot fleeing So does the Zoar of-the
 medemestan lifes: ða ðe hire to befleoð hio gehealð. Ac
middlemost life those who it to flee it saves But
 ðonne ða gesinhiwan hi gemengað ðurh ungemetlice
when the spouses themselves mingle through immoderate
 unforhæfdnesse, ðær [ðær] hi ðone fiell fleoð ðære synne,
incontinence there where they the fall flee of-the sin
 ðonne magon hie ðeah weorðan gehælede suiðe iedelice ður[h]
then can they yet be healed very easily through
 forgiefnesse & ðurh gebedu, swa swa Loth funde ða lytlan
forgiveness and through prayers so as Lot found the little
 ceastre, & hine ðærón wið [ðæt] fyr gescilde. Ðæt líf ðara
city and himself therein against the fire shielded The life of-the
 gesinhiwena, ðeah hit ful wundorlic ne sie on mægenum
spouses though it full wonderful not be in powers
 weoruldwilnungum to wiðstandanne, hit mæg ðeah bion
world-desires to withstand it can yet be
 orsorglic ælcra wita. Forðæm cwæð Loth to ðæm engle:
secure of-all punishments Therefore said Lot to the angel
 Her is an lytele burg swiðe neah, ðær ic mæg min feorh
Here is a little city very near which I can my life
 on generian. Hio is an lytel, & ðeah ic mæg ðæron libban.
in save It is a little and yet I can therein live
 He cwæð ðæt hio wære swiðe neah, & ðeah genoh fæst
He said that it were very near and yet enough firm
 on his hælo. Swa is ðæt lif ðara gesinhiwena. Nis hit naht
for his safety So is the life of-the spouses Not-is it at-all
 feor ascaden from ðisse worulde, ne eac noht fremde ðære
far separated from this world nor also at-all alien to-the
 ecan hælo, forðæm for ðære dæde ðe h[i]e doð betwuh
eternal salvation because for the deed which they do between

him hi beoð gefriðode mid oftrædlicum gebedum betw[u]h

them they are protected with frequent prayers between

him, swelce hie sien on sumere lytelre byrig belocene.

them as-if they be in some little city locked

399.29 Be ðæm wæs swiðe ryhte gecweden ðurh ðone engel to

Of that was very rightly said through the angel to

Lothe: Ðinre bene ic wille nú onfón, & for ðinre bede

Loth Thy prayer I will now receive and for thy prayer

ic ne toweorpe ða burg ðe ðu forespr[i]csð. Swa bið ðæt

I not destroy the city which thou speakest-for So is the

líf ðara gesínihiwena. Ne bið hit nó forðemed beforan Gode,

life of-the spouses Not is it — condemned before God

gif ðær gebedo æfter fylgeað. Ymb ða illcan gebedo sanctus

if there prayers after follow About the same prayers saint

Paulus manode, & ðus cwæð: Ne fornime incer nóder

Paul admonished and thus said Not let-deprive of-you-two either

oðer ofer will butan geðafunge, ðæm timum ðe he hine

other against will without consent at-the times that he himself

wille gebiddan, ac geæmtigeað inc to gebedum. Ongean

will pray but free you-two for prayers Against

ðæt sint to manigenne ða ðe ne beoð gebundne mid ðæm

that are to admonish those who not are bound with the

gesinscipe, ða sint to manienne ðæt hie swa micle ryhtlecor

marriage those are to admonish that they so much more-rightly

ða hefonlican bebodo healden swa hie orsorgan bioð ðisses

the heavenly commands keep as they more-free are of-this

middangeardes ymbhogena, forðæm hie nan gespann ðæs

middle-earth concerns because them no yoke of-the

flæsclican gesinscipes ne gebiegeð on ðisse worulde, ne se

carnal marriage — bends in this world nor the

aliefeda gesinscipe hi ne gehefegað. Ðonne is him micel

lawful marriage them — burdens Then is to-them great

ðearf ðætte sio unliedfe byrðen ðissa eorðlicena sorga hi
need that the unlawful burden of-these earthly cares them
 ne geðrysce, ðætte hie swa micle gearran finde sé ytemesta
not oppress that them so much readier find the last
 dæg, ðonne he cume, swa hi her æmtegran bioð; & ðonne
day when it come as they here freer are and when
 hi geæmetgade bioð ðæt hie magon bet don ðonne oðre
they freed are that they can better do than other
 menn, & hit swaðeah agiemeleasiað, ðæt hie ðonne ðurh
men and it yet neglect that they then through
 ðæt ne geearnigen wyrse wite ðonne oðre menn.

that not earn worse punishment than other men

Ac hi scoldon gehira[n] hwæt Paulus cwæð, ða ða he 401.10

But they should hear what Paul said then when he
 sume men manode to ðære gief Godes ðiowdomes; ne
some men admonished to the grace of-God service not
 cwæð he ðeah nó ðæt ðæt he cwæð forðæmðe he gesinscipe
said he yet — that which he said because he marriage
 tælde, ac forðæmðe he wolde ða sorga awegadrifan ðisses
blamed but because he would the cares drive-away of-this
 middangeardes of his hieremonna mode ða ðe bioð
middle-earth from of-his subjects mind those which are
 aweaxene of ðæm gesinscipe; he cwæð: Ðis ic cweðe for
grown from the marriage he said This I say for
 eowerre ðearfe, ðylæs ic eow mid ænige grine gefoo. Ic eow
your need lest I you with any snare catch I to-you
 secgge hwæt eow arwyrðlicost is to beganne, & hu ge
say what for-you most-honorable is to practice and how ye
 fullecost magon Gode ðiowian ðæt eow læst ðinga mierð.
most-fully can to-God serve that you least of-things hinders
 Forðæm óf ðæm gesinscipe weaxað eorðlice ymbhogan &
Because from the marriage grow earthly concerns and

sorga, forðæm se æðela ðioda lareow his hieremen to betran
cares therefore the noble of-nations teacher his subjects to better
 life spon, ðylæs hi mid eorðlicre sorge wurden gebundne;
life urged lest they with earthly care were bound
 forðæm, ðonne se Godes ðiow on ðæt gemearr ðære
because when the of-God servant into the hindrance of-the
 woruldsorga befehð, ðeah (h)e ðonne hæbbe beflogen ðone
world-cares falls though he then have fled the
 gesinscipe, ðonne næfð he nó beflogen ða byrðenne. Eac
marriage then has-not he — fled the burden Also
 sint to manienne ða Godes ðiowas ðæt hie ne wenen ðæt
are to admonish the of-God servants that they not think that
 hie butan [ðæm] demme stranges domes hi gemengan
they without the harm of-strict judgment themselves mingle
 mægen wið ða æmtegan wifmen, ða Paulus ðæt yfel ðære
can with the unmarried women when Paul the evil of-the
 forlegnesse swa manegum awiergdum leahtrum loh.

fornication among-so many accursed vices denounced

401.26 He gecyðde hwelc sio scyld bið, ða he cwæð: Nawðer ne
He showed what the sin is when he said Neither —
 ða wohhæmendan, ne ða ðe diofulgielddum ðiowiað, ne ða
the fornicators nor those who to-idols serve nor the
 unfæsðradan, ðe ne magon hira unryhthæmdes geswican,
unsteadfast who not can of-their fornication cease
 ne ða ðiofas, ne ða gietseras, ne ða druncenwillnan, ne
nor the thieves nor the misers nor the drunkards nor
 ða wiergendan, ne ða reaferas Godes rice ne gesittað. &
the cursers nor the robbers of-God kingdom — possess and
 eft he cwæð: Ðæm wohhæmerum demeð Dryhten. Forðæm
again he said To-the fornicators judges Lord Therefore
 hi sint to manigenne, gif hie ða halwendenan forhæfdnesse
they are to admonish if they the wholesome continence

gehabban ne mægen, & ða scuras ðære costu[n]ga adreogan
maintain not can and the storms of-the temptations endure
 ne mægen, ðæt hie wilnigen ðære hyðe ðæs gesinscipes;
not can that they desire of-the haven of-the marriage
 forðæm hit is awriten ðæt hit sie betere ðæt mon gehiewige
because it is written that it be better that one marry
 ðonne he birne, forðæm butan synne he mæg gehiwian, gif
than he burn because without sin he can marry if
 he hit ær ne forhét. Ac se ðe mare god gehet ðonne h[e]
he it before not forswore But he who greater good promised than he
 ær dyde, he gedeð mid ðæm ðæt læsse gód unaliefed ðæt
before did he makes with that the lesser good unlawful which
 he ær dyde. Hit is awrieten on ðæm godspelle ðæt nan mon
he before did It is written in the gospel that no man
 ne scyle dón his hond to ðære sylg, & hawian underbæc.
— should put his hand to the plow and look backward
 Ne ðon ma se ðe gehat gehæt, ne wene he ðæt he sie
Not the more he who vow vows — let-think he that he be
 a ðy near hefonrice, gif he hine from went ðæm gehatum.
ever the nearer to-heaven if he himself from turns the vows
 Forðæm se ðe hine selfne maran godes behæt, & ðonne 403.4
Because he who him self of-greater good vows and then
 forlæt ða maran gód, & went hine to ðæm læssum, ðonne
abandons the greater good and turns himself to the lesser then
 bið hit swutol ðæt he bið fromlociende oferswiðed.
is it clear that he is backward-looking overcome

Ðætte on oðre wisan sint to manienne
 ða ðe gefandod habbað ðara flæsclicra synna,
 on oðre wisan ða ðe ðæs noht ne cunnon

LII · THE FALLEN AND THE UNTRIED

Those who have fallen should fear the sea after their shipwreck, remembering that God calls back even the unfaithful wife and opens his mercy to all who return. The untried must dread a fall the more, since they stand higher and draw more arrows, and must long for the better name promised the eunuchs who keep his sabbaths and the song the virgins sing with the Lamb. Yet they must not think themselves above others, for fervent penitents often surpass the innocent, as a plowed field bears better and a hyacinth's color can outshine a carbuncle.

403.10 On oðre wisan sint to manienne ða ðe ongietað & witon
In one way are to admonish those who perceive and know
 hiera lichoman synna, on oðre [ða] ða ðe hie nyton. Ða
of-their body sins in another those — who them know-not Those
 sint to manienne ðe hiera lichoman synna onfunden habbað,
are to admonish who of-their body sins experienced have
 ðæt hie huru æfter ðæm scipgebroce him ða sáe ondræden
that they at-least after the shipwreck for-themselves the sea dread
 & ðæt forlor hira frecennesse, ðonne hie hit oncnawen,
and the ruin of-their peril when they it recognize
 ðæt hi hit ónscunigen; ðætte ða ða ðe mildheortlice bioð
that they it shun that those — who mercifully are
 gehealdne æfter hiora ðurhtogenum synnum, ðætte hi eft
preserved after their committed sins that they again
 unwærlice to ne gecierren, & ðonne swelten. Forðæm is
unwarily thereto not turn and then die Therefore is
 gecweden to ðære syngiendan sawle, ðe næfre hire synna
said to the sinning soul which never of-its sins
 geswican nyle: Ðu hæfst forlegisse andwlitan, forðæm ðe no
cease will Thou hast of-barlot face because thee not

ne sceamað. Ðeah hie sint to manienne ðæt hie geornlice
 — *it-shames Yet they are to admonish that they diligently*
 giemen, ðeah hi ðæt gód hira gecynde gehal nolden
heed though they the good of-their nature whole would-not
 ge[h]ealdan, ðæt hi hit huru tobrocen gebeten. Him is
keep that they it at-least broken mend To-them is
 ðearf ðæt hie geðencen hu micel menigu ðæra getreowfulra
need that they consider how great multitude of-the faithful
 bið, ðe ægðer ge hi selfe clæne gehealdað, ge eac oðre of
is who each both them selves clean keep and also others from
 hira gedwolan ahwierfað. Ac hwæt cweðað hi ðonne, ðonne
their error turn But what say they then when
 ða oðre stondað ón anwalgre hælo, & hie nyllað æfter
the others stand in whole health and they will-not after
 yfelre dæde gecieran? Oððe hwæt cweðað hí, ðonne ða oðre
evil deed turn Or what say they when the others
 briengað ægðer ge hie selfe ge eac oðre mid hiora bisenum
bring each both them selves and also others with their examples
 to hefonrice; ond hie, ðonne him God ðone first alefð, &
to heaven and they when to-them God the respite allows and
 him hira yfel forbierð, nyllað furðum hie selfe briengan?
to-them their evil bears will-not even them selves bring
 Ac hie sint to manienne ðæt hie gemunen hwæt hi gódes 403.27
But they are to admonish that they remember what they of-good
 ær forleton ðæs ðe hi dón meahton, ðæt hi huru
before neglected of-that which they do could that they at-least
 ðonne forbugen ðæt andwearde yfel. Be ðæm cwæð Dryhten
then avoid the present evil Of that said Lord
 to ðæm gewundedum modum ðurh Ezechiel ðone witgan,
to the wounded minds through Ezechiel the prophet
 swelce he to Iudeum spræce, & he ðara gedonena scylda
as-if he to Jews spoke and he of-the done sins

eft gemyndgade, forðæmðe he wolde ðæt hi sceamode ðæt
again reminded because he wished that them it-shamed that
 hie eft on ðære oðerre worulde wæren úncłæne, he cwæð
they afterward in the other world were unclean he said
 ðæt hi hi forlægen on Egiptum on hira gioguðe: hi
that they themselves fornicated in Egypt in their youth they
 wæron ðær forlegene, & ðær wæron gehnescode hiera breost,
were there defiled and there were softened their breasts
 & forbrocene ða dela hiora mægdenhades. On Egiptum beoð
and broken the teats of-their maidenhood In Egypt are
 hira breost gehnescod, ðonne hi ða scandlican lustas ðisses
their breasts softened when they the shameful lusts of-this
 middangeardes mid hira modes willan underhnigað. Ond eft
middle-earth with of-their mind will submit-to And again
 on Egiptum bioð forbrocene ða wæstmas ðæra dela, ðonne
in Egypt are broken the fruits of-the teats when
 ðæt gecyndelice gewitt [ærest] sume hwile bið ón him
the natural understanding first some while is in it
 selfun anwalg untosliten, oððæt hit bið gewemmed middæmðe
self whole untorn until it is defiled when
 hit cnysað [on] unryhta wilnunga, & hit toterað. Forðæm
it strike on unrighteous desires and it tear Therefore
 sint to manienne ða ðe hiera synna onfunden habbað,
are to admonish those who their sins experienced have
 ðætte hie mid wacore mode ongieten æfter hira misdædum
that they with watchful mind perceive after their misdeeds
 mid hu miclum godum willan Dryhten tobræt ðone greadan
with how great good will Lord spreads-out the bosom
 his mildheortnesse ongen ða ðe to him gecierrað.
of-his mercy toward those who to him turn

Swa swa he ðurh Ieremias ðone witgan cwæð, he cwæð: 405.10
So as he through Jeremiah the prophet said he said
 Gif hwelc wif forlæt hierc ceorl, & nimð hire oðerne,
If any wife leaves her husband and takes for-herself another
 wenestu recce he hire æfre ma, oððe mæg hio æfre eft
thinkest-thou cares he of-her ever more or can she ever again
 cuman to him swa clænu swa hio ær wæs? Hwæt ðu
come to him so clean as she before was Lo thou
 ðonne eart fo(r)legen wið manigne copenere, & swaðeah ic
then art adulterous with many lover and yet I
 cweðe: Gecier eft (t)o me, cwæð Dryhten. He gereahthe ðone
say Turn again to me said Lord He expounded the
 ryhtestan dóm be ðæm forlegenan & ðæm aworpnan
most-right judgment about the adulterous and the cast-off
 wife, & swaðeah us gecyððe, gif we æfter ðæm hryre urra
wife and yet to-us declared if we after the fall of-our
 scylda to him gecierdon, ðæt us wære gearo his miltsung,
sins to him turned that for-us were ready his mercy
 næs ðæt ryht. Of ðissum wordum we magon oncnawan,
not the justice From these words we can recognize
 nu he us sparað mid swa micelre mildheortnesse, ðonne we
now he us spares with so great mercy when we
 gesyngiað, & ðonne giet nyllað æfter ðære scylde to him
sin and then still will-not after the sin to him
 gecieran, ðæt we ðonne eft mid micle dysige syngiað, nu
turn that we then again with great folly sin now
 sio Godes miltsung is swa micul ofer ða dysegan, ðæt hie[ne]
the of-God mercy is so great over the foolish that him
 na ne aðriet ðæt he hi to him ne laðige, æfterðæmðe hie
not — it-wearies that he them to him — invite after they
 gesyngod habbað. Be ðære miltsunga æfter ðære laðunga is
sinned have Of the mercy after the invitation is

swiðe wel gesæd ðurh Essaias ðone witgan; hit is gecweden
very well said through Isaiah the prophet it is said
 to ðæm wiðerweardan men: Ðin eag[an] weorðað gesionde
to the hostile man Thy eyes become seeing
 ðinne bebiðend, & ðin earan gehirað under bæc.

thy commander and thy ears hear behind back

405.26 Eall moncynn wæs to Gode gewend, ða ða hi ærest gesceapene
All mankind was to God turned then when they first created
 wæron on neorxna wonge; & he ða hie manode andwearde,
were in of-paradise plain and he then them admonished present
 & him forgeaf ðæt hie moston stondan on frioum anwalde,
and to-them granted that they might stand in free power
 & him getæhte hwæt hi on ðæm don sceolden, hwæt ne
and to-them taught what they in that do should what not
 scolden. Ða giet stodon men to him gewende. Ac ða hie
should Then still stood men to him turned But when they
 wendon hiera bæc to him, ða hi ofermodgiende his gebod
turned their back to him when they being-proud his command
 forhogdon. & ðeah, ðeah hi hine oferhogden, ne forhogde he
despised and yet though they him despised not despised he
 hi nó ne ne forlet: ðæt he gecyðde, ða ða he him sealde
them — nor — abandoned that he showed then when he to-them gave
 æ, & hi mid ðære ham gelaðode, & oft sende his englas
law and them with that home invited and often sent his angels
 us ham to spananne to him, & on ðissum deadlican flæsce he
us home to entice to him and in this mortal flesh he
 hine selfne æteowde. Ða he ðis eal dyde, ða he stod æfter
him self showed When he this all did then he stood after
 ús gewend, & cliopode æfter us, ðeah we from him gewende
us turned and called after us though we from him turned
 wæren; & ðeah he oferhogod wære, he us eft laðude to his
were and though he despised were he us again invited to his

hylðo. Ac swa swa we nu ði[s] reahton be eallum monnum,
favor But so as we now this expounded about all men
 swa hit mæg æghwelc mon be him anum geðencean,
so it can every man about him alone consider
 forðæmðe æghwelc mon ðe his bebod & his forbod ongiæt,
because every man who his command and his prohibition perceives
 he bið swelce he b[ef]oran him stonde, ærðæmðe he gesyngige.
he is as-if he before him stand before he sin
 Ðonne giet he stent befora[n] him, ðonne he hine ne 407.4
Then still he stands before him when he him not
 forhygeð, ac for his ege forbierð ðæt he ne syngað. Ac ðonne
despises but for his fear refrains that he — sins But when
 he forlæt his godnesse & his unsceaðfulnesse, & gecist
he abandons his goodness and his innocence and chooses
 unryhtwisnesse, & ða gefremeð, ðonne went he his hrycg
iniquity and it commits then turns he his back
 to him. Ac ðeah ðonne giet him fylgð God, & him æfter
to him But yet then still him follows God and him after
 cliopað, ðonne he hine monað æfter ðære gedonan scylde,
calls when he him admonishes after the done sin
 & hine spændð ðæt he to him gecierre. Ða scylda he nyle
and him entices that he to him turn The sins he will-not
 gesion, & ðone fromweardan he ciegeð, & ðone greadan
see and the departing he calls and the bosom
 his arfæstnesse & his frofre he gebræt ongean ða ðe to
of-his mercy and of-his comfort he spreads toward those who to
 him gecierrað. Ðonne we gehirað under bæc ðæs maniendes
him turn Then we hear behind back of-the admonisher
 stemne, ðonne we to him gecierrað, ðonne ðonne he us
voice when we to him turn then when he us
 ciegeð huru æfter urum scyldum, ðonne he us æfter cliopað,
calls at-least after our sins when he us after calls

ðeah we ær nolden æfter his lare. Hit is cýn ðæt we ure
though we before would-not after his teaching It is fitting that we of-us
 scomigen, ðonne he us æfter cliopað, gif we us nyllað
be-ashamed when he us after calls if we for-ourselves will-not
 óndrædan his ryhtwisnesse, forðæm we hine mid swa micle
dread his righteousness because we him with so much
 maran unryhte & dysige oferhycgeað swa he læs forhogað ðæt
greater wrong and folly despise as he less disdains that
 he us ðonne giet to him spane, siððan we hiene oferhycgeað.
he us then still to him entice after we him despise

407.19 Ongean ðæt sint to manigenne ða ðe ðonne giet ungefandod
Against that are to admonish those who then still untried
 habbað flæsclira scylda, ðætte hie swa micle swiðor ðone
have of-carnal sins that they so much more the
 spild ðæs hryres him ondræden ðonne ða oðre swa hi
ruin of-the fall for-themselves dread than the others as they
 ufor stondað ðonne ða oðre. Hi sint to manienne ðæt hi
higher stand than the others They are to admonish that they
 witen [swa] swa hie on hira stede gestondað swa him mare
know so as they in their place stand so them more
 gescot & ma flana hiera feonda to cymð. Forðæm he
shooting and more of-arrows of-their enemies to comes Therefore he
 ongit swa micle swiður him on feohtan swa he hine selfne
perceives so much more him on fight as he him self
 untrumran gefred on his lichoman. Ac gif he ðonne ðæm
weaker feels in his body But if he then that
 wiðstent, ðonne ongit he swa micle maran sige ón him
withstands then perceives he so much greater victory in him
 selfum swa he unieð wiðstod. Ac hie sint to manienne
self as he with-difficulty withstood But they are to admonish
 ðæt hie unablinndlice ðara leana wilnigen, & lustlice
that they unceasingly of-the rewards desire and gladly

ðæt geswinc ðæra costunga ðe hi ðrowiað hi forsion &
the toil of-the temptations which they suffer they despise and
 geðolien, & buton tweon hi geliefen ðara leana; forðæm, gif
endure and without doubt they believe of-the rewards because if
 hie geðenceað ðara gesælða ðe him ungeendode æfter ðæm
they consider of-the blessings which to-them unending after the
 geswincum becuman sculon, ðonne ðyncað him ðy leohtran
toils come shall then seem to-them the lighter
 ða geswinc ðe ofergan sculon. Hi sculon gehieran hwæt
the toils which pass-away shall They shall bear what
 ðurh Essaias ðone witgan gecweden is, he cwæð: Ðis cwið
through Isaiah the prophet said is he said This says
 Dryhten: Ða afyrðan, ða ðe behealdað minne ræstedæg, &
Lord The eunuchs those who keep my rest-day and
 geceosað ðæt ic wille, & minne freondscipe gehealðað, ic
choose what I will and my friendship keep I
 him selle ón minum huse, & binnan minum wealle, wíc
to-them give in my house and within my wall dwelling
 & beteran noman ðonne oðrum minum sunum oððe dohtrum.
and better name than to-other my sons or daughters
 Hwæt elles getacniað ða afyrðan buton ða ða ðe ófðrysað 407.36
What else signify the eunuchs but those — who suppress
 ða styringe ðæs flæsclican lustes, & of him selfum aceorfað
the stirring of-the carnal lust and from them selves cut-off
 unryhtlico weorc? Ðæm monnum is gecyðed hwelce stowe
unrighteous works To-the men is declared what place
 hi moton habban beforan urum fæder, swa swa we ær
they may have before our father so as we before
 cwædon, ðæt hie sceolden habban ece eardungstowe on
said that they should have eternal dwelling-place in
 ðæs fæder huse furðor ðonne his ægnu bearn. Hi sculon
of-the father house further than his own children They shall

gehieran hwæt ðurh sanctus Iohannes gecweden is, he cwæð:

hear what through saint John said is he said

Ðæt sindan ða ða ðe mid wifum ne beoð besmitene, &

Those are those — who with women not are defiled and

hira mægeðhad habbað gehealdenne; ða folgiað ðæm lambe,

their virginity have kept those follow the lamb

swa hwær swa hit færd. Ða singað ðone sang ðe nan mon

so where so it goes Those sing the song which no man

elles singan ne mæg, buton ðæt hun(d)teontig & feowertig

else sing — can but the hundred and forty

& feower ðusendo. Ðæm is sundorlic sang to singanne

and four thousands For-them is special song to sing

mid ðæm lambe on ecnesse beforan eallum geleaffullum,

with the lamb in eternity before all faithful

& to blissianne for hira flæsces clænnesse, ðætte ða oðre

and to rejoice for of-their flesh purity that the other

gecorenan ðone song gehiran mægen, ðeah ðe hine swa

chosen the song hear can though that it so

singan ne mægen, & for ðæm lufum ðe hi to him habbað,

sing not can and for the love which they to them have

& for ðæm weorðscipe ðe hi gesioð ðæt hie habbað

and for the honor which they see that they have

hi fægnigen, & emnswiðe [him] blissigen, ðeah hie ða

they rejoice and equally with-them exult though they the

geearnunga næbben ðæt hi ðone weorðscipe habban mægen.

merits have-not that they the honor have can

409.16 Gehieren eac ða ðe ungefandod habbað ðara flæsclicana

Let-hear also those who untried have of-the carnal

scylda hwæt sio Soðfæsðnes ðurh hie selfe cwæð bi ðære

sins what the Truth through it self said about the

clænnesse, he cwæð: Ne underfoð nó ealle men ðas lare. Mid

purity he said Not receive — all men this teaching With

ðæm worde he cyððe ðæt hit is se hiehsta cræft, forðæm he
the word he showed that it is the highest virtue because he
 cwæð ðæt hine ealle ne gefengen, & eac sæde ðæt he unieðe
said that it all not received and also said that it hard
 wære to gehealdenne, & eac cyððe hu wærlice hi hine
were to keep and also showed how warily they it
 healdan scolden, ðonne hie hine underfangen hæfden. Eac sint
keep should when they it received had Also are
 to manienne ða ðe ungefandod habbað ðæs lichoman scylda
to admonish those who untried have of-the body sins
 ðæt hie witen ðæt se mægðhad is hirra ðonne se gesinscipe,
that they know that the virginity is higher than the marriage
 & swaðeah hi sint to læranne ðæt hi hi ne ahebben
and yet they are to teach that they themselves not exalt
 ofer ða oðre; ac læten ðæt lif ðæs mægðhades beforan ðæm
over the others but hold the life of-the virginity before the
 oðrum, & hine selfne biæftan, & ne forlæte ðeah ðæt lif
other and him self behind and not abandon yet the life
 ðe he wat ðætte betere bið, & behealde hine selfne ðæt he
which he knows that better is and guard him self that he
 hine ne ahebbe ón idelnesse. Hi sint to manienne ðæt hi
himself not exalt in vanity They are to admonish that they
 ongieten ðætte oft gebyreð ðætte ðæt lif ðara gesinhiwena
perceive that often happens that the life of-the spouses
 oferstigð ðæt lif ðæs mægðhades, ðonne hi underfoð ægðer
surpasses the life of-the virginity when they undertake each
 ge forhæfdnesse ge eaðmodnesse furðor ðonne hie gehaten,
both continence and humility further than they promised
 & ða oðre ne begáð furðum hira ægne endebyrdnesse.
and the others not practice even their own order

409.31 Be ðæm wæs swiðe wel gecweden ðurh Essaiaſ ðone witgan
Of that was very well said through Isaiah the prophet
 to ðære byrig ðe Sidón hatte, sio stod bi ðære sæ; ðæ
to the city which Sidon was-called which stood by the sea then
 cwæð se witga: Dios sæ cwið ðæt ðu ðin scamige, Sidón.
said the prophet This sea says that thou of-thee be-ashamed Sidon
 Swelce sio burg ða wære ðurh ðæs sæs stemne to scape
As-if the city then were through of-the sea voice to shame
 geworden. Swa bið ðis eorðlice lif oft yðgiende swa swa
become So is this earthly life often surging so as
 sæ, & ðeah bið oft swiðe acorenlic, & ðæt oðer swiðe
sea and yet is often very choice and the other very
 aworpenlic, ðætte fæstre bion scolde & trumlicre. Oft weorðað
contemptible which firmer be should and stronger Often become
 monige æfter ðæs lichoman scylde to Gode gecerred, & hi
many after of-the body sin to God turned and they
 ðonne swa micle fæsðlicor gestaðoliað on godum weorcum
then so much more-firmly stand-fast in good works
 swa hi hi selfe synnigran ongietað. & oft ða, ða ðe on
as they them selves more-sinful perceive and often those — who in
 clænnesse hiora lichoman gehealdenne habbað, swa swa hi
purity their body kept have so as they
 læsse ongietað ón him selfum ðæs ðe him hreowan ðyrfe,
less perceive in them selves of-that which to-them repent need
 swa swa hie swiður wenað ðæt him genog sie ón hira
so as they more think that for-them enough be in of-their
 lifes clænnesse, ðonne hira mod ne beoð ónhæt mid nanre
life purity then their minds not are beaten with any
 manunge ðære hreowsunga. Ðonon wyrð oft Gode leofre ðæt
admonition of-the repentance Thence becomes often to-God dearer the

lif ðætte æfter his synnum ónæled bið mid hreowsunga ðonne
life which after its sins kindled is with repentance than
 ðæt clæne & ðæt únsceaðfulle for slæwðe & for orsorgnesse.
the clean and the innocent for sloth and for security
 Be ðæm cwæð ðæs Deman stemn, ðæt is Christ, be Marian 411.9
Of that said of-the Judge voice that is Christ about Mary
 ðære forlegisse: Hire sint forgifena swiðe manega synna,
the harlot To-her are forgiven very many sins
 forðæmðe hio swiðe hreowsade. Ond ef[t] he cwæð: Mara
because she much repented And again he said More
 gefea wyrð on hefonum for anum hreowsiendum ðonne ofer
joy becomes in heavens for one repenting than over
 nigon & hundnigontig ryhtwisra ðæra ðe him nan ðearf ne
nine and ninety righteous of-those who to-them no need —
 bið hreowsunga. Ðæt we magon swutolor ongietan & hræðor
is of-repentance That we can more-clearly perceive and sooner
 bi úrum agnum gewunan, gif we willað ongietan ðone dom
by our own habit if we will perceive the judgment
 ures agnes modes. Hwæt, we witon ðæt we ma lufiað ðone
of-our own mind Lo we know that we more love the
 æcer ðe ær wæs mid ðornum aswogen, & æfterðæmðe ða
field which before was with thorns choked and after the
 ðornas beoð aheawene, & se æker bið ónered, bringð godne
thorns are cut-down and the field is plowed brings good
 wæsðm ma we lufiað ðone ðonne ðone ðe stent on clænum
fruit more we love that than the-one which stands on clean
 lande, & bið unwæsðmbære oððe ungefynde corn bringð oððe
land and is unfruitful or rotten grain brings or
 deaf. Eac sint to manienne ða ðe ungefandod habbað ðissa
empty Also are to admonish those who untried have of-these
 flæsclicena scylda, ðæt hie ne wenen for hira clænnesse ðæt hie
carnal sins that they not think for their purity that they

sien beforan ðæm hirrum hadum, forðæmðe hi nyton ðeah hi
be before the higher orders because they know-not whether they
 sin behindan ðæm ðe læssan hades bioð, & hie wenað ðæt hie
be behind those who of-lesser order are and they think that they
 beforan bion scylen; forðæmðe on ðæm dome ðæs ryhtwisan
before be should because in the judgment of-the righteous
 Deman ónwent sio gecearnung ðone had & ða geðyncðo.
Judge reverses the merit the order and the dignities

411.25 Hwa is nu ðæra ðe gesceadwis sie, & to ðæm gleaw sie ðæt
Who is now of-those who discerning be and to that wise be that
 he swelces hwæt tocnawan cunne, ðætte nyte ðætte ón gimma
be of-such aught distinguish can that know-not that in of-gems
 gecynde carbunculus bið dio[r]ra ðonne iacinctus? & swaðeah
nature carbuncle is dearer than hyacinth and yet
 ðæt bleoh ðæs welhæwnan iacintes bið betera ðonne ðæs
the color of-the blue hyacinth is better than of-the
 blacan carbuncles; forðæm ðæs ðe sio endebyrdnes & ðæt
pale carbuncle because of-that which the rank and the
 gecynd forwiernð ðæm iacinte, se wlite his beorhtnesse hit eft
nature denies to-the hyacinth the beauty of-its brightness it again
 geiecd, & eft, ðeah ðe ðæt gecynd & sio endebyrdnes ðæs
adds and again though that the nature and the rank of-the
 carbuncles hine upahebbe, his blioh hine gescent. Swa bið on
carbuncle it raise its color it shames So is in
 ðisse menniscan gecynde manige on beteran hade & on beteran
this human nature many in better order and in better
 endebyrdnesse wyrsan, & [on] wyrsan hade & on wyrsan
rank worse and in worse order and in worse
 endebyrdnesse beteran; swa ðætte [oft] on læwedum hade &
rank better so that often in lay order and
 on læwedum girelan mid godum weorcum & mid ryhte life
in lay garment with good works and with right life

man oferðihð ðone munuchad, & ða oðre, ðe ðone hierran had
one surpasses the monkhood and the others who the higher order
 habbað, ðonne hi nyllað ðæm ðeawum & ðæm gearningum
have when they will-not the ways and the merits
 folgian, ðonne gewaniað hie ðone had & gewemmað.
follow then diminish they the order and defile

Ðætte on oðre wisan sint to manianne ða ðe ða geworhtan
 [synna] wepað, ón oðre ða ðe ða geðohtan wepað

LIII · SINS DONE AND SINS THOUGHT

Those who weep for sins committed must weep for each one and keep it before their eyes so that God may turn his away, and must trust his forgiveness without growing careless, for the devil flatters the grieving mind as Shechem flattered Dinah. Those who weep for sins of thought must ask whether they consented, since every sin comes by suggestion, pleasure, and consent, as the serpent, Eve, and Adam show in Eden. Such sins are quickly forgiven, as David was forgiven the moment he resolved to confess.

On oðre wisan sint to manienne ða ðe hira geworhtan synna 413.5
In one way are to admonish those who their committed sins
 wepað, on oðre ða ðe hira geðohtan wepað. Ða sint to
weep in another those who their thought weep Those are to
 manienne ðe hira geworhtan wepað, ðætte hie ða gedonan yfelu
admonish who their committed weep that they the done evils
 mid fullfremedre hreowsunga aðwean, ðylæs hi sin to swiðe
with perfect repentance wash-away lest they be too much
 gebundne mid ðæm ðurhtogenum scyldum, & ðonne to lange
bound with the committed sins and then too long
 forelden ðæt hi hi ne anbinden mid ðære hreowsunge. Be
delay that they themselves not unbind with the repentance Of

ðæm is awriten on ðæm nigon & hundsiofantigoðan sealme:

that is written in the nine and seventieth psalm

God us drencte swiðe gemetlice mid tearum, swa ðætte

God us drenched very measuredly with tears so that

æghwelces mannes mód swa micle oftor wære geðwæned mid

of-every man mind so much oftener were moistened with

hreowsunge tearum swa swa he gemunde ðæt hit oftor wære

of-repentance tears so as he remembered that it oftener were

adrugod from Gode on his synnum. Hi sint [eac] to manienne

dried-up from God in his sins They are also to admonish

ðæt hi unaðrotenlice ða gedonan synna gelæden beforan hira

that they unweariedly the done sins lead before of-their

modes eagan, & ðonne hi hi gesewene hæbben, gedón ðæt

mind eyes and when they them seen have make that

hie ne ðyrfen bion gesewene æt ðæm nearwan dome. Be ðæm

they not need be seen at the strict judgment Of that

cwæð Daid on psalmum: Ahwyrf, Dryhten, ðin eagan from

said David in psalms Turn-away Lord thy eyes from

minum synnum. & lytle ær he cwæð: Mine misdæda bioð

my sins and little before he said My misdeeds are

simle beforan me. Swelce he cwæde: Ic ðe bidde ðæt ðu nó ne

always before me As-if he said I thee pray that thou not —

locige on mine synna, forðæmðe ic self him ealneg on locige.

look on my sins because I myself them always on look

413.20 Be ðæm eac cwæð Dryhten ðurh Essaias ðone witgan: Ðinra

Of that also said Lord through Isaiah the prophet Of-thy

synna ne weorðe ic gemunende, ac gemun ðu hiora. Forðæm

sins not become I remembering but remember thou of-them Therefore

hie sint to manienne ðæt hi ælce synne geðencen ðæra ðe

they are to admonish that they each sin consider of-those which

hi gemunan mægen, forðæm, ðonne hie for anre hwelcre

they remember can because when they for one any

hreowsiað, ðonne hreowsiað hie for ealle. Be ðæm is swiðe
repent then repent they for all Of that is very
 wel gecweden ðurh Ieremias ðone witgan, ða ða he ðæra
well said through Jeremiah the prophet then when he of-the
 Iudea misdæda ealle apinsode, he cwæð: Todælnessa ðara
Jews misdeeds all weighed he said Divisions of-the
 wætera útleton min eagan. Todældu wæteru we lætað ut of
waters let-out my eyes Divided waters we let out of
 úrum eagam, ðonne we for synderlecum synnum synderleca
our eyes when we for separate sins separate
 hreowsunga doð: forðæmðe hie ne magon ealneg ealla on
repentances make because they not can always all at
 ane tid emnsare hreowan, ac hwilum án, hwilum oðru cymð
one time equally-sorely rue but at-times one at-times other comes
 sarlice to gemynde; & ðonne he wierð mid ðære anre onstýred,
sorely to mind and when he becomes with the one stirred
 ðonne wyrð he eallra geclænsod. Eac hie sint to manienne ðæt
then becomes he of-all cleansed Also they are to admonish that
 hi gelefen & baldlice getruwien ðæt hi ða forgiefnesse habbað
they believe and boldly trust that they the forgiveness have
 for ðære hreowsunga [ðe hi wilniað, ðylæs hi to ungemetlice
for the repentance which they desire lest they too immoderately
 sien gewægde mid ðære hreowsu(n)ga]. Ne gedyde næfre
be afflicted with the repentance Not made ever
 se mildheorta Dryhten, ne an his mode ne gebrohte swelce
the merciful Lord nor into his mind — brought such
 hreowsunga, gif he hit æfter ðæm auht swiðe wrecan wolde.
repentances if he it after that at-all much punish would
 He gecyðde swiðe mildheortlice ðæt he him deman nolde, 415.3
He showed very mercifully that he them judge would-not
 ða he gedyde ðæt hi him selfe ær beforan demdan. Be
when he made that they them selves before beforeband judged Of

ðæm is awriten on ðæm feower & hundnigontigoðan psalme,
that is written in the four and ninetieth psalm
 hit is gecweden: Wuton cuman ær his dome andettende.
it is said Let-us come before his judgment confessing
 & eft hit wæs gecweden ðurh sanctus Paulus: Ðær we us
and again it was said through saint Paul If we us
 selfum demden, ðonne ne dem(de) us nó God. & eft hi
selves judged then not judged us — God and again they
 sint to manienne ðæt hi swa hopigen to ðære forgiefnesse
are to admonish that they so hope for the forgiveness
 ðæt hie for ðære orsorgnesse to únwærlice ne aslawien.
that they for the security too unwarily not grow-slack
 Forðæm [oft] ðæt lytige dioful ðæt mód ðæt he mid ðære
Because often the crafty devil the mind which he with the
 synne ascrenced, ðonne he gesihð ðæt hit unrot bið for ðæm
sin trips when he sees that it sad is for the
 hryre his synna, ðonne forspend he hit mid ðære wolberendan
fall of-its sins then seduces he it with the pestilent
 oliccunge. Ðæt wæs mid ðære biesene getacnod ðe Dinan
flattery That was with the example signified which to-Dinah
 gedon wæs Iacobes dohtor. Hit is awriten ðæt Dina wære
done was of-Jacob daughter It is written that Dinah were
 út gangende sceawian ðæs londes wif. Ða hi ða geseah
out going see of-the land women When her then saw
 Sihhem, Emmores sunu ðæs ebreiscan, se wæs aldormon ðæs
Shechem of-Hamor son of-the Hebrew who was prince of-the
 [londes], & ða gelicode hio him, & he hi genam niedenga,
land and then pleased she him and he her took by-force
 & hire mid gehæmde. & ða wæs his mod gehæft mid ðæm
and her with lay and then was his mind captivated with the
 mædene, & he ða hi swa unrote oleccende to him geloccode.
maiden and he then her so sad flattering to him enticed

Donne gæð Dine ut sceawian ða elðiodigan wif, ðonne
Then goes Dinah out see the foreign women when
 hwelces monnes mód forlæt his ægne tilunga, & sorgað ymb
of-any man mind abandons its own pursuits and worries about
 oðerra monna wisan, ðe [him] nauht to ne limpð, & færð
of-other men affairs which him nothing to — belong and goes
 swa wandriende from his hade & of his endebyrðnesse.
so wandering from his order and from his rank
 Sihhem, ðæs landes caldorman, geniedde ðæt mæden Dinan,
Shechem of-the land prince forced the maiden Dinah
 ða he hie gemette swa wandrian. Swa deð se dioful ðæt mod
when he her found so wander So does the devil the mind
 ðæt he gemet ón unnyttum sorgum: he hit awiert. Sihhemes
which he finds in useless cares he it corrupts of-Shechem
 mod wæs ða gehæft to Dinan. Swa ðæt dioful, ðonne he
mind was then captivated to Dinah So the devil when he
 gesihð ðæt mod ón ðæm ilcan unryhtan willan ðe he bið,
sees the mind in the same wrong will which he is
 & ðonne eft gesihð ðæt hit ðæs hreowsað, ðonne gebringð
and when again sees that it of-that repents then brings
 he beforan ðæs modes eagan idle orsorgnesse & tohopan,
he before of-the mind eyes idle security and hope
 forðæm ðæt he him oftio ðære nyttwyrðan unrottesse. Be
so that he from-it withdraw of-the profitable sadness Of
 ðæm wæs swiðe ryhtlice gecweden ðætt[e] Sihhem Dinan
that was very rightly said that Shechem to-Dinah
 liðelice olehte, ða ða he hi geunrotsod hæfde. Swa deð ðæt
gently flattered then when he her saddened had So does the
 dioful ðæm mode: hwilum he gedeð ðæt him ðyncð ðæt hit
devil to-the mind at-times he makes that to-it seems that it
 nan scyld ne sie ðæt ðæt he deð; hwilum he gedeð ðæt him
no sin — be that which he does at-times he makes that to-it

ðyncð, ðeah hit scyld sie, ðæt oðre men hefiglicor syngien;
seems though it sin be that other men more-heavily sin
 hwilum he fortruwað to swiðe Godes mildheortnesse; hwilum
at-times he presumes too much of-God mercy at-times
 him ðyncð ðæt he hæbbe fierst genogne to hreowsianne.
to-him seems that he have time enough to repent

415.35

& ðonne ðæt beswicene mod ymb ðyllic ðencð, ðonne wyrð
and when the deceived mind about such thinks then becomes
 hit amierred from ðære incundan hreowe, to ðon ðæt hit nan
it hindered from the inward repentance to that that it no
 god ne gemete, forðæm him nan yfel ne hriwð. Ac hit wyrð
good — find because to-it no evil — rues But it becomes
 swa micle swiður beswicen mid ðæm witum swa hit nu
so much more deceived with the punishments as it now
 swiður gefihð on his yfelum. Ongean ðæt sint to manienne
more rejoices in its evils Against that are to admonish
 ða ðe ða g[e]ðohtan synna wepað, ðæt hie geornlice giemen
those who the thought sins weep that they diligently heed
 on ðære degelnesse hira modes hwæðer him ðæt geðoht
in the secrecy of-their mind whether to-them the thought
 cume of færlicum luste, ðe of wilnunga & geðafunga,
come from sudden lust or from desire and consent
 ðæt hie swa [ge]syngeden. Forðæm hit oft gebyreð ðæt ðæt
that they so sinned Because it often happens that the
 mod wyrð gecostod of ðæs flæsces lustfulness, & ðeah
mind becomes tempted from of-the flesh lustfulness and yet
 ðæt mod wiðstent ðæs flæsces lustfulness, swa ðætte se
the mind withstands of-the flesh lustfulness so that the
 ilca lust ðe hine geunrotsað on ðære degelnesse his modes
same lust which him saddens in the secrecy of-his mind
 hine eft gerotsat, gif he him wiðstent. Oft eac folgað
him again gladdens if he to-it withstands Often also follows

ðæm mode swa grundleaslicu costung, & hit swa forswilgð,
the mind so bottomless temptation and it so swallows
 ðæt hit mid nanre wiðerweardnesse hire ne wiðstent, ac
that it with no opposition to-it — withstands but
 geðafigende folgað ðære costunga. Ðonne hit bið onstýred
consenting follows the temptation When it is stirred
 mid ðære lustbærnesse, & hit ónhagað to ðæm ðingum,
with the pleasure and it has-opportunity to the things
 ðonne forlæt hit hrædlice ða weorc ðæs inneran godan
then abandons it quickly the works of-the inner good
 willan, ðonne hit onhagað to ðæm uterran.
will when it has-opportunity to the outer

Ac ðonne ðæt gesihð se ryhta dóm ðæs ðearlwisan Deman, 417.15
But when that sees the right judgment of-the strict Judge
 ðonne ne bið hit nó swa swa geðoht syn, ac swa ðurhtogen.
then not is it — so as thought sin but as committed
 Forðæmðe ðæt ðætte hine ne onhagode utane forð to
Because that which him not was-able outwardly forth to
 brenganne mid weorcun, innane he hit geðafode, & ðurhteah
bring with works inwardly he it consented and accomplished
 mid ðy weorce ðæs fulfremedan willan. We habbað geascod
with the work of-the perfected will We have learned
 from urum ærestan mæge Adame ðæt us is from him gecynde
from our first kinsman Adam that to-us is from him natural
 ðæt we ælc yfel on ðrio wisan ðurhtion: ðurh gespan, &
that we each evil in three ways accomplish through suggestion and
 ðurh lustfulnesse, & ðurh geðafunga. Ðæt gespan bið ðurh
through pleasure and through consent The suggestion is through
 dioful. Sio lustbærnes bið ðurh ðone lichoman. Sio geðafung
devil The pleasure is through the body The consent
 bið ðurhtogen ðurh ðone gæst. Se sætere, ðæt is se dioful, he
is accomplished through the spirit The tempter that is the devil he

hine spænð on wóh. Se lichoma hine ðonne him underðied
him entices into wrong The body him then to-it subjects
 mid ðære lustfulnesse, oððæt se gæst bið oferwunnen mid
with the pleasure until the spirit is overcome with
 ðære lustfulnesse, ðæt he hit geðafað. Swa swa sio nædre on
the pleasure that he it consents So as the serpent in
 neorxna wonge, ærest hio lærde Euan ón woh, & Eue hi
of-paradise plain first she taught Eve into wrong and Eve herself
 hire underðiod(d)e mid lustfulnesse, swa swa lichoma. Ða
to-her subjected with pleasure so as body Then
 wæs Adam, swa swa se gæst, ðurh gespan ðære næddran &
was Adam so as the spirit through suggestion of-the serpent and
 ðurh Euan lustbærnesse oferswiðed, ðæt he geðafode ða synne.
through of-Eve pleasure overcome that he consented the sin

417.29

On ðæm gespane we magon ongietan ða synne, & mid ðære
In the suggestion we can perceive the sin and with the
 lustfullnesse we bioð genedode, & mid ðære geðafunge we
pleasure we are compelled and with the consent we
 bioð gebundne. Ac ða sint to manienne ða ðe ða geðohtan
are bound But those are to admonish those who the thought
 synna hreowsiað ðæt hie geornfullice giemen ón hwelce ðæra
sins repent that they diligently heed into which of-the
 synna hie befeollen, forðæm ðæt hi mægen ongean ðæt be
sins they fell so that they can against that by
 ðæm ilcan gemete hreowsian ðe hi on hira [inn]geðonce
the same measure repent that they in their mind
 ongieten ðæt hie gesyngoden, ðylæs him to hwón hreowen ða
perceive that they sinned lest them too little rue the
 geðohtan synna, oððæt hi hi fulfremmen. & swaðeah we
thought sins until they them perform and yet we
 hi scylen manian & bregean ðæt we hi on ormodnesse ne
them should admonish and frighten that we them into despair not

gebringen, ðylæs hi wyr̥s dón. Forðæm oft se mildheortaa
bring lest they worse do Because often the merciful

Dryhten swiðe hrædlice ða geðohtan synna awegaðwihð, ðonne

Lord very quickly the thought sins away-washes when

he him ne geðafað ðæt hi hi ðurhtion moten. Be ðæm he

he to-them not allows that they them accomplish may By that he

mæg witan ðæt hi bioð hrædlice forgiefene, ðonne he him

can know that they are quickly forgiven when he to-them

ne geðafað ðæt hi to ðæm weorce becumen ðæt he him

not allows that they to the work come that he them

ðonne ðearlur deman scyle. Be ðæm is swiðe we[l] gecweden

then more-severely judge should Of that is very well said

ðurh ðone psalmsceop ón ðæm an & ðritigodaþ psalme,

through the psalmist in the one and thirtieth psalm

he cwæð: Ic wille secgan ongean me selfne min únryht,

he said I will say against me self my iniquity

Dryhten, forðæm ðu forgeafe ða arleasnesse minre heortan.

Lord because thou forgavest the impiety of-my heart

Ða he hæfde befæst Gode his synna, ða he getiohchod 419.8

Then he had committed to-God his sins when he determined

æfde ðæt he him ondettan sceolde. Ða cyðde se witga hu

had that he to-him confess should Then showed the prophet how

ieðelic bið to forgiefenne sio geðohte synn, ða he cwæð

easy is to forgive the thought sin when he said

ðæt hio him sona forgiefen wære swa he geðoht hæfde ðæt

that it to-him as-soon forgiven were as he thought had that

he hi ondettan wolde. Ðæt ilce ðæt he getiohchod hæfde

he it confess would The same which he determined had

to biddanne he cwæð ðæt him wære ær forgiefen. Forðæm

to ask he said that to-him were before forgiven Because

sio synn ne wearð ðurhtogen mid nanum weorce, forðæm

the sin not was accomplished with any work therefore

ne com seo hreowsung to nanre ðrowunge, ac sio geðohte
 not came the repentance to any suffering but the thought
 hreowsung adrygð ða geðohtan synne of ðæm mode.
 repentance dries the thought sin from the mind

Ðætte on oðre wisan sint to monianne ða ðe (ða)
 ðurhtogenan synna wepað, & swaðeah ne forlætað; on oðre
 wisan ða ðe hie nó ne hreowsiað, & hie ðeah forlætað

LIV · THE RELAPSING AND THE UNREPENTANT

Those who weep over their sins and go on committing them are like the dog returning to its vomit and the washed sow to the mire, and their penitence is like flattering a lord to his face and harming him behind his back. Balaam's good wishes did not save him, and Paul's temptations did not condemn him. Those who stop sinning but never repent must learn that stopping does not blot out the old debt, just as a writer's past words stand until erased, and that repentance comes before cleansing, as Peter preached.

419.20 On oðre wisan sint to manienne ða ðe ða gedonan synna
 In one way are to admonish those who the done sins
 wepað, & hi ðeah ne forlætað; on oðre wisan ða ðe hi
 weep and them yet not abandon in another way those who them
 fo(r)lætað, & swaðeah nó ne hreowsiað. Ða sint to manienne
 abandon and yet not — repent Those are to admonish
 ðe ða gedonan synna wepað, & hi swaðeah ne forlætað,
 who the done sins weep and them yet not abandon
 ðæt hi geornlice ongieten ðæt hi ón idelnesse tiliað hi selfe
 that they diligently perceive that they in vain strive them selves
 to clænsianne mid ðy woþe, ðonne hi eft mid únryhte life
 to cleanse with the weeping when they again with unrighteous life
 hie besmitað; swelce hi hi mid ðære hreowsunga to
 themselves defile as-if they themselves with the repentance to

ðæm aḡwean ðæt hi hi mægen eft afylan. Be ðæm is
that wash that they themselves can again befoul Of that is
 awriten ðæt se hund wille etan ðæt he ær aspaw, & sio sugu
written that the dog will eat what he before vomited and the sow
 hi wi[l]le sylian ón hire sole æfterðæmðe hio aḡwægen bið.
herself will wallow in her mire after she washed is

Hwæt, se hund wile aspiwan ðone mete ðe hine hefegað on
Lo the dog will vomit the food which him burdens in
 his breostum, & ðæt ilce ðæt he for hefignesse aspaw, ðonne
his breast and the same which he for heaviness vomited when
 he hit eft frit, ðonne gehefegað hine ðæt ilce ðæt hine ær
he it again eats then burdens him the same which him before
 gelihte. Swa bið ðæm ðe ða gedonan yfelu hreowsiað, ðonne hi
relieved So is to-those who the done evils repent when they
 ðæt yfel mid ondetnesse him of aweorpað ðætte hira modes
the evil with confession them from cast which of-their mind
 innað yfele & hefiglice mid gefylled wæs, & ðonne eft fòð
bowels evilly and heavily with filled was and then again take
 to ðæm ilcan & fætað in æfter ðære ondetnesse ðæt ilce yfel
to the same and load in after the confession the same evil
 ðæt hi ær mid ðære ondetnesse & hreowsunga [út]awurpun.

which they before with the confession and repentance out-cast
 Swa ðet swin, ðeah hit aḡwægen sie, gif hit eft filð on 421.2
So the swine though it washed be if it again falls into
 ðæt sol, ðonne bið hit fulre ðonne hit ær wæs, & ne
the mire then is it fouler than it before was and not
 forstent ðæt ðweal nauht, ðeah hit ær aḡwægen wære; swa
avails the washing anything though it before washed were so
 bið ðæm ðe his gedonan synna wepeð, & hi swaðeah
is to-him who his done sins weeps and them yet
 ne forlæt: hefigran scylde & hefigran witum he hine
not abandons to-heavier guilt and to-heavier punishments be himself

underðiet, gif he hit ne forlæt. Forðæm he forhogde ða
subjects if he it not abandons Because he despised the
 forgifnesse ðe he mid ðære hreowsunga begiten hæfde,
forgiveness which he with the repentance obtained had
 forðæmðe he wealwode ón ðæm gedrofum wætere; & ðæt
because he wallowed in the troubled water and that
 ðæt he ær mid ðær[e] hreowsunga geclænsode he beforan
which he before with the repentance cleansed he before
 Godes eagum eft afýlde. Be ðæm is eft awriten on
of-God eyes again befouled Of that is again written in
 Salomonnes bocum, hit is awriten: Ne eftga ðu ðin word on
of-Solomon books it is written Not repeat thou thy word in
 ðinum gebede. Ðæt is ðonne ðæt mon eftgige his word on
thy prayer That is then that one repeat his word in
 his gebede, ðæt mon æfter his hreowsunga gewyrce ðæt he
his prayer that one after his repentance do what he
 eft scyle hreowsian. Be ðæm is eac gecweden ðurh Essaias
again should repent Of that is also said through Isaiah
 ðone witgan, he cwæð: Aðweað iow, ðæt ge sin clæne.
the prophet he said Wash you that ye be clean
 Hwæt, se ðonne ne recð hwæðer he clæne sie, [ðe ne sie],
Lo he then not cares whether he clean be or not be
 se ðe æfter ðære hreowsunga hine ryhtlice & clænlice nyle
be who after the repentance himself rightly and cleanly will-not
 gehealdan: ealne weg hi hi ðweað, & ne beoð hie
keep all the-way they themselves wash and not are they
 næfre clæne, ðeah hi ealneg wepen; ealneg hi wepað, &
ever clean though they always weep always they weep and
 æfter ðæm wope hi gewyrceað ðæt hi moton eft wepan.
after the weeping they do what they must again weep

Be ðæm is gecweden ðurh sumne wisne mon: Gif hwa ón 421.18
Of that is said through some wise man If anyone in
 hand nimð hwæt únc lænes, & hine æfter ðæm að[w]ihð,
hand takes aught of-unclean and himself after that washes
 & ðonne eft [fehð] on ðæt ilce ðæt he ær feng, hwæt
and then again grasps on the same which he before grasped what
 forstent him ðonne ðæt ærre ðweal? Se bið aðwægen of
avails to-him then the former washing He is washed from
 únc lænnesse, se ðe aðwihð mid hreowsunga his unclænnesse.
uncleanness he who washes with repentance his uncleanness
 Se ðonne gehrinð eft ðære unclænnesse ðe syngað æfter his
He then touches again the uncleanness who sins after his
 hreowsunga. Ac ða sint to manienne ðe ða gedonan scylda
repentance But those are to admonish who the done sins
 hreowsiað, & hi ðeah ne forlætað, ðæt hi ongieten ðæt hie
repent and them yet not abandon that they perceive that they
 beoð beforan ðæs dieglan Deman eagum gelice ðæm monnum
are before of-the secret Judge eyes like to-the men
 ðe swiðe eaðmodlice onginnað beforon ricum monnum, &
who very humbly behave before powerful men and
 him swiðe oleccað ða hwile ðe hi him beforan beoð, &
to-them much flatter the while that they them before are and
 eft, ðonne hi him beæftan beoð, ðonne doð hi him to
again when they them behind are then do they to-them for
 demme & to fiondsceipe ðæt ðæt hi magon. Hwæt is ðæt,
harm and for enmity that which they can What is that
 ðæt mon hreowsige his synna, buton ðæt mon eowað Gode
that one repent his sins but that one shows to-God
 his eaðmodnesse & his treowa & his hiersumnesse? Oððe
his humility and his faith and his obedience Or
 hwæt is ðæt, ðæt mon æfter his hreowsunga syngige, buton
what is that that one after his repentance sin but

ðæt, ðæt he deð feondscipe & ofermetto & unhiersumnesse
that that he does enmity and pride and disobedience

ðæm ilcan Gode ðe he ær olehte?

to-the same God whom he before flattered

421.33

Swa swa Iacobus sæde se apostol, ða he cwæð: Swa hwa swa

So as James said the apostle when he said So who so

wille bion ðisse weorlde freond to ungemetlice, he bið gehaten

will be of-this world friend too immoderately he is called

Godes feond. Ða ðonne sint to manienne ðe ða [ge]donan

of-God enemy Those then are to admonish who the done

scylda wepað, & [hi] swaðeah ne forlætað, ðætte hi óngiten

sins weep and them yet not abandon that they perceive

ðætte oft bið swiðe idel & unnyt ðara yfelena manna

that often is very vain and useless of-the evil men

hreowsung, ðonne hi æfter ðæm ne tiliað nauðer ne god to

repentance when they after that not strive either — good to

dónne ne yfel to forlætanne. Swa bið eac swiðe oft synleas yfel

do or evil to abandon So is also very often sinless evil

geðoht ðæm godum, ðonne hi hit mid weorcum ne ðorhtioð.

thought to-the good when they it with works not accomplish

Swa wundorlice hit todæld & gemetgað se godcunda wisdóm

So wonderfully it distributes and moderates the divine wisdom

be hira ægðeres geearningum, swa ðætte ða yflan betwix

by their of-each merits so that the evil among

eallum hira yflum ðe hi fullice gefremmað hi fortruwiað,

all their evils which they fully commit themselves presume

& hi on ofermet(t)o ahebbað for ðæm lytlan góde ðe hi

and themselves in pride raise for the little good which they

geðenceað, & nó ne anginnað to wyrceanne. Ond eft, ða godan,

think and not — begin to work And again the good

ðonne hi beoð onstyrede mid ðæm yflum geðohtum ðe hi

when they are stirred with the evil thoughts which they

næfre nyllað ðurhtion, ðonne beoð hi geeaðmedde, & fo[r]sioð

never will accomplish then are they humbled and despise

hi selfe for ðæm lytlan yfele, & ne forleosað nauht ðurh ðæt

them selves for the little evil and not lose anything through that

hira ryhtwisnesse, ac hi hi geiecað mid ðære eaðmodnesse.

of-their righteousness but they it increase with the humility

Hwæt, Balam cwæð, ða he geseah ða wicstowa ðara

423.12

Lo Balaam said when he saw the encampments of-the

ryhtwisena Israhela: Geweorðe min lif swelce ðissa ryhtwisena,

righteous Israelites Let-be my life like of-these righteous

& geweorðe min ende swelce hira. Ac eft, ða sio

and let-be my end like theirs But afterward when the

anbryrdnes hine alet, ða funde he swiðe yfel geðeaht &

compunction him left then devised he very evil counsel and

searwa ymb hira lif: forðæm hine gehran sio gitsung, he

snared about their life because him touched the greed he

forget ðone freondscipe wið Israhele. Hwæt, sanctus Paulus

forgot the friendship with Israel Lo saint Paul

cwæð ðæt he gesawe oðerne gewunan & oðerne willan ón his

said that he saw another habit and another will in his

limum, & se wære feohtende wið ðæm willan his modes,

limbs and it were fighting against the will of-his mind

& hine gehæftne lædde ón synne gewunan. Sio, he cwæð,

and him captive led into of-sin habit That he said

wære on his limum. Forðæm wæs sanctus Paulus gecostod

were in his limbs Therefore was saint Paul tempted

mid his modes untrumnesse ðæt he óngeate his synna, &

with of-his mind infirmity that he perceived his sins and

forðæm wære ðy strangra ón godum weorcum. Forhwy bið

therefore were the stronger in good works Why is

se synfulla onbryrd mid ðære hreowsunga, & ne bið nó ðy

the sinful pricked with the repentance and not is — the

ryhtwisra; oððe forhwy bið se ryhtwisa gecostod mid yfle
more-righteous or why is the righteous tempted with evil
 geðohte, & ne bið ðeah gewem(m)ed mid ðære scylde; buton
thought and not is yet defiled with the sin but
 forðyðe ðæm synfullan nauht ne helpað his godan geðohtas,
because to-the sinful not-at-all — help his good thoughts
 forðæmðe he næfð gearone willan úntweogendne to ðæm
because he has-not ready will undoubting to the
 weorce, ne eft ðæm ryhtwisan ne deriað his yflan geðohtas,
work nor again to-the righteous — harm his evil thoughts
 forðæmðe he næfð gearone willan ðæt woh to fulfremmanne?
because he has-not ready will the wrong to perform

423.28

Ongean ðæt sint to manienne ða ðe hira synna forlætað,
Against that are to admonish those who their sins abandon
 & hi ðeah ne betað ne ne hreowsiað, ðæt hi ne wenen,
and them yet not amend nor — repent that they not think
 ðeah hi hira synna forlæten, ðæt hi God him forlæte, gif
though they their sins abandon that them God to-them forgive if
 hi hi mid nanum ðingum ne betað ne ne hreowsiað. Swa
they them with no things — amend nor — repent So
 se writere, gif he ne dilegað ðæt he ær wrat, ðeah he
the writer if he not erases what he before wrote though he
 næfre ma nauht ne write, ðæt bið ðeah úndilegod ðæt he
never more anything — write that is yet unerased which he
 ær wrat. & swa eac se ðe oðrum bismer cwið, oððe deð,
before wrote and so also he who to-another insult says or does
 ðeah he geswice, & [hit] næfre eft ne do, ðeah hit bið
though he cease and it never again — do yet it is
 gedon ðæt he dyde, & unðingad, gif he hit ne bet. Ac
done which he did and unatoned if he it not amends But
 he sceal ða ofermodlican word mid eaðmodlicum wordum
he shall the proud words with humble words

gemetgian, gif he wið ðone oðerne geðingian wile. Wenstu,
moderate if he with the other reconcile will Thinkest-thou
 gif hwa oðrum hwæt gieldan sceal, hwæðer he hine mid
if anyone to-another aught pay shall whether be himself with
 ðy gehealdan mæge ðæt he him nauht mare ón ne nime,
that keep can that be him nothing more from — take
 ne ðæt ne gielde ðæt he ær nam? Swa us bið æt Gode,
nor that — repay which be before took So to-us is with God
 ðonne we wið hine gesyngiað: ðeah we næbre eft swa
when we against him sin though we never again so
 ne dón, gif we ðæt gedone mid nanum ðingum ne betað
— do if we the done with no things — amend
 ne ne hreowsiað, ne bio we no ðæs sicore, gif us ðæt
nor — repent not are we — of-that secure if to-us that
 ne mislicað ðæt us ær licode, ðonne ne bið hit no us
not displeases which to-us before pleased then not is it — to-us
 færgiefen, ðeah we nu nauht yfeles ne dón on ðisse worulde.
forgiven though we now nothing of-evil — do in this world
 Ne sculon we ðeah forðy bion to orsorge, gif we nauht 425.8
Not shall we yet therefore be too secure if we nothing
 to gode ne doð, forðæmðe swiðe fela unalefedes we oft
for good — do because very much of-unlawful we often
 geðenceað. Hu mæg se ðonne bion orsorg se ðe him self wat
think How can he then be secure he who him self knows
 ðæt he gesyngað? Hwelce iðnesse hæfð God æt urum witum,
that be sins What pleasure has God in our punishments
 oððe hwelcne weorðscipe hæfð he æt urre ðrowunga, butan
or what honor has he in our suffering but
 ðæt he wile gehælan ða wunde urra scylda mid strangum
that he will heal the wound of-our sins with strong
 læcedome, gif he ne mæg mid liðum, ðætte us biterige sio
medicine if he not can with gentle that to-us be-bitter the

hreowsung, swa swa us ær swetedon ða synna? & swa swa
repentance so as to-us before were-sweet the sins and so as
 we sigon ær on ðæt unaliefede, oððæt we afeollon, swa we
we sank before into the unlawful until we fell so we
 sculon nu forberan ðæt aliefede, oððæt we arisen; ðætte ðæt
shall now forgo the lawful until we arise that the
 mod ðætte wæs abisegad mid unryhtre blisse si eft abisegad
mind which was busied with unrighteous joy be again busied
 ón halwyndre & on ryhtlicre hreowsunga, swa ðætte ðæt mod
in wholesome and in righteous repentance so that the mind
 ðætte sio upahæfenes & ða ofermetto gewundedon eft gehæle
which the exaltation and the pride wounded again heal
 sio eaðmodnes & sio forsewennes his selves. Be ðæm cwæð
the humility and the contempt of-its self Of that said
 Daid on [ðæm] feower & [h]undsiofantigoðan psalme: Ic
David in the four and seventieth psalm I
 cwæð to ðæm u(n)ryhtwisum, ne do ge unryhtwislice, & cwæð
said to the unrighteous not do ye unrighteously and said
 to ðæm ðe ðær syngedon, ne he[b]be [ge] to úp eowre hornas.
to those who there sinned not lift ye too up your horns
 425.22 Ðonne ahebbað ða synfullan swiðe úp hira hornas, ðonne hi
Then raise the sinful very up their horns when they
 hi næfre nyllað geeaðmedan to ðæm ðæt hie ongieten hira
themselves never will humble to that that they perceive their
 unryhtwisnesse, & ða hreowsian. Be ðæm wæs eft gecweden
iniquity and it repent Of that was again said
 ón ðæm fiftigoðan psalme: Ða gedrefedan heortan & ða
in the fiftieth psalm The troubled heart and the
 geeaðmeddan ne forsihð hi næfre Dryhten. Swa hwa ðonne
humbléd not despises it ever Lord So who then
 swa his synna hreowsað, & hi swaðeah ne forlæt, se gedrefð
so his sins repents and them yet not abandons he troubles

his heortan, & ðeah oferhygð ðæt he hi geeaðmede. Se
his heart and yet disdains that he it humble He
 ðonne, se ðe his synna forlæt, & hi swaðeah ne hreowsað,
then he who his sins abandons and them yet not repents
 se hine eaðmed, & nyle ðeah his mod gedrefan. Be ðæm
he himself humbles and will-not yet his mind trouble Of that
 cwæð sanctus Paulus on his ærendgewrite to Corintheum,
said saint Paul in his epistle to Corinthians
 he cwæð: Ge wæron ær on yflum weorcum, ac ge sint nu
he said Ye were before in evil works but ye are now
 geclænsode & gehalgode. Forðæmðe æghwelc man bið æfter
cleansed and hallowed Because every man is after
 ðære hreowsunga his synna clænra ðonne he ær wæs, ær
the repentance of-his sins cleaner than he before was before
 he gesyngade. Be ðæm cwæð sanctus Petrus, ða he geseah
he sinned Of that said saint Peter when he saw
 manige men ormode for hira ærron yflun, he cwæð: Hreowsiað
many men despairing for their former evils he said Repent
 & weorðað gefulwade eower ælc. Ærest he lærde ðæt hi
and be baptized of-you each First he taught that they
 hreowsodon, & siððan ðæt hi wurden gefullwode, swelce he
repented and afterward that they were baptized as-if he
 cwæde: Hreowsiað ærest ón eowrum mode, & siððan [æfter]
said Repent first in your mind and afterward after
 fierste aðweað eow, & geclænsiað mid eowrum tearum.
a-time wash you and cleanse with your tears
 Hu mæg se bion orsorg ðære wrace his scylda, se ðe 427.3
How can he be secure of-the punishment of-his sins he who
 nu agiemeleasað ðæt he hreowsige his synna? Hu mæg he
now neglects that he repent his sins How can he
 hira bion orsorg, nu se hiehsta hierde ðære halgan ciricean
of-them be secure now the highest shepherd of-the holy church

cwæð ðætte sio hreowsung scolde bion ær ðæm fulwihte?

said that the repentance should be before the baptism

Se fullwuht ðone mon geclænsað from his synnum, &

The baptism the man cleanses from his sins and

ealra ðinga swiðosð ða synna adwæscð.

of-all things most the sins quenches

Ðætte on oðre wisan sint to monianne

ða ðe ða unaliefedan ðing, ða ðe hi doð,

herigað; ón oðre ða ðe hi tælað, & swaðeah doð

LV · PRAISING SIN AND BLAMING IT

Those who praise their own wickedness sin more with their words than with their deeds, since they teach it to everyone who hears, and like Sodom they have thrown off all shame. Those who condemn their sins yet keep committing them will be judged more harshly for knowing better, for the servant who knows his master's will and does not do it is beaten with many stripes. They go down living and knowing into hell.

427.11 On oðre wisan sint to manienne ða ðe ðæt unliefde herigað,

In one way are to admonish those who the unlawful praise

& ea[c] doð; on oðre ða ðe hit leað, & swaðeah doð. Ða

and also do in another those who it blame and yet do Those

sint to manienne, ða ðe ægðer ge hit doð ge hit herigað,

are to admonish those who each both it do and it praise

ðæt hi óngieten ðæt hi oft swiðor gensyngiað mid ðæm

that they perceive that they often more sin with the

wordum ðonne hi dón mid ðæm dædum; forðæm, ðonne hi

words than they do with the deeds because when they

yfel doð, ðonne doð hi ðæt him anum, ac ðonne hi hit

evil do then do they that for-them alone but when they it

heriað, ðonne lærað hi hit ælcne ðara ðe hit gehierð herian.

praise then teach they it each of-those who it hears praise

Forðy hi sint to manienne, ðonne hi licettað ðæt hi willen
Therefore they are to admonish when they pretend that they will
 astyfecian ðæt yfel on him selfum, ðæt hi hit ðonne ne dyrren
uproot the evil in them selves that they it then not dare
 sæwan on oðrum monnum; ac ðæt him ðynce genog ón ðæm
sow in other men but that to-them seem enough in that
 ðæt hi hit selfe dydon. Ond eft hi sint to manien(n)e,
that they it themselves did And again they are to admonish
 ðeah hi him nyllen ðæt ondrædan ðæt hi yfele sien, ðæt
though they for-themselves will-not that dread that they evil be that
 hi huru scamige ðæt men witen hwelce hi sin. Forðæm oft
them at-least it-shame that men know what they be Because often
 ðæt yfel ðæt forholen bið, hit bið fleonde, forðæm, ðonne ðæt
the evil which hidden is it is fleeing because when the
 mod sceamað ðæt hit mon wite, ðonne mæg hit eaðe gesælan
mind it-shames that it one know then can it easily happen
 æt sumum cierre ðæt hine eac scamige ðæt he hit wyrce.
at some turn that him also it-shame that he it do
 Hwæt, ælc unryhtwis mon, swa he scamleaslicor his yfel 427.25
Lo each unrighteous man as he more-shamelessly his evil
 cyð, swa he freolicor hit ðurhtiehð, & hit him
makes-known so he more-freely it accomplishes and it to-him
 aliefedlicre ðyncð. Swa hit him ðonne aliefedlicre ðyncð, swa
more-lawful seems As it to-him then more-lawful seems so
 he ðær diopor on gedyfð. Be ðæm is awriten on Essaies
he there deeper in plunges Of that is written in of-Isaiah
 bocum: Hi lærdon hira synna swa swa Sodome dydon, & hi
books They taught their sins so as Sodomites did and they
 hi nanwuht ne hælon. Gif Sodome hira synna hælen, ðonne
them not-at-all — bid If Sodomites their sins bid then
 ne syngodon hi na butan ege, ac hi forleton eallinga ðone
not sinned they — without fear but they abandoned entirely the

bridels ðæs eges, ða hi ne scrifon hwæðer hit wære ðe dæg
bridle of-the fear when they not cared whether it were or day
 ðe niht, ðonne ðonne hi syngodon. Be ðæm is eft awriten
or night then when they sinned Of that is again written
 on Genesis ðætte swiðe wære gemanigfalðod Sodomwara hream
in Genesis that much were multiplied of-Sodomites cry
 & Gomorwara. Se cliopað, se ðe dearninga syngað; ac se
and of-Gomorrabites He calls he who secretly sins but he
 hremð, se ðe openlice & orsorglice syngað. Ongean ðæt sint
cries-aloud he who openly and fearlessly sins Against that are
 to manienne ða ðe hira synna onscuniað, & hi swaðeah
to admonish those who their sins shun and them yet
 ne forlætað, ðæt hi foreðonclice ongieten hu hi hi
not abandon that they providently perceive how they themselves
 willen beladian on ðæm miclan dome, ðonne hi hi
will excuse in the great judgment when they themselves
 nyllað her beladian middæmðæt hi him selfum demen, &
will-not here excuse in-that they for-them selves judge and
 hiora agna scylda on him selfum wrecen. Hwæt bioð hi elles
their own sins on them selves punish What are they else
 buton liceteras, ðonne hi tælað ðæt ðæt hi nyllað forlætan?
but hypocrites when they blame that which they will-not abandon
 429.7 Ac hie sint to manienne ðæt hi óngieten ðæt hit bið se degla
But they are to admonish that they perceive that it is the secret
 Godes dóm ðæt hi eft ðy mare wite hæbben ðe hi
of-God judgment that they afterward the more punishment have because they
 gere witon ðæt hi ón ðweorh doð, & ðeah nyllað geswican,
well know that they in perversity do and yet will-not cease
 ne nanwuht ymb ðæt swincan ðæt hi hit mægen forlætan.
nor at-all about that toil that they it can abandon
 Swa hi hit ðonne swutolor witon, swa hi swiður forweorðað,
As they it then more-clearly know so they more perish

forðæmðe hi ónfengon ðæt leoht ðæs ondgietes, & ðeah
because they received the light of-the understanding and yet
 noldon forlætan ða ðistro ðæs wón weorces, ac ðæt andgiet
would-not abandon the darkness of-the wrong work but the understanding
 ðæt him God sende to fultome hi agimeleasedon. Ðæt ilce
which to-them God sent as help they neglected The same
 andgit bið eft on gewitnesse hira yfela æt ðæm dome,
understanding is afterward in witness of-their evils at the judgment
 & geiecd hira witu ðætte him [ær] wæs onsended mid
and increases their punishments which to-them before was sent with
 to dielgianne hira synna. Ac forðæmðe hi her syngiað, & hit
to blot-out their sins But because they here sin and it
 him no ne hreowð, hi gehrinð her sumu wracu ær ðæm
them not — rues them touches here some punishment before the
 ecum wutum ðæt hi ne sien freo né orsorge on ðæm anbide
eternal punishments that they not be free nor secure in the awaiting
 ðæs maran wites. Ac swa micle hi ónfoð ðær mare wite
of-the greater punishment But so much they receive there more punishment
 swa hi her gearor witon ðæt hi untela doð, & [hit] ðeah
as they here better know that they badly do and it yet
 nyllað forlætan. Be ðæm cwæð Crist on his godspelle: Se
will-not abandon Of that said Christ in his gospel The
 ðegn, se ðe wát his hlafordes willan, & ðonne nyle wyrccan
servant he who knows of-his lord will and then will-not work
 æfter his hlafordes willan, he bið manigra wita wyrðe.
after of-his lord will he is of-many punishments worthy
 Be ðæm ilcan cwæð eac se salmscop on ðæm feower &
Of the same said also the psalmist in the four and
 fiftiogoðan psalme, he cwæð: Hi sculon gan libbende ón
fiftieth psalm he said They shall go living into
 helle. Ða ðe libbende bioð, hi witon & ongietað hwæt
hell Those who living are they know and perceive what

429.22

ymb hi gedón bið; ða deadan ne magon nanwuht witan.

about them done is the dead not can anything know

Ða bioð genemde deade, & ða stigað ón helle, ða ðe

Those are named dead and those descend into hell those who

nyton hwonne hi untela doð; ac ða ðe hit witon, &

know-not when they badly do but those who it know and

swaðeah doð, ða gað libbende & witende on helle.

yet do those go living and knowing into hell

Ðætte on oðre wisan sint to monianne
 ða ðe swiðe hrædlice bioð oferswiðde mid sumre
 unryhtgewilnung(e); on oðre wisan ða ðe longe
 ær ymbðeahrigeað, & hit ðonne on lasð ðurhtioð

LVI • THE SUDDEN AND THE PREMEDITATED

Those overcome by sudden desire must keep the shield of fear always in hand, for the enemy fights in the dark; they must not sleep like the drunkard who felt no blows or the helmsman who lost his rudder, but keep their swords on their thighs against the terrors of the night. Those who plot their sins long beforehand sin more gravely and are cleansed more slowly, for God avenges sin according to its counsel. They sit in the seat of pestilence that the blessed man shuns, as the leaders of sinners rather than their companions.

429.33 On oðre wisan sint to manienne ða ðe mid færlice luste bioð

In one way are to admonish those who with sudden lust are

oferswiðde, on oðre ða ðe lange ymbðenceað & ðeahriað,

overcome in another those who long consider and deliberate

& swa weorðað beswicene. Ða ðonne sint to manienne ðe

and so become deceived Those then are to admonish who

mid færlice luste bioð beswicene, ðæt hi óngieten ðæt hi

with sudden lust are deceived that they perceive that they

ælce dæg(e) beoð on ðam gefeohte ðisses andweardan lifes.
each day are in the fight of-this present life
 Ac ðæt mod ðætte ne mæg gesion ða flane ær hit sie
But the mind which not can see the arrow before it be
 gewundad, hit beðearf ðæt hit hæbbe simle ón honda ðone
wounded it needs that it have always in hand the
 scield Godes eges, & him symle ondræde ða diglan gescotu
shield of-God fear and for-itself always dread the secret shots
 ðæs sweocolan feondes, & hine wærlice healde ón ðære byrg
of-the treacherous fiend and itself warily keep in the city
 his modes wið nihtlicum gefeohtum, forðæmðe hi willað
of-its mind against nightly fights because they will
 simle on ðistrum feohtan. Ac ðæt mod ðætte næfð singale
always in darkness fight But the mind which has-not continual
 sorge hit self to behealdaune, ðonne bið hit ón sume healfe
care it self to guard then is it on some side
 open to wundianne; forðæm se lytega feond swa micle
open to wound because the crafty fiend so much
 ieðelicor ðæt mod gewundað swa he hit ongiæt nacodre ðære
more-easily the mind wounds as he it perceives more-naked of-the
 byrnan wærscipes. Forðy sint ða to manienne ða ðe mid
mail of-wariness Therefore are those to admonish those who with
 hrædlice luste bioð oferswiðde, ðæt hie to georne ne giemen
sudden lust are overcome that they too eagerly not heed
 ðissa eorðlicena ymbhogena, forðæmðe hi ne magon ongietan
of-these earthly concerns because they not can perceive
 mid hu ma(ne)gum unðeawum hi beoð gewundode, ða hwile
with how many vices they are wounded the while
 ðe hi to ungemetlice smeagað ymb ðas eorðlecan ðing.
that they too immoderately think about these earthly things

431.15 Be ðæm sæde Salomon ðæt se mon sceolde cwedaþ, se ðe
Of that said Solomon that the man should say he who
 wæs slæpende gewundad: Hi me wundedon, & ic hit ne
was sleeping wounded They me wounded and I it not
 gefredde; hi ne drogon, & ic hit nyste; & sona swa ic
felt they me dragged and I it knew-not and as-soon as I
 anwóc, swa wilnode ic eft wines. Swa bið ðæt mod slæpende
awoke so desired I again of-wine So is the mind sleeping
 gewundad swa hit ne gefret, ðonne hit bið to gimeleas
wounded so-that it not feels when it is too careless
 his agenra ðearfa. Ac ðæt mod ðætte bið mid undeawum
of-its own needs But the mind which is with vices
 oferdrenced, hit ne mæg ongietan ða toweardan yfelo, ne
intoxicated it not can perceive the coming evils nor
 furðum ða nāt ðe hit deð. Hit mon drægð swa hit ne
even those knows which it does It one drags so-that it not
 gefret, ðonne ðonne hit iernð on ða unaliefedan undeawas,
feels then when it runs into the unlawful vices
 & hit swaðeah ne ónwæcneð to ðon ðæt hit eft ón ierne
and it yet not awakens to that that it again in run
 mid hreowsunga. Ac hit wilnað ðæt hit to ðon onwæcne
with repentance But it desires that it to that awaken
 ðæt hit mæge eft weorðan oferdruncen; forðæm, ðeah
that it can again become drunk because though
 ðæt mod slæpe godra weorca, hit wacað hwæððre on ðæm
the mind sleep of-good works it wakes yet in the
 ymbhogum ðisse worlde, & wilnað ðæt hit sie oferdruncen
concerns of-this world and desires that it be drunk
 his agnes willan. Swa hit gebyreð ðæt ðæt mod slæpð
of-its own will So it happens that the mind sleeps
 ðæs ðe hit wacian sceolde, & wacað ðæs ðe hit slapan
of-that which it wake should and wakes of-that which it sleep

scolde. Be ðæs modes slæpe wæs [ær] awriten on ðære
should Of of-the mind sleep was before written in the
 ilcan Salomonnes bec, hit wæs awriten ðæt hit wære swelce
same of-Solomon book it was written that it were as-if
 se stiora slepe ón midre sá, & forlure ðæt stiorroður.

the steersman slept in mid sea and lost the rudder

Ðæm stiorere bið gelicost se mon ðe óngemong ðisses 431.31

To-the steersman is likest the man who amid of-this
 middangeardes costungum & ongemong ðæm yðum undeawa
middle-earth temptations and amid the waves of-vices
 hine agimeleasað. Se deð swa se stiora ðe ðæt stiorroðor
himself neglects He does as the steersman who the rudder

forliesð, se ðe forlæt ðone ymbhogan & ða geornfulnesse
loses he who abandons the concern and the eagerness

ðe he mid stioran scolde ðære sawle & ðæm lichoman. Se
which he with steer should the soul and the body He
 bið swiðe ónlic ðæm stioran ðe his stiorroðor forliest ón sá,

is very like to-the steersman who his rudder loses in sea
 se ðc forlæt ðone foreðonc his gesceadwisnesse ongemong
he who abandons the forethought of-bis discretion amid

ðæm bisegum ðisses middangeardes. Ac gif se stiora his
the occupations of-this middle-earth But if the steersman his
 stiorroðor gehilt, ðonne cymð he orsorglice to lande, hwilum
rudder holds then comes he safely to land at-times

ðeah óngean wind & ongean ða yða, hwilum mid ægðrum.
yet against wind and against the waves at-times with both

Swa deð ðæt mód, ðonne hit wacorlice stiereð ðære sawle:

So does the mind when it watchfully steers the soul
 sume undeawas hit óf[er]trit, sume hit ær gesihð, &
some vices it tramples some it before sees and

utan becierð; ðæt is ðæt hit ða gedonan undeawas
outwardly avoids that is that it the done vices

swincende gebete, & ða ungedonan foreðoncelice becierre,
toiling amend and the undone providently avoid
 swa se stiora deð: sume ða yða he b[e]cerð mid ðy scipe,
as the steersman does some the waves he avoids with the ship
 sume hit oferstigð. Ymb ðæt is eft gecweden on ðæm
some it surmounts About that is again said in the
 Salomones bocum ðe we hatað Cantica Canticorum be
of-Solomon books which we call Song of-Songs about
 ðæm strengestan cempum ðæs uplican eðles, hit is gecweden:
the strongest champions of-the heavenly homeland it is said
 Hæbbe eower ælc his sweord be his ðeo for nihtlecum ege.
Let-have of-you each his sword by his thigh for nightly fear
 433.11 Donne mon hæfð his sweord be his ðio, ðonne mon temed
When one has his sword by his thigh then one tames
 his unaliefde lustas mid ðæm wordum ðære halgan lare. &
his unlawful lusts with the words of-the holy teaching and
 sio niht getacnað ða ðistro ðære blindnesse urre tidernesse.
the night signifies the darkness of-the blindness of-our frailty
 Forðæmðe nan mon ne mæg on niht gesion hu neah him hwelc
Because no man — can at night see how near to-him any
 frece nes sie, him is ðearf ðæt he hæbbe his sweord be his hype.
peril be to-him is need that he have his sword by his hip
 Swa sculon ða halgan weras simle stondan gearuwe to gefeohte
So shall the holy men always stand ready for fight
 wið ðæm lyte gan fiend, forðæm hi him ondrædað ða
against the crafty fiend because they for-themselves dread the
 frece nes se ðe hi ne gesioð. Be ðæm is eft gecweden on
peril which they not see Of that is again said in
 ðære Salomones bec ðe we hatað Cantica Canticorum, hit is
the of-Solomon book which we call Song of-Songs it is
 gecweden: Ðin nosu is swelce se torr on Libano. Ðæt is ðæt
said Thy nose is as the tower on Lebanon That is that

we oft gestincað mid úrum nosum ðæt we mid urum eagum
we often smell with our noses what we with our eyes
 gesion ne magon. Mid ðæm nosum we tosceadað & tocnawað
see not can With the noses we distinguish and discern
 gode stencas & yfele. Hwæt is elles getacnod ðurh ða nosu
good smells and evil What is else signified through the nose
 buton se foreðonc & sio gesceadwisnes ðara godena manna?
but the forethought and the discretion of-the good men
 Hwæt elles getacnað se hea torr on Libano buton ðone
What else signifies the high tower on Lebanon but the
 hean foreðonc & ða gesceadwisnesse ðara godena monna, ða
high forethought and the discretion of-the good men who
 sculon ongietan ða costunga & ðæt gefeoht, ærðæmðe hit
shall perceive the temptations and the fight before it
 cume, ðæt hi mægen ðy fæstor gestondan, ðonne hit cume?
come that they can the firmer stand when it come
 Forðæmðe ælc here hæfð ðy læssan cræft ðonne he cymð, 433.27
Because every army has the less power when it comes
 gif hine mon ær wát, ær he cume; forðæm he gesihð ða
if it one before knows before it come because it sees those
 gearwe ðe he wende ðæt he sceolde ungearwe findan. Him
ready whom it thought that it should unready find To-it
 wære ðonne iedre ðæt he hira ær gearra wende ðonne he
were then easier that it them before ready thought than it
 hira ungearra wende, & hi ðonne gearuwe mette. Ongean
them unready thought and them then ready met Against
 ðæt sint to manienne ða ðe ær ðenceað to syngianne,
that are to admonish those who before think to sin
 & ymbðeahtiað, ær hi hit ðurhþion, ðæt hi óngiten mid
and deliberate before they it accomplish that they perceive with
 foreðonclire gesceadwisnesse ðæt hi ónælað ðearlran dóm
provident discretion that they kindle severer judgment

wið him mid ðæm ðæt hi her ymb ðæt yfel ðeahtiað,
against themselves with that that they here about the evil deliberate
 ær hi hit dón, & hi beoð mid swa micle strengran cwide
before they it do and they are with so much stronger sentence
 ðæs domes geslægene swa hi beoð fæstor gebundne mid
of-the judgment struck as they are faster bound with
 ðæm bende ðæs yflan geðeahthes. Micle hrædlicor hi wæren
the bond of-the evil counsel Much sooner they were
 aðwægene ðæra scylda mid ðære hreowsunga, gif hi færlacor
wasbed of-the sins with the repentance if they more-suddenly
 syngoden únbedohte. Ac hi beoð ðæs ðe lator ðe hi oftor
sinned unpremeditated But they are so-much the slower as they oftener
 ymbðeahtiað; forðæm, gif ðæt mod eallunga ær ne forsawe
deliberate because if the mind entirely before not despised
 ða ecan edlean, ðonne ne gesirede hit nó ðæt hit ðurhtuge
the eternal rewards then not plotted it — that it accomplish
 swelce synne. Swa micel toscead is betwuh ðære bedohtan
such sin So great difference is between the premeditated
 synne, ðe mon longe ymsired, & ðære ðe mon færlíce
sin which one long plots and that which one suddenly
 ðurhtiehð; swa ðætte se se ðe ða synne gesired, ægðer
accomplishes so that he the-one who the sin plots each
 ge gesyngað, ge eac syððan hwilum on ormodnesse gewit.
both sins and also afterward at-times into despair departs
 435.7 Forðæm ne tælde Dryhten ða twa scylda gelice. Ðæt he
Therefore not blamed Lord the two sins alike That he
 cy(ð)de, ða he cwæð ðurh Ieremias ðone witgan: Healdað
showed when he said through Jeremias the prophet Guard
 eow ðæt ge ne ónælen min ierre mid eowrum searwum, ðæt
you that ye not kindle my anger with your plots that
 ge hit ne mægen eft adwæscan. Be ðæm ilcan he cwæð
ye it not can again quench Of the same he said

eft ierrenga ðurh ðone ilcan witgan, he cwæð: Ic wrice on
again angrily through the same prophet he said I punish on
 eow æfter eowrum geðeahte. Ðy ne wricð Dryhten nó
you after your counsel Therefore not punishes Lord —
 gelice ða gesiredan synne & ða færllice ðurhtogenan, forðæm
alike the plotted sin and the suddenly committed because
 sio gesirede syn bið ungelic eallum oðrum synnum. Ac sio
the plotted sin is unlike to-all other sins But that
 ðe hrædlice ðurhtogen bið, sio bið hwilum for giemeleste,
which quickly committed is it is at-times for negligence
 hwilum for úntrymnesse modes oððe lichoman. Sio ðonne
at-times for infirmity of-mind or of-body That then
 ðe longe gesired bið, sio cymð symle of yflum ingeðonce.
which long plotted is it comes always from evil intent
 Be ðæm wæs gecweden swiðe ryhte ðurh ðone psalmscop on
Of that was said very rightly through the psalmist in
 ðære heringe ðæs eadgan weres, & on ðæm forman psalme,
the praising of-the blessed man and in the first psalm
 hit is gecweden ðæt he nó ne sæte on ðæm wólberendan
it is said that he not — sat on the pestilent
 setle. Forðæm wæs ðis gecweden ðe hit is swiðe gewunelic
seat Therefore was this said because it is very customary
 ðætte dómeras & rice menn ón setelum sitten. Se ðonne
that judges and powerful men on seats sit He then
 sít on woles setle, se ðe yfel wyrçð mid geðeahte. & se
sits on of-pestilence seat he who evil works with counsel and he
 sít eac ón wólberendum setle, se ðe gesceadwislice tocnawan
sits also on pestilent seat he who discerningly distinguish
 con gód & yfel, & ðeah geleornað ðæt he deð ðæt yfel.
can good and evil and yet learns that he does the evil

435.24 Se sit, swelce he sitte on ðæm stole ðæs forhwierfdan gemotes,
He sits as-if he sit on the seat of-the perverse assembly
 se ðe hine úpáhefeð ón [ða] ofermetto swelcre unryhtwisesse
he who himself exalts in the pride of-such iniquity
 ðætte he fullfremme hwelc yfel huru ðurh geðeaht. Forðæm
that he perform any evil indeed through counsel Therefore
 swa micle swa se bið beforan ðe on ðæm stole sitt ðæm
so much as he is before who on the seat sits the
 oðrum ðe ðær ymb stondað, swæ bið sio sýn ðe longe ær
others who there about stand so is the sin which long before
 geðoht bið, & ðonne ðurhtogen, ofer ða ðe færlice geðoht
thought is and then committed over that which suddenly thought
 bið, & ðonne ðurhtogen. Forðæm sint to manianne ða
is and then committed Therefore are to admonish those
 ðe lange ymbseriesað ðæt hi ongieten hu micel wite hi
who long plot that they perceive how great punishment they
 sculun habban beforan ðæm oðrum, forðæmðe hi nú nyllað
shall have before the others because they now will-not
 bion ðara synnfullena geferan, ac willað bion hira ealdormenn.
be of-the sinful companions but will be their chiefs

Ðætte on oðre wisan sint to monienne
 ða ðe oftrædlice lytla scylda wyrceað; on oðre wisan
 ða ðe hi gehealdað wið ða lytlan scylda,
 & ðeah hwiltidum afellað on hefegum scyldum

LVII • SMALL SINS AND GREAT

Frequent small sins, like drops of rain, the seepage into a leaking ship, or the spots of leprosy, add up to ruin, and because they are not feared they grow into habits that are harder to amend. Those who guard against small sins often grow proud of their care and then fall into great ones, and God lets them fall so that they see their weakness. They are like the Pharisees who blow away the fly and swallow the camel, titbing mint, dill, and cumin while neglecting judgment, mercy, and faith.

On oðre wisan sint to manienne ða ðe oftrædlice syngiað, ^{437.5}
In one way are to admonish those who frequently sin
 & ðeah lytlum scyldum; on oðre wisan ða ðe hie wið
and yet with-little sins in another way those who themselves against
 ða læssan scylda bewareniað, & ðeah hwilum afeallað on
the lesser sins guard and yet at-times fall into
 micla scylda. Hi sint to manienne, ðonne hi oft syngiað,
great sins They are to admonish when they often sin
 ðeah hi lytlum syngien, ðæt hie ma ðencen hu manega
though they in-little sin that they more think how many
 synna hi fremmað ðonne hi ðencen hu micla hi hie
sins they commit than they think how great they them
 gefremmen; & gif hi oferhycgen ðæt hi him ondræden
commit and if they disdain that they for-themselves dread
 hiora lytlan synna, ðonne ðonne hi hi gesioð, ondræden
their little sins then when they them see let-dread
 hi him huru, ðonne [hi] hi hrimað. Swiðe lytle beoð
they for-themselves at-least when they them count Very little are

ða dropan ðæs smalan renes, ác hi wyrceað ðeah swiðe
the drops of-the fine rain but they make yet very
 micel flod & swiðe strongne stream, ðonne hi gegaddrode
great flood and very strong stream when they gathered
 beoð, forðonðe hira bið swiðe fela. Swiðe lytlum sicerað
are because of-them is very many Very little-by-little seeps
 ðæt wæter & swiðe degellice on ðæt hlece scip, & ðeah hit
the water and very secretly into the leaky ship and yet it
 wilnað ðæs ilcan ðe sio hlude yð deð on ðære hreon sæ,
strives-for of-the same which the loud wave does on the rough sea
 buton hit mon ær utaweorpe. Swiðe lytle bioð ða wunda ón
unless it one before throw-out Very little are the wounds on
 ðæm hreofan lice, & ðeah, gif sio hreofl hit eal ofergæð, hio
the leprous body and yet if the leprosy it all overspreads it
 gededeð ðæt ilce ðæt sio micle wund gededeð ón ðæm breostum.
does the same which the great wound does in the breast

437.19

Be ðæm is awriten o(n) Salomonnes bocum ðætte se, se
Of that is written in of-Solomon books that he the-one
 ðe nylle onscunian his lytlan scylda, ðæt he wille gelisian to
who will-not shun his little sins that he will slip to
 maran. & gif he agiemeleasað ðæt he ða lytlan hreowsige, &
greater and if he neglects that he the little repent and
 hwilum forciere, he wile afeallan on ða miclan, ðeah hit late
at-times avoid he will fall into the great though it late
 sie. Ac hi sint to manienne, ðonne hi oft syngiað lytlum,
be But they are to admonish when they often sin in-little
 ðæt hie geornlice óngieten ðæt mon oft wurs gesyngað on
that they diligently perceive that one often worse sins in
 ðæm lytlum synnum ðonne on ðæm miclum, forðæm hi
the little sins than in the great because them
 mon onginð swa micle ær betan swa hie mon ær óngiet;
one begins so much sooner amend as them one sooner perceives

ac ða lytlan mon ne gelefð to nanre synne, ac nimð hi to
but the little one not believes as any sin but takes them as
 gewunan, & hi ðonne ðy earfoðlicor gebet. Ðonon cymð oft
habit and them then the harder amends Thence comes often
 ðætte ðæt mod him ærest na ne ondræt ða lytlan scylda, ne,
that the mind for-itself first not — dreads the little sins nor
 ðonne ón last, ða miclan. Ac hit gewunað to ðæm synnum
then at last the great But it grows-used to the sins
 oð hit becymð to sumum ealdordome ðara scylda, & ðonne
until it comes to some mastery of-the sins and then
 swa micle lás onscunað ða miclan swa hit ær orsorglicor
so much less shuns the great as it before more-carelessly
 gewunode to ðæm lytlum, & him ða lás óndred. Ongean
grew-used to the little and for-itself them less dreaded Against
 ðæt sint to manienne ða ðe hi gehealdað wið ða
that are to admonish those who themselves keep against the
 lytlan scylda, & hwilum ðeah gedufað on ðæm miclum,
little sins and at-times yet plunge into the great
 hi sint to manienne ðæt hi geornlice hi selfe óngieten,
they are to admonish that they diligently them selves perceive
 forðæmðe hiora mod bið swiðe oft upahæfen, forðæmðe hi
because their mind is very often exalted because they
 hi habbað swa wærlice gehealden wið ða lytlan scylda.
themselves have so warily kept against the little sins
 Ac him is ðearf ðæt hi for ðære orsorgnesse ne ðurhtion 439.1
But to-them is need that they for the security not commit
 hefigran scylda, ðæt is ðæt hi for hira upahæfennesse ne
heavier sins that is that they for their exaltation not
 befeallen ón ðone pytt ofermetta, ðylæs hi fo(r)swelge sio
fall into the pit of-pride lest them swallow the
 swelgend ðære upahæfennesse. Forðæm oft, ðonne hi oferswiðað
whirlpool of-the exaltation Because often when they overcome

utane ða lytlan scylda, hi aðindað innane ón idlum gilpe. &
outwardly the little sins they swell inwardly in idle boasting and
 ðonne ðæt mod bið innan oferswiðed mid ðæm ofermettum,
when the mind is within overcome with the pride
 hi toflowað swiðe hræðe út, & ætiewað ón openum yfle.
they flow-away very quickly out and appear in open evil
 Forðæm sint to manienne ða ðe hi wið ða lytlan scylda
Therefore are to admonish those who themselves against the little sins
 gehealdað, ond ðeah hwilum gedufað on ðæm miclum, hi
keep and yet at-times plunge into the great they
 sint to manienne ðæt hi hi behealden ðæt hi innan ne
are to admonish that they themselves guard that they inwardly not
 afeallen ðonon ðe hi wenað ðæt hi útan stonden, ðylæs
fall thence where they think that they outwardly stand lest
 sio úpahæfenes for ðære lytlan ryhtwisnesse him weorðe to
the exaltation for the little righteousness for-them become as
 wege micelre scylde æfter ðæs ðearlwisan Deman dome &
way of-great sin after of-the strict Judge judgment and
 edleane. Ac ðonne hi wenað ðæt hi of hira ægnum mægene
requital But when they think that they from their own strength
 hi hæbben gehealden wið ða lytlan scylda, ðonne weorðað
themselves have kept against the little sins then become
 hi swiðe ryhtlice forlætene from Gode, oððæt hi afeallað ón
they very rightly abandoned by God until they fall into
 mara[n] scylda; forðæm ðæt hi óngiten feallende ðæt hie ær
greater sins so that they perceive falling that they before
 hiora agnes ðonces ne stodon, ðætte ðæt mod, ðe ær wæs
of-their own will not stood that the mind which before was
 úpahæfen for lytlum góde, si ðonne gebiged to miclum yfele.
exalted for little good be then bent to great evil

Ac hi sint to manienne ðæt hie óngieten ðæt hie oft 439.17
But they are to admonish that they perceive that they often
 gesyngiað giet wurs ón ðæm ðæt [hi] hi wæreniað wið
sin still worse in that that they themselves guard against
 ða lytlan scylda ðonne hi dón ón miclum scyldum; forðæmðe
the little sins than they do in great sins because
 hi licettað hie únsyldge, ðonne hi hi wæreniað
they pretend themselves guiltless when they themselves guard
 wið ða lytlan. Ac hi hi ne ladiað nowiht, ðonne hi
against the little But they themselves not excuse at-all when they
 wyrcað ða miclan & ða openan. ðæt is open yfel beforan
commit the great and the open That is open evil before
 Gode ðæt mon ða miclan dó, ac ðæt is licettung haligdomes
God that one the great do but that is pretense of-holiness
 for monnum ðæt mon ða lytlan forga, & ða miclan do. Be
before men that one the little forgo and the great do Of
 ðæm wæs gecweden on ðæm godspelle to Fariseum ðæt hi
that was said in the gospel to Pharisees that they
 wiðbleowen ðære fleogan, & forswulgun ðone olfend. Swelce
blew-away the fly and swallowed the camel As-if
 he openlice cwæde: Ða lytlan yflu ge fleoð, & ða miclan
he openly said The little evils ye flee and the great
 ge fretað. ðæt is ðæt ilce ðæt eft wæs getæled ðurh
ye devour That is the same which again was blamed through
 ðone muð ðære Soðfæstnesse, ðæt is Crist, he cwæð: Ge
the mouth of-the Truth that is Christ he said Ye
 tiogodiað eowre mintan & eowerne dile & eowerne kymen,
tithe your mint and your dill and your cumin
 & lætað untioğodad ðætte diorwyrðre is eowra oðra æhta,
and leave untithed what dearer is of-your other possessions

& ða bebodu ðe giet maran sint on ðære æwe ge nó
and the commands which still greater are in the law ye not
 ne healdað: ðæt is ryht dóm & mildheortnes & treowa.

— *keep that is right judgment and mercy and faith*

439.31

Nis us nawht recceleaslice to gehiranne ðætte he nemde
Not-is to-us at-all carelessly to hear that he named
 ða undiorestan wyrta ðe ón wyrttunum weaxe, & ðeah
the cheapest herbs which in gardens grow and yet
 swiðe welstincenda. Ðurh ðone stenc sint getacnode ða
very sweet-smelling Through the smell are signified the
 liceteras, ðe willað habban ðone hlisan haligdomes, & don
hypocrites who will have the repute of-holiness and do
 ðeah lytel godes; & ðeah hi for micel god ne dón, hi
yet little of-good and though they very much good not do they
 wilniað ðæt hi micel ðyncen, & hi mon widherge.
desire that they great seem and them one widely-praise

Ðætte on oðre wisan sint to monianne
 ða ðe nanwuht godes ne ónginnað; ón oðre wisan
 ða ðe hit onginnað, & wel ne geendiað

LVIII · NOT BEGINNING AND NOT FINISHING

Those who have done no good must first be shown the vanity of what they love, as Jeremiah was sent to root out before he planted, Peter first rebuked the Jews for the Crucifixion, and Paul was thrown to the ground before he was taught. Those who begin good works but do not finish them must know that the mind is like a boat on a current that drifts back unless it is rowed, and that it is worse to turn back than never to have known the way. God would have them hot or cold, not lukewarm.

On oðre wisan sint to manienne ða ðe nan god ne ónginnað; 441.4

In one way are to admonish those who no good — begin
on oðre ða ðe hit onginnað, & nó ne geendiað. Ða ðonne
in another those who it begin and not — finish Those then
ðe nan god ne ónginnað, ne sint hi nó to lærenne hwæt hi
who no good — begin not are they — to teach what they
dón scylen, ær him si belagen ðæt hi ðonne doð; forðæmðe
do should before for-them be forbidden what they then do because
hi nyllað underfon ðæt uncuðe ðæt hi gehirað, buton hi
they will-not receive the unknown which they hear unless they
ær ongieten hu frecenlic ðæt is ðæt hi cunnon; forðæm nan
before perceive how perilous that is which they know because no
mon ne bitt oðerne ðæt he hine rære, gif he self nat ðæt
man — asks another that he him raise if he himself not-knows that
he afeallen bið; ne eac se, se his wunde sár ne gefret, ne
he fallen is nor also he who of-his wound pain not feels not
wilnað he nanes læces. Forðy him is ærest to cyðanne hu
desires he any physician Therefore to-them is first to make-known how
idel ðæt is ðæt hi lufiað & hu unnytt, & siððan him is to
vain that is which they love and how useless and afterward to-them is to
reccanne hu nyttwyrðe ðæt is ðæt [hi] forlæten habbað. Ærest
expound how profitable that is which they neglected have First
hi sculon óngietan ðæt hi fleon ðæt ðæt hi lufiað. Donne
they shall perceive that they flee that which they love Then
magon hi sið ieðelice óngietan ðæt ðæt is to lufianne ðæt
can they afterward easily perceive that that is to love which
hi ær flugon. Micle ðy bet hi underfoð ðæt uncuðe, gif hi
they before fled Much the better they receive the unknown if they
on ðæm cuðan gewislice óngietað hwæt ðæron tælwyrðes bið.
in the known certainly perceive what therein of-blameworthy is

441.17 **Ðonne hi leorniað mid fulre estfulnesse ða soðan gód tó**
Then they learn with full devotion the true goods to
secanne, ðonne hi mid fulle gesceade ongietað ðæt ðæt wæs
seek when they with full reason perceive that that was
leas & idelnes ðæt hi ær heoldon. Ac gehiren hi ðæt ðas
false and vanity which they before held But let-hear they that these
andwearda[n] gód bioð from ælcra lustfulnesse swiðe hrædlice
present goods are from every pleasure very quickly
gewitende, & swaðeah sio scyld ðe hi ðurh ða lustfullnesse
departing and yet the sin which they through the pleasure
ðurhtioð ungewitendlice bið ðurhwuniende mid wræce; &
commit untransiently is enduring with punishment and
nu ðæt ðæt hie lyst hi sculon nede[n]ga forlætan, &
now that which them it-pleases they shall of-necessity abandon and
ðeah ðæt hi nú nedenga forlætað him bið eft to
yet what they now of-necessity abandon for-them is afterward for
wite gehealden. Oft ðeah weorðað men swiðe halwendlice
punishment kept Often yet become men very salutarily
afærde mid ðæm ilcan ðingum ðe hi ær unnytlice lufedon:
frightened with the same things which they before uselessly loved
ðonne ðæt geslægene mod gesihð swa healicne dem his
when the stricken mind sees so great harm of-its
agnes hryres, & ongit hine selfne ón swelcre frecennesse &
own fall and perceives it self in such peril and
ón swelcne spild forlæd, ðonne wiðtremð he, & ónhupað,
into such ruin led then resists it and draws-back
& óndræt him ðæt ðæt he ær lufode. Leornað ðonne
and dreads for-itself that which it before loved Learns then
to lufianne ðæt he ær forhogde. Be ðæm wæs gecweden
to love what it before despised Of that was said
to Ieremie ðæm witgan, ða he wæs onsended to læranne,
to Jeremias the prophet when he was sent to teach

hit wæs gecweden: Ic hæbbe ðe nu todæg gesetne ofer
it was said I have thee now today set over
 rice & ofer ðioda ðæt ðu hi toluce & toweorpe &
kingdoms and over nations that thou them pull-down and overthrow and
 forspilde & tostence & getimbre & geplantige.

destroy and scatter and build and plant

Forðæm, buton he ðæt woh ær towurpe ne meahte he noht 441.32

Because unless he the wrong before overtbrew not could he at-all
 nytwyrðlice ðæt ryht getimbran; forðæm, buton he [of] his
profitably the right build because unless he from of-his

hieremonna mode ða ðornas ðære idlan lufan ær úpatuge,
subjects mind the thorns of-the vain love before pulled-up

unnyt he plantode ón hi ða word ðære halgan lare. Forðæm

uselessly he planted in them the words of-the holy teaching Therefore

wæs eac ðætte sanctus Petrus ærest towearp ðæt ðæt he eft

was also that saint Peter first overtbrew that which he afterward

timbrede. Ðæt wæs ða ða he ludeas nolde nan wuht læran

built That was then when he Jews would-not any whit teach

hwæt hi don scolden, ac him cidde, forðæmðe hi ær dydon,

what they do should but them chided because they before did

& ðus cwæð: Ðone Nazareniscan Hælend ðæt wæs afandon

and thus said The Nazarene Savior who was proven

wér betwux eow on mægenum & tacnum & foretacnum, ðá

man among you in powers and signs and wonders which

worhte Dryhten ðurh hine óngemang eow, ðone ge beswicon

wrought Lord through him among you him ye betrayed

ðurh unryhtwisra monna honda, & ofslogon & ahengon

through of-unrighteous men hands and slew and hanged

ðurh eower geðeaht, swa swa hit God æt fruman wisse, &

through your counsel so as it God at beginning knew and

ðeah geðafode; se ilca God hine eft aweahte tó ónliesanne ða

yet permitted the same God him again raised to release the

gehæftan ón helle. Forðæm him ætwát Petrus ða dæd ðe he
captives in hell Therefore to-them reproached Peter the deed because he
 walde, siððan hi óngeaten hiora wælhreownesse, ðæt hi wæren
wished after they perceived their cruelty that they were
 gedrefde & geeaðmedde, & ðæs ðe nytweorðlicor gehierden
troubled and humbled and so-much the more-profitably heard
 ða halgan lare, ðe hi ær wilnodon ðæt hi gehiran mosten.

the holy teaching which they before desired that they hear might
 443.13 Ða andwyrdon hin ða Iudeas, & cwædon: Hwæt magon
Then answered him the Jews and said What can
 we his nu don, broður Petrus? Petrus andswarode, & cwæð:
we of-it now do brother Peter Peter answered and said
 Doð ærest hreowsunga, & weorðað siððan gefullwade. Ða
Do first repentance and become afterward baptized The
 edniwunge & ða lare hi swiðe hrædlice forsawen, ðær
renewal and the teaching they very quickly would-have-despised if
 hi ær ne óngeten ðone hryre & ða toworpennesses hira
they before not perceived the fall and the overthrow of-their
 wælhreownesse ðurh his ðreaunga. Gelicost ðæm ðe sancte
cruelty through his rebuke Liket to-that which to-saint
 Paule wæs, ða him ðæt leoht cóm of hefonum, & hine
Paul was when to-him the light came from heavens and him
 gebregde: næs him nó ða giet to gecweden hwæt he mid
terrified not-was him — then yet to said what he with
 ryhte ðonon forð don scolde, ac him wæs gesæd hwæt he
right thence forth do should but to-him was said what he
 ær to unryhte dyde. Ac ða he swa gebreged ón eorðan
before to wrong did But when he so terrified on earth
 feoll, & ascode, & cwæð: Hwæt eart ðu, Dryhten? ða wæs
fell and asked and said What art thou Lord then was
 him swiðe hraðe geandwyrð: Ic eom se Nazarenisca Hælend,
to-him very quickly answered I am the Nazarene Savior

ðe ðu ehtst. & ða cwæð he: Dryhten, hwæt hæstst ðu
whom thou persecutest and then said he Lord what biddest thou
 me don? Ða ondwyrd him Dryhten: Arís, & gong to
me do Then answered him Lord Arise and go to
 geonre byrg; ðe mon sægð ðara hwæt ðu don scealt. Loca
yonder city to-thee one tells there what thou do shalt Look
 nu, hu Dryhten wæs sprecende of hefonum to his ehtere, &
now how Lord was speaking from heavens to his persecutor and
 hine ðreade for his ærgedonan weorcum. Ærðamðe he him
him rebuked for his before-done works Before he to-him
 sæde hu he hine forðhealdan sceolde, ða wæs gehroren sio
said how he himself conduct should then was fallen the
 upahæfenes Paules & eal ða weorc ðe he ðurh ða worhte.
exaltation of-Paul and all the works which he through it wrought
 & sona æfter ðæm hryre ðære upahæfennesse he ongan 443.30
and at-once after the fall of-the exaltation he began
 timbran eaðmodnesse. Ða ða he wilnode lare æt Gode, ða
build humility Then when he desired teaching from God then
 gefeoll se egeslica ehtere to ðon ðæt he swa micle stranglicor
fell the terrible persecutor to that that he so much more-strongly
 arise swa he hefiglicor afeoll. Swa sint to teweorpanne ærest ða
arise as he more-heavily fell So are to overthrow first those
 ðe nan god [ær] ne dydon ðurh ðreaunge of ðære heardnesse
who no good before — did through rebuke from the hardness
 hiora yfelnesse, to ðæm ðæt hi sien eft on firste arærde
of-their evil to that that they be afterward in time raised
 & gestonden on ryhtum weorce; forðæm we ceorfað heah
and stand in right work because we cut high
 treowu on holte ðæt we hi eft uparæren on ðæm botle,
trees in wood that we them afterward raise in the building
 ðær ðær we timbran willen, ðeah we hi for hrædlice to ðæm
there where we build will though we them too quickly to the

weorce dón ne mægen for grennesse, ærðæmðe hi adrugien.

work put not can for greenness before they dry

Ac swa swa hi swiður adrygde bioð on eorðan swa hi mon

But so as they more dried are on earth so them one

mæg orsorglicor upfegean. Ongean ðæt sint to manienne ða

can more-safely fit-up Against that are to admonish those

ðe næbre nyllað fulfremman ðæt gód ðæt hi onginnað, ðæt

who never will perfect the good which they begin that

hi ongieten mid wærlice ymbeðonce ðætte, ðonne ðonne

they perceive with wary consideration that then when

hi forlætað hiora willes & hiora gewealdes ða gód ðe hi

they abandon of-their will and of-their power the good which they

getiohchod æfdon to ðonne, ðæt hi ðonne mid ðy dilgiað

intended had to do that they then with that blot-out

ða ðe hi ær ongunnon; forðæm, gif ðæt ne wexð ðæt

those which they before began because if that not grows which

hie tiohhiað to ðonne, ðonne wanað ðæt ðæt hi ær dydon.

they intend to do then wanes that which they before did

445.9 Ac ælces mannes mód on ðys middangearde hæfð scipes ðeaw.

But of-every man mind in this middle-earth has of-ship way

Ðæt scip wile hwilum stigan óngean ðone stream, ac hit ne

The ship will at-times climb against the stream but it not

mæg, buton ða rowend hit teon, ac hit sceal fleotan mid ðy

can unless the rowers it pull but it shall float with the

streame: ne mæg hit nó stille gestondan, buton hit ancor

stream not can it — still stand unless it anchor

gehæbbe, oððe mon mid roðrum óngean tio; elles hit gelent

bold or one with oars against pull else it goes

mid ðy streame. Swa deð sio forlætnes ðæs godan weorces. Hio

with the stream So does the abandonment of-the good work It

winð wið ða gód ðe mon ær gedón hæfð, buton mon simle

fights against the good which one before done has unless one always

swi[n]cende & wyrccende sie gód weorc oð ende. Be ðæm wæs
toiling and working be good works until end Of that was
 gecweden ðurh Salomon ðone snotran, he cwæð: Se ðe his
said through Solomon the wise he said He who by-his
 willum for his slæwðe forlætt his godan weorc, he bið gelicost
will for his sloth abandons his good works he is likest
 ðæm men ðe his towirpð. Be ðæm wæs eac gecweden
to-the man who his-(own) destroys Of that was also said
 ðurh Iohannis ðone godspellere to ðære ciricean biscepe ðe
through John the evangelist to of-the church bishop which
 Sardis hatte, he cwæð: Bio ðu wacor, & gebet ða weorc
Sardis was-called he said Be thou watchful and amend the works
 ðe deadlicu sint in ðe: ne mette ic nó ðin weorc fullfremed
which deadly are in thee not found I — thy works perfected
 beforan minum Gode. Forðæm he cwæð ðæt he forðy ne funde
before my God Therefore he said that he therefore not found
 his weorc fulfremed beforan Gode, ða ðe he ær worhte,
his works perfected before God those which he before wrought
 forðæmðe he ða ne worhte, ða ðe he ða wyrcean sceolde.
because he then not wrought those which he then work should
 Swa eac, gif we ne gebetað ðæt ón us deadbæres ís ðurh 445.24
So also if we not amend what in us of-deadly is through
 synna, ðonne acwilð ðæt ðætte ón ús ær lifde ðurh
sins then dies that which in us before lived through
 gód weorc. Eac hi sint to manienne ðæt hi geornlice
good works Also they are to admonish that they diligently
 gedencen ðætte hit bið wyrse ðæt mon á ónginne faran ón
consider that it is worse that one ever begin go on
 soðfæstnesse weg, gif mon eft wile óngeancierran, & ðæt ilce
of-truth way if one again will turn-back and the same
 ón faran. Forðæm, gif us ne lyst ðæra ærrena yfela ðe we
on go Because if us not it-pleases of-the former evils which we

ær worhton, ðonne ne gælð ús nan ðing te fullfremmanne
before wrought then not hinders us any thing to perform

ða godan weorc ðe we nu wyrceað. Ac hi scoldon gehiran
the good works which we now work But they should bear

ðone cwide ðe awriten is on ðæm ærendgewrite sancte Petres;
the saying which written is in the epistle of-saint Peter

hit is awriten ðæt him wære betere ðæt hi nó soðfæstnesse
it is written that for-them were better that they not of-truth

weg ne óngeaten, ðonne hi underbæc gecerden, siððan hi
way — knew than they back turned after they

hine ongeaten. Eac hi sculon gehiran ðone cwide ðe be
it knew Also they shall bear the saying which about

him awriten is on ðæm bocum ðe hatton Apocalipsin, hit
them written is in the books which are-called Apocalypse it

is awriten ðæt se engel cwæde be ðæm biscepe to sancte
is written that the angel said about the bishop to saint

Iohanne: Eala, wære he auðer, oððe hat, oððe ceal[d]. Ac
John O were he either — hot or cold But

forðonðe he is wlaco, & nis nauðer, ne hat, ne ceald, ðeah
because he is lukewarm and not-is either — hot or cold though

ic hine supe, ic hine wille eft útaspiwan of minum muðe.
I him sip I him will again spew-out from my mouth

447.2 Se ðonne bið wearm, nalles wlaco, ðe gód geornlice

He then is warm not-at-all lukewarm who good diligently

ónginð, & eac geendað. Ac se bið ceald ðe nan gód ne
begins and also ends But he is cold who no good —

ónginð. Ac swa swa ðæt cealde ærest ónginð wlacian,

begins But so as the cold first begins grow-lukewarm

ær hit fulwearm weorðe, swa eac ðæt wearme wlaçað,

before it fully-warm become so also the warm grows-lukewarm

ær hit eallunga acealdige. Swa eac se ðe forlæt ðone

before it entirely grow-cold So also he who abandons the

cele ungetreownesse, & wyrð wlacra treowa, & nyle
cold of-unbelief and becomes of-lukewarm faith and will-not
 ðonne ðæt wlæce oferwinnan, & wearmian oð he wealle.
then the lukewarm overcome and warm until he boil
 Butan tweon, se ðe to lange & to fæste wunað ón ðæm
Without doubt he who too long and too fast dwells in the
 wlacum treowum, he geórtreowð ðæt he æfre mæge ón
lukewarm faith he despairs that he ever can in
 welme weorðan, oððæt he mid ealle acolað; & ðeah he ær
boiling be until he with all cools and though he before
 truwege, ðonne he ceald bið, ðæt he mæge wearm weorðan,
trust when he cold is that he can warm become
 he geortriewð, ðonne he wlacu bið, gif he to longe on ðæm
he despairs when he lukewarm is if he too long in that
 stent. Swa eac se ðe nu giet ón synnum is, næfð he no
stands So also he who now still in sins is has-not he —
 forlæten ðone truwan & ðone tohopan his gehwearfnesse;
abandoned the trust and the hope of-his conversion
 ac se, se ðe æfter his ghwurfnesse to lange wlæc bið,
but he the-one who after his conversion too long lukewarm is
 ðonne lytlað him se tohopa ðe he hæfde, ða he synful
then lessens to-him the hope which he had when he sinful
 wæs. Forðæm wilnað God to ælcum men ðæt he sie oððe
was Therefore desires God of every man that he be either
 wearm oððe ceald, ðylæs he for wlæcnesse sie útaspiwen.
warm or cold lest he for lukewarmness be spewed-out
 Forðæm se cealda ðencð to wearmianne, & se wearma welð ón 447.17
Therefore the cold thinks to grow-warm and the warm boils in
 gódum cræftum, ðylæs he sie wealg for wlæcnesse, & forðæm
good virtues lest he be insipid for lukewarmness and therefore
 weorðe utaspiwen. Forðæm ælc wæter bið ðy unwerodre to
become spewed-out Because every water is the less-sweet to

drincanne, æfterðæmðe hit wearm bið, gif hit eft acolað,
drink after it warm is if it again cools
 ðonne hit ær wære, ær hit mon ó óngunne wleccan.
than it before were before it one ever began make-lukewarm

Ðætte on oðre wisan sint to monianne
 ða ðe diegellice yfel doð, & gód openlice;
 & on oðre wisan ða ðe willað helan ðæt hi to gode
 doð, & of sumum ðingum openlice cyðað
 ðæt hie willað ðæt men wenen ðæt hi yfle beon

LIX · HIDDEN EVIL AND HIDDEN GOOD

Those who show their good and hide their evil are whitewashed tombs who sell heaven for men's praise, though their example teaches others to love the good they show and shun the evil they hide. Those who hide their good and seem wicked harm their neighbors with a false example, like a man who plants a tree and cuts its roots. Christ's two commands, to do good works before men and not before men, agree, since the intention decides; to slander the absent is to curse the deaf, and to mislead the weak is to trip the blind.

447.26 On oðre wisan sint to manienne ða ðe yfel degellice doð,
In one way are to admonish those who evil secretly do
 & gód openlice; on oðre wisan ða ðe ða god helað ðe hi
and good openly in another way those who the good conceal which they
 doð, & ne reccað hwæt him mon ymbe ræswe. Ða ðonne
do and not care what them one about suppose Those then
 sint to manienne ða ðe yfel degellice doð, & gód openlice,
are to admonish those who evil secretly do and good openly
 ðæt hi geðencen hu hræðlice se eorðlica hlisa ofergáð, &
that they consider how quickly the earthly reputes passes and
 hu unanwendendlice se go[d]cunda ðurhwunað. Hi sint to
how unchangeably the divine endures They are to

manienne ðæt hi ón ðara ðinga ende hiora modes eagan
admonish that they on of-the things end of-their mind eyes
 afæstnien, & gesion ðætte ðis mennisce lóf swiðe hrædlice
fasten and see that this human praise very quickly
 gewit, & se úplica Dema & se eca ða deglan scylda ealla
departs and the heavenly Judge and the eternal the secret sins all
 wát, & simle bið gearo to ðæm edleanum. Ac ða dieglan
knows and always is ready for the requitals But the secret
 yfel habbað ecne gewutan on ðæm godcundan Deman. Ac
evils have eternal witness in the divine Judge But
 ða gód ðe hi openlice doð beforan monnum beoð fulneah
the good which they openly do before men are very-nearly
 swelce hi sien butan gewitnesse, forðæm hi næbbað ece
as-if they be without witness because they have-not eternal
 gewitnesse. Ac hi habbað ece gewitnesse ðara yfela ðe
witness But they have eternal witness of-the evils which
 hi diegellice doð, ðonne hi he[o]lað from monnum ðæt
they secretly do when they conceal from men what
 hi secggan scoldon, & secgað ðæt hi he[o]lan scoldon.
they tell should and tell what they conceal should
 Be swelcum monnum cwæð Dryhten ðæt hi wæren gelicost
Of such men said Lord that they were likest
 deadra manna byrgennum, ða bioð utan oft swiðe wlitige
of-dead men to-tombs which are outwardly often very beautiful
 geworhte, & bioð innan swiðe fúle gefylde.
made and are within very foully filled
 Swa bioð ða ðe hira gód eowiað beforum monnum, & hira 449.8
So are those who their good show before men and their
 yfel helað oninnan him selfum: hi licettað, & woldon lician
evil conceal within them selves they feign and would please
 for manna eagam utane buton góðum weorcum innane.
before of-men eyes outwardly without good works inwardly

Ac hi sint to manienne ðæt hi ne forsiom ða gód ðe hi
But they are to admonish that they not despise the good which they
 doð, ac wenen him maran mede tó ðonne hi wenað. To
do but expect them greater reward from than they expect Too
 swiðe hi hi forsið, gif hi him maran mede to ne wenað
much they them despise if they them greater reward from not expect
 ðonne eorðlices lofes, & him ðær genog ðyncð. Hi sel(l)að
than of-earthly praise and to-them there enough seems They sell
 wið to lytlum weorðe ðæt ðæt hi meahton hefonrice mid
for too little price that which they might heaven with
 geby[c]ggan: sellað wið manna lofe. Be ðæm cwæð Dryhten
buy sell for of-men praise Of that said Lord
 ón his godspelle ðæt ðæt wære hira mēd. Ac forðæmðe hi
in his gospel that that were their reward But because they
 ðæt gód openlice doð, & ðæt yfel diegellice, hi tácniað mid
the good openly do and the evil secretly they signify with
 ðæm ðæt men scylen ónscunian ðæt ðæt hie degellice doð, &
that that men should shun that which they secretly do and
 lufian ðæt hi openlice doð: for ðære bisene hi libbað ðeah
love what they openly do for the example they live yet
 oðrum monnum, & cwelað him selfum. Ongean ðæt sint to
for-other men and die for-them selves Against that are to
 manienne ða ðe gód diegellice doð, & swaðeah on sumum
admonish those who good secretly do and yet in some
 weorcum geliccetað ðæt hi openlice yfel dón, & ne reccað
works pretend that they openly evil do and not care
 hwæt men be him sprecen, hi sint to manienne ðæt hi
what men about them say they are to admonish that they
 mid ðære licettunge oðrum monnum yfle bisene ne astellen,
with the pretense to-other men evil example not set
 ðea(h) hi self teladon ðæt hi mid ðære licettunga oðre
though they themselves strove that they with the pretense other

men ne dwellen ne him ne derigen, ðylæs hit sie ongieten
men not mislead nor them — harm lest it be perceived
 ðæt hie lufigen hi selfe swiður ðonne hiora niehstan, swelce
that they love them selves more than their neighbors as-if
 hi hie selfe drencen mid wíne, & ðæm oðrum sellen attor.
they them selves give-drink with wine and to-the others give poison
 Ac ðonne hi ða yflan bisne openlice doð, & ðæt góð 449.27
But when they the evil example openly do and the good
 degellice, ðonne ne helpað hi mid oðrum ðara nauht hira
secretly then not help they with one of-them at-all their
 niehstum, mid oðrum hi him deriað. Forðæm swa hwa swa
neighbors with other they them harm Therefore so who so
 hilð his godan weorc, forðæmðe he wile fleon idel gielp,
hides his good works because he will flee idle boasting
 ðonne ne lét he nanne oðerne æfter him on ða godan weorc,
then not leads he any other after him into the good works
 ðonne he nyle ða bisne oðrum eowian ðe he mid ryhte
when he will-not the example to-others show which he with right
 eowian sceal. He deð swelce he plantige treowu, & ceorfe of
show should He does as-if he plant tree and cut off
 ða wyrtruman. Be ðæm cwæð Crist ón his godspelle: Doð
the roots Of that said Christ in his gospel Do
 eower godan weorc beforan mannum, ðæt hi mægen weorðian
your good works before men that they can honor
 eowerne Fæder ðe ón hefonum ís. Ac swaðeah is awriten
your Father who in heavens is But yet is written
 on ðæm ilcan bocum ungelic cwide ðissum, ðæt is ðæt he
in the same books unlike saying to-this that is that he
 cwæð: Behealdað eow ðæt ge ne dón eowre ryhtwisnesse
said Take-beed yourselves that ye not do your righteousness
 beforan monnum, ðylæs hi eow herien. Ac hwæt wile ðæt
before men lest they you praise But what will that

nu beon weorca ðæt us ón oðerre stowe forbiet ðæt we hit
now be of-works which us in one place forbids that we it
 befo[ran] mannum don, ón oðerre lærd buton ðæt we hit
before men do in other teaches but that we it
 forðæm helen, ðæt [us] mon ne herige, & forðy yppen ðæt
therefore hide that us one not praise and therefore reveal that
 mon God herige, & oðre men ða ilcan bisne underfón?
one God praise and other men the same example receive

451.5 Ac ðær ðær us God forbead ðæt we ure ryhtwisnesse beforan
But there where us God forbade that we our righteousness before
 monnum dyden, he us gecyðde forhwy he hit forbead, ða he
men did he to-us showed why he it forbade when he
 cwæð, ðylæs hi eow herigen. Ond eft ða he us het ðæt we
said lest they you praise And again when he us bade that we
 hit beforan monnum dyden, ða cwæð he sona ðæræfter, to
it before men did then said he at-once thereafter to
 ðon ðæt hi weorðigen eowerne Fæder ðe ón hefonum is. On
that that they honor your Father who in heavens is In
 ðæm twæm wordum he us getacnode for hwelcum ðingum
the two words he to-us signified for what things
 we sceolden ure góðan weorc helan, & for hwelcum we hi
we should our good works hide and for what we them
 sceolden cyðan; for ðæm ðætte ælc mon, swa hwæt swa he for
should show for that that each man so what so he for
 gode don wolde, ðæt he hit ne do for ðæm anum ðæt hine
good do would that he it not do for that alone that him
 man herige, ac má for Gode. For ðæm ðingum bið ælc gód
one praise but more for God For those things is each good
 weorc gód, sie swa open swa degle, swæðer hit sie. Ðonne se
work good be so open so secret whichever it be When the
 mon nó his ægenne gielp mid ne secð, ac ðæs uplican Fæder,
man not his own vainglory with — seeks but of-the heavenly Father

ðeah he hit openlice dó, he hit gediegleð mi[d] ðy ðæt he
though he it openly do he it hides with that that he
 hæfð ðæs gewitnesse ðe he ðær cweman ðencð ðæt he hit
has of-him witness whom he there please thinks that he it
 for Gode dyde, næs for gielpe. Ac se ðonne se hit degellice
for God did not for vainglory But he then who it secretly
 deð, & ðeah wolde ðæt he wurde arasod, & siððan forðy
does and yet wished that he were discovered and afterward therefore
 hered, ðeah hit ðonne nan mon nyte, swaðeah hit bið beforan
praised though it then no man know yet it is before
 monnum gedón, emne swelce hit sie on calra ðara gewitnesse
men done even as-if it be in of-all those witness
 gedón ðe he ón his mode wilnode ðæt hit hereden.

done whom he in his mind desired that it praised
 Forðæm hit is betere, swa swa we ær cwædon, ðætte ælc mon 451.22
Therefore it is better so as we before said that each man
 adryge of oðerra monna mode ðone wenan be him ælces
dry-up from of-other men mind the suspicion about him of-every
 yfeles, swa swa he butan synne fyrrest mæge, forðæm, gif he
evil so as he without sin most can because if he
 swa ne deð, ðonne scencð he ða scylde mid ðære bisene ælcum
so not does then pours he the sin with the example to-each
 ðara ðe him ænges yfles to wend. Forðæm hit gebyreð oft,
of-those who him of-any evil from expects Therefore it happens often
 ðonne hwa ne recð hu micles yfeles him mon to wene, ðeah
when anyone not cares how much of-evil him one from expect though
 he self nan yfel ne dó, ðæt he ðeah gesyngað ðurh ða ðe be
he himself no evil — do that he yet sins through those who by
 him bisniað. Be ðæm cwæð sanctus Paulus to his giongrum,
him take-example Of that said saint Paul to his disciples
 ða ða he sumum liefde to ðiegganne ðætte he nolde
then when he to-some allowed to eat what he would-not

ðæt hi ealle ðigden, ðylæs ða úntruman be him bisneden,
that they all ate lest the weak by him took-example

& ðurh ðæt wurden astyrede mid ðæra costunga hwelcre
and through that were stirred with of-the temptations some

ðe hi eft wiðstondan ne meahton; forðæm he cwæð:
which they afterward withstand not could therefore he said

Lociað nu ðæt ðios eowru leaf ne weorðe oðrum monnum
Look now that this your leave not become to-other men

tó biswice. Ond eft he cwæð be ðæm ilcan: Ðonne
as stumbling-block And again he said about the same Then

forwyrð ðin broður for ðinum ðingum, for ðone ær Crist
perishes thy brother for thy sake for whom before Christ

geðrowade. Swa ðonne ge gesyngiað wið eowre broðer, &
suffered So when ye sin against your brothers and

ofsleað hira úntruma[n] gewit, ðonne gesyngige ge wið God.
slay their weak conscience then sin ye against God

451.36 Ðæt ilce mænde Moyses, ða he cwæð: Ne cweðe ge nan
The same meant Moses when he said Not say ye any

lað ðæm deafan. & eft he cwæð: Ne screnc ðu ðone
harm to-the deaf and again he said Not trip thou the

blindan. Se ðonne cwið yfel ðæm deafan, se ðone áfweardan
blind He then speaks evil to-the deaf who the absent

tæld, gif he hine unscyldigne wat. & se screnc(ð) ðone
blames if he him guiltless knows and he trips the

blindan, ðe ðone ungesceadwisan mirð mid ðy ðe he his
blind who the undiscerning binders with that that he his

gód degel(l)ice deð, & ðeah licet swelce he yfel do.
good secretly does and yet feigns as-if he evil do

Ymbe ðæt, hu mon monige scyndan scyle
to ðæm ðætte his godan dæda ne weorðen to yflum dædum

LX · ADMONISHING MANY AT ONCE

The chapter gathers the preceding advice. Teaching each person separately is toilsome, but teaching everyone together is harder, since the teacher must so temper his voice that each hearer gets the medicine suited to him. Doing what he teaches, he passes unharmed through others' vices, like a sharp sword that splits a wound and keeps its edge whole. He must frighten the proud without crushing the humble, spur the slothful without wearing out the eager, and teach continence without bringing marriage into contempt.

Ðis sint nu ða lara [ðe] ðæs modes hierdas & ðære sawle 453.8

These are now the teachings which of-the mind shepherds and of-the soul
sceolon ealle men læran ðæt hi ealneg hæbben ða sealfe
shall all men teach that they always have the salve

gearuwe ðe to ðære wunde belimpe ðe hi ðonne gesion.
ready which to the wound belong which they then see

Forðæm hit bið swiðe geswincful ðæt mon ælcne mon scyle

Because it is very toilsome that one each man should
on sundrum læran, hit is ðeah earfoðre ealle ætsomne to
in private teach it is yet harder all together to

læranne, forðæmðe he sceal gemetgian swa cræftelice his
teach because he shall moderate so skillfully his

stemne ðætte he æghwelcum men finde ðone læcedom ðe
voice that he for-every man find the medicine which

him to gebyrge, forðæmðe ða mettrymnessa ne beoð ealra
him to befits because the infirmities not are of-all

ma[n]na gelica. & huru ðæt he self do swa swa he oðre
men alike and above-all that he himself do so as he others

lærð, forðon ðæt he mæg(e) self gán orsorglice betwuxn
teaches so that he can himself go safely among

oðerra monna undeawas, swa swa scearp sweord ða wunde
of-other men vices so as sharp sword the wound
 tosceat ón tu, & gæð gehalre ecgge forð. Ond ðæt he huru
cleaves in two and goes with-whole edge forth And that he above-all
 swa egesige ða ofermodan, ðæt he ða eaðmodan mid ðy to
so frighten the proud that he the humble with that too
 swiðe ne fære; ond swa lære ða oðre eaðmetta, swa he ðone
much not terrify and so teach the others humility as he the
 ege to swiðe ðæm oðrum ne geiece; ðæt [he] swa frefre ða
fear too much to-the others not increase that he so comfort the
 eaðmodan, swa ða ofermodan ne weorðen unmidlode; ond
humble as the proud not become unbridled and
 swa lære ða slawan geornfulnesse gódes weorces, swa he ða
so teach the slothful eagerness of-good work as he the
 geornfullan to ungemetlice ne geswence; ond swa tilige hira
eager too immoderately not afflict and so strive their
 geswinc to gemetgianne, swa he ða idlan ne gedo orsorge,
toil to moderate as he the idle not make careless
 ðæt hi forðy ne aslawien; ond ðæt he swa stiere ðæm
that they therefore not grow-slothful and that he so restrain to-the
 ungeðyldegum irsunga, swa he ðone hnescan ðafettere ón
impatient angers as he the soft indulgent-one into
 recceleste ne gebrenge; & ðeah swa tilige hi tó onælenne,
carelessness not bring and yet so strive them to kindle
 swa hi ða hátheortan ne forbærnen; ond swa eac ða
as they the hot-tempered not burn-up and so also the
 uncystgan cysta lære, swa he ða cystgan ón merringe ne
niggardly liberality teach as he the liberal into waste not
 gebringe; ond swa eft ða rummodan fæsthafofnesse læren, swa
bring and so again the generous thrift teach as
 hi ða uncystegan ón yfelre hneawnesse ne gebrenge; ond
they the niggardly into evil stinginess not bring and

swa læren ða wifgalan gesinscipe, swa hi ða forhæbbendan
so teach the lustful marriage as they the continent
 ne gebrengen on unryhtæmde; & swa ða forhæbbendan
not bring into fornication and so the continent
 læren forhæfdnesse, swa hie ne forsion ðone gesinscipe; ond
teach continence as they not despise the marriage and
 swa wilnigen to oleccanne ðæm godum, & hi to herianne,
so desire to flatter to-the good and them to praise
 swa hi huru ne oleccen ðæm yflum; ond swa herien ðæt
as they at-least not flatter to-the evil and so praise the
 mæste gód, swa hi ðæt læste ne forsion; ond eft swa herie
greatest good as they the least not despise and again so praise
 ða ðe lytel god doð, ðæt hi ne wenen ðæt hi genog don.
those who little good do that they not think that they enough do

Ymbe ðæt hu mon ænne mon scyndan scyle,
 ðonne he yfle costunga monege ðrowað

LXI · ONE MIND WITH MANY FAULTS

It is harder still when one person has contrary faults, too glad at good fortune and too sad at bad, or too fearful and then too bold. The teacher must restrain one fault without feeding the other. A physician of the body can drive out a disease with medicine the patient can bear, and the physician of the mind, whose remedies are far more varied, should be able to heal many faults with one teaching.

Ðæt bið eac swiðe hefig broc ðæm lareowe ðæt he scyle on 455.3
That is also very heavy trouble to-the teacher that he should in
 gemænre lare, ðær ðær he eall folc ætsomne lærð, ða lare
common teaching there where he all people together teaches the teaching
 findan ðe hi ealle behofigen; forðæm hira undeawas bioð
find which they all need because their vices are

swiðe ungelice. & ðeah bið giet earfoðre ælcne on sundrum
very unlike and yet is still harder each in private
 to læranne, forðæmðe manege bioð ðe hæbbað ða unðeawas
to teach because many are who have the vices
 ealle ðe mon eallum monnum forbeodan sceolde. Oft eac
all which one to-all men forbid should Often also
 gebyreð ðætte sume bioð to ungemetlice bliðe for sumum
happens that some are too immoderately glad for some
 gesældum, oððe for ðæs blodes styringe, & eft swiðe hræðe
good-fortunes or for of-the blood stirring and again very quickly
 for sumum ungesældum to úngemetlice unbliðe. Forðæm is
for some misfortunes too immoderately sad Therefore is
 to giemanne ðæm lareowe ðæt he swa swiðe stiere ðære
to heed for-the teacher that he so much restrain the
 unrotnesse ðæt he to swiðe ne geiece ða ungemetlican blisse;
sadness that he too much not increase the immoderate joy
 ond eft swa gemidlige ða blisse ðe of ðære orsorgnesse
and again so moderate the joy which from the prosperity
 cymð ðæt sio unrotnes to swiðe ne weaxe ðe of ðære
comes that the sadness too much not grow which from the
 færlican gedrefednesse cymð, oððe of yfles blodes flownesse.
sudden trouble comes or from of-evil blood flow
 Forðæm oft ða oferbliðan weorðað gedrefde for ungemetlicre
Because often the overglad become troubled for immoderate
 ónettunga, ðonne him hwæthwugu wiðstent ðæt hi ne
haste when them something withstands that they not
 magon swa hræðlice forðbengan ðæt hi tiohh[i]að swa hi
can so quickly bring-forth what they intend as they
 woldon. Swa eac ða swiðe unrotan bioð oft gedrefde mid
would So also the very sad are often troubled with

úngemetlice ege, & ðeah hwilum bioð genedde mid sumre
immoderate fear and yet at-times are compelled with some
 fortruwodnesse ðæt hi onginnað ðæt ðæt hi willað.

presumption that they begin that which they will

Swa ðonne sceal se magister gemetgian ðone færlican ege 455.20

So then shall the master moderate the sudden fear

ðæt ðær ðeah ne weaxe to ungemetlico beldo, & swaðeah

that there yet not grow too immoderate boldness and yet

swa ðrycce ða belde on ðæm oferbliðum ðæt ðær ðeah

so let-press-down the boldness in the overglad that there yet

ne weaxe on him sio ófðrycnes ðæs eges, ðe cymð óf

not grow in them the oppression of-the fear which comes from

ðæs yflan blodes flownesse. Hwelc wundor [is] ðæt, ðeah

of-the evil blood flow What wonder is that though

ðæs modes læcas behealden ðas lare, ðonne ðæs lichoman

of-the mind physicians observe this teaching when of-the body

læcas habbað swelce gesceadwisnesse on hira cræfte? Ac

physicians have such discretion in their art But

hwilum ðeah ofðrycð ðone lichoman ungemetlicu mettrymnes.

at-times yet oppresses the body immoderate infirmity

Ongean swelce met(t)rymnesse mon beðorfte stronges

Against such infirmity one needed of-strong

læcedomes, ðær s[e] mettruma lichoma hine adreogan meahte.

medicine if the infirm body it endure could

Forðæm is ðæm læce swiðe geornlice to giemanne ðæt he

Therefore is for-the physician very diligently to heed that he

swa strangne læcedóm selle ðæm seocan, swa he mæge ða

so strong medicine give to-the sick as he can the

mettrymnesse mid geflieman, & eft swa liðne swa se tydra

infirmity with put-to-flight and again so gentle as the frail

lichoma mæge astandan, ðylæs he ægðer afierre of ðæm

body can withstand lest he each remove from the

lichoman ge ða me(t)trymnesse ge eac ðæt lif. Ac ðonne
body both the infirmity and also the life But then
 he deð ðæm siocan swiðe gesceadwisl[i]cne fultum, ðonne he
he gives to-the sick very discreet help when he
 afliesmð æt anum cierre ða mettrymnesse, swa ðæt he ðeah
puts-to-flight at one time the infirmity so that he yet
 ðæm lichoman ne dereð. Ac forhwy ne mæg ðonne micle má
to-the body not harms But why not can then much more
 ðæs modes læce gehælan ða adle ðæra undeawa monigra
of-the mind physician heal the disease of-the vices of-many
 monna mid anre lare, ðonne swa micle manigfaldran bioð
men with one teaching when so much more-manifold are
 ðæs modes læcedomas ðonne ðæs lichoman? Ond ðeah ðæs
of-the mind medicines than of-the body And yet of-the
 lichoman læcas oft æt anum cierre ægðer doð, ge ðæm
body physicians often at one time each do both to-the
 lichoma[n] gebeorgað, ge eac ða mettry(m)nesse afliesmað.
body protect and also the infirmity put-to-flight

Ðætte hwilum ða leohtan scylda bioð beteran
 to forlætenne, ðylæs ða hefigran weorðen ðurhtogene

LXII · WHEN LIGHTER SINS ARE LEFT ALONE

When two vices beset one person, the physician of the mind should treat the more dangerous first and let the lesser grow for a while, since curing one may feed the other, and those who fight gluttony and lust at once often fall into vainglory. Paul, unable to cure his disciple of both evil and the desire for praise, allowed him the praise for a time and forbade the evil.

Oft eac gebyrð ðætte twegen unðeawas hreosað on ænne 457.9
Often also happens that two vices fall on one
 man, oðer læss[a], oðer mara. Forðæm sceal ðæs modes
man one lesser other greater Therefore shall of-the mind
 læce ær tilian ðæs ðe he wendð ðæt ðone mon ær mæge
physician first attend of-that which he thinks that the man sooner can
 gebrengan ón færwyrde. Hwylum ðeah, ðær ðær mon oðres
bring into destruction At-times yet there where one of-one
 tiolað, ðær weaxð se oðer. Forðæm sceal se gesceadwisa læce
attends there grows the other Therefore shall the discreet physician
 lætan ær weaxan ðone læssan, & tilian ðæs maran; oððæt
let first grow the lesser and attend of-the greater until
 sio tid cume ðæt he ðæs oðres tilian mote, buton he begra
the time come that he of-the other attend may unless he of-both
 ætgæddre getilian mæge. Ne gáderað he nó mid ðy unðeawas,
together attend can Not gathers he — with that vices
 ac tilað ðæs gewundedan werpe ðe he bewitan sceal, oððæt
but attends of-the wounded recovery whom he watch-over shall until
 he hine fulllice gehælan mæge. Oft weorðað ða oferswiððe
he him fully heal can Often become they overcome
 mid unryhthæmde ða ðe ne magon forlætan hira gifernesse.
with fornication those who not can abandon their gluttony
 Oft eac gebyrð ðæm ðe him ægðer ðissa óndrædað,
Often also happens to-those who for-themselves each of-these dread
 gif hi hi wið ægðer gehealdað, ðæt hi befeallað on
if they themselves against each keep that they fall into
 idelgielp, forðæmðe nan mon ne mæg nauðer ðissa swa
vainglory because no man — can either of-these so
 forlætan ðæt ðæt oðer ne weaxe. Hwæðres ðonne ðara yfela
abandon that the other not grow Of-which then of-the evils
 is betere ær to tilianne, buton swæðres swæðer frecenlicre
is better first to attend but of-whichever whichever more-perilous

is? Forðy is betere ðæt mon læte sume hwile weaxan ðæt
is Therefore is better that one let some while grow the
 idelgielp, oððæt mon fullice mæge getilian ðæs unryhthæmdes.

vainglory until one fully can cure of-the fornication

457.24

Forðæm cwæð sanctus Paulus to his cnihte, ða he ongeat

Therefore said saint Paul to his disciple when he perceived

ðæt he wolde oðer twega, oððe ða giet yfel don, oððe mid

that he would one of-two either then still evil do or with

his gode him wilnian lofes, ða cwæð he: Gif ðu wille ðæt

his good for-himself desire of-praise then said he If thou wilt that

ðu ne ðyrfe ðe óndrædan ðinne Hlaford, do tela: ðonne

thou not need for-thyself dread thy Lord do well then

hereð he ðe. Ne scyle ðeah nan mon for ðæm anum ðingum

praises he thee Not should yet any man for that alone thing

dón ðæt ðæt he to góde deð, ðæt he ne ðyrfe his hlaford

do that which he for good does that he not need his lord

ondrædan, ne eft for ðæm anum ðe he wilnige eorðlices

dread nor again for that alone that he desire of-earthly

lofes. Forðæm se æðela lareow sanctus Paulus, ða he óngeat

praise Therefore the noble teacher saint Paul when he perceived

ðæt he ægðer ne meahte his cniht gelæran ge ðæt ðæt he

that he each not could his disciple teach both that that he

yfel forlete, & eac ðæt he forðy nanes lofes ne wilnode,

evil abandoned and also that he therefore of-no praise — desired

ða liefde he him ðone gielp to sumre hwile, & forbæd

then allowed he to-him the vainglory for some while and forbade

ðæt yfel. Ða he him geðafode ðone gielp, ða forbæd he

the evil When he to-him allowed the vainglory then forbade he

him ðæt yfel, for ðæm ðæt he ðy ieð meahte ðæt oðer

to-him the evil for that that he the more-easily could the other

forlætan ðe he ón ðæm oðrum hæfde ðæt hine lyste.

abandon because he in the other had what him it-pleased

Dætte ða untruman mód mon
ne scyle ellenga to healice læran

LXIII · WEAK MINDS AND DEEP TEACHING

A teacher must not load a mind beyond what it can bear, as a steward measures out grain and Paul fed the Corinthians milk rather than meat; Moses veiled his shining face. Whoever lays bare deep teaching to the simple is guilty like the man who left a pit open for an ox to fall into. Like the cock that crows loudest in the dark and more softly toward dawn, the teacher should preach plainly to darkened minds and give deeper teaching only as they draw near the light.

Þæm lareowe is to wietanne ðæt he huru nanum men mare 459.6
For-the teacher is to know that he above-all to-no man more
ne beode ðonne he acuman mæge, ðylæs se ráp his modes
— *offer than he bear can lest the rope of-his mind*
weorðe to swiðe aðened, oð he forberste. Forðæm sio hea
become too much stretched until it burst Therefore the high
lar is betere manegum monnum to helanne, & feawum to
teaching is better from-many men to conceal and to-few to
secgganne. Be ðæm cwæð sio Soðfæstnes ðurh hi selfe, ðæt
tell Of that said the Truth through it self that
is Crist, he cwæð: Hwa wenstu ðæt sie to ðæm getreow &
is Christ he said Who thinkest-thou that be to that faithful and
[to] ðæm wis brytnere ðæt hine God gesette ofer his hired,
to that wise steward that him God set over his household
to ðæm ðæt he him to tide gemetlice gedæle ðone hwæte?
to that that he to-them in time moderately distribute the wheat
Ðurh ða gemetgunge ðæs hwætes is getacnod gemetlico word,
Through the measure of-the wheat is signified measured words
ðylæs hira mon má geote on ðæt úndiope mod ðonne hit
lest of-them one more pour into the shallow mind than it
behabban mæge, ðæt hit ðonne oferflowe. Be ðæm cwæð
contain can so-that it then overflow Of that said

sanctus Paulus: Ic ne mæg nō to eow sprecan swa swa to
saint Paul I not can — to you speak so as to
 gæstlicum, ac swa swa to flæsclicum; forðæm ge sint giet
spiritual but so as to carnal because ye are still
 cildern on eowrum geleafan, ðy ic sceal sellan eow giet
children in your faith therefore I shall give you still
 mioloc drincan, nalles flæsc etan. Forðæm wæs eac ðætte
milk to-drink not-at-all flesh to-eat Therefore was also that
 Moyses behelede ða ofer mætan bierhto his ondwilitan beforan
Moses covered the excessive brightness of-his face before
 ðæm folce, ða he com from ðære diegla spræce Dryhtnes,
the people when he came from the secret speech of-Lord
 forðæm ðe he ða giet nolde hi læran ða diegelnesse ðære
because he then yet would-not them teach the secrets of-the
 halgan æ, ne hi ða giet ne meahton hi ongietan.

459.22 *holy law nor they then yet — could them understand*
 Forðæm wæs eac beboden ðurh Moyses, gif hwa adulfæ pytt,
Therefore was also commanded through Moses if anyone dug pit
 & ðonne forgiemeleasode ðæt he hine betynde, & ðær ðonne
and then neglected that he it covered and there then
 befeolle on oððe óxa oððe esol, ðæt he hine scolde forgielðan.
fell in either ox or ass that he it should repay
 Swa eac swa hwa swa becymð to ðæm hiehstan wisdomes,
So also so who so comes to the highest wisdom
 & ðonne ne forhilð ða diogolnesse ðæs godcundan wisdomes
and then not conceals the secrets of-the divine wisdom
 ðæm dysegum, he bið scyldig geteald, gif he gebrengð auðer
from-the foolish he is guilty accounted if he brings either
 oððe clænne oððe unclænne on ormodnesse. Be ðæm cwæð
— clean or unclean into despair Of that said
 Dryhten to ðæm eadgan Iobe: Hwa sealde kokke wisdom?
Lord to the blessed Job Who gave to-cock wisdom

Ðæt getacnað ðætte æghwelc ðæra halgena lareowa ðe
That signifies that each of-the holy teachers who
 nu lærað on ðære ðisternesse ðisses middangeardes habbað
now teach in the darkness of-this middle-earth have
 onlicnesse ðæm kokkum, ðe on ðistrum niehtum crawað.
likeness to-the cocks which in dark nights crow

Ðonne græt se lareow swa swa kok ón niht, ðonne he cwið:

Then cries the teacher so as cock at night when he says
 Nu us is tima ðæt we onwæcnen of slæpe. Ond eft, ðonne

Now for-us is time that we awake from sleep And again when
 he cwið: Onwæcnað, ge ryhtwisan, & ne syngiað má. Ðæs
he says Awake ye righteous and not sin more Of-the

cocces ðeaw is ðæt he micle hlúdor singð ón uhtan ðonne
cock way is that he much louder sings at dawn-watch than

ón dægred. Ac ðonne hit nealæcð dæge, ðonne singð he
at daybreak But when it approaches to-(the)-day then sings he

smælor & smicror. Swa sceal ælc gesceadwis lareow ópene
more-thinly and more-finely So shall each discerning teacher open

lare & swutole ðæm ðiestrum modum bodian, & nane
teaching and clear to-the dark minds preach and no

wuht ðære dieglan & ðære diopan lare ðonne giet cyðan.
whit of-the secret and of-the deep teaching then still declare

Ac siððan he gesion ðætte ða ðiestra[n] mod ðæra dysegena 461.6

But after they see that the dark minds of-the foolish

monna auht nealæcen ðæm leohte ðære soðfæstnesse,

men somewhat approach to-the light of-the truth

ðonne sculon hi him eowian diogolran & diopran lara

then shall they to-them show more-secret and deeper teachings

of halgum bocum.

from holy books

Be ðam weorcum ðæs lareowes & be his wordum

LXIV · THE TEACHER'S WORKS AND WORDS

Every teacher should teach more by his works than by his words. The cock beats its wings to wake itself before it crows, and so the teacher must first rouse and rebuke himself, punishing his own faults before he punishes others; so that his deeds cry out before his words.

461.10 Hit is nu ðearf ðæt we for lufum eft cierren betwuxn
It is now need that we for love again turn among
 oðrum spræcum to ðam ðe we ær spræcon. Ðæt is
other speeches to that which we before spoke That is
 ðætte ælc lareow swiðor lære mid his weorcum ðonne mid
that each teacher more teach with his works than with
 his wordum. Hwæt, se kok ðe we ær ymb spræcon,
his words Lo the cock which we before about spoke
 ærðæmðe he crawan wille, hefð úp his fiðru, & wecð hine
before he crow will lifts up his wings and wakes him
 selfne, ðæt he wacie ón ðære geornfulnesse godra weorca,
self that he wake in the eagerness of-good works
 ðylæs he oðre awecce mid his wordum, & himself aslawige
lest he others awaken with his words and himself grow-slack
 godra weorca. Ac hudenige ærest hine selfne, oð he wacige,
of-good works But let-shake first him self until he wake
 & ahrisige siððan oðre [to] geornfulnesse godra weorca;
and let-rouse afterward others to eagerness of-good works
 ðaccige hine selfne mid ðam fiðrum his geðohta. Ðæt
let-beat him self with the wings of-his thoughts That
 is ðæt he behealde ðurh ða wæccan his smeunga ærest
is that he examine through the watch of-his meditation first
 hwæt on him selfum unnyttes sie, & ðreage ærest hine
what in him self of-useless be and rebuke first him

selfne ðearlwislice on his geðohte, & siððan mid his lare
self severely in his thought and afterward with his teaching
 geedniwige oðerra monna lif. Ærest he sceal wrecan on him
renew of-other men life First he shall punish on him
 selfum his agnu yfelu & ða hreowsian, & siððan oðerra
self his own evils and them repent and afterward of-other
 monna cyðan & wrecan. Ærest hi sculon eowian ón
men make-known and punish First they shall show in
 hiora agnum weorcum eall ðæt hi eft læran willað mid
their own works all that they afterward teach will with
 hiora wordum, swa ðætte ða weorc clipien ær, ær ða word.
their words so that the works cry earlier before the words

Ðonne hwa ðis eall gefylled hæbbe, hu he ðonne sceal
 hine selfne geðencan & ongietan, ðylæs hine auðer,
 oððe his lif oððe his lár to úpahebbe

LXV · THE TEACHER'S KNOWLEDGE OF HIMSELF

Even a teacher who has done all this well must guard against the secret pleasure of success, which becomes a deep pit before God, as Ezekiel told Jerusalem, proud of its beauty. The devil tempts even the elect through pride in their good works, as David learned when God turned his face away, and God often lets his chosen fall into small sins so that they see their weakness. Gregory ends by calling himself an ugly painter of a fair picture and asking John for a plank of prayer in his shipwreck.

Oft eac ða lareowas weorðað ónstyrede mid diegelre blisse, 461.29
Often also the teachers become stirred with secret joy
 ðonne hi ongietað ðæt hi gemetlice & medomlice lærað.
when they perceive that they fittingly and worthily teach
 Ac him is ðonne micel ðearf ðæt he hine hrædllice selfne
But to-them is then great need that he him quickly self

gewundige mid ðy ege ðæt he him óndræde, ðylæs he weorðe
wound with the fear that he for-himself dread lest he become
 upahæfen for his wordum; ðætte ðær ðær he oðer(ra) monna
exalted for his words that there where he of-other men
 wunda lacnað, he self ne weorðe aḍunden on úpahæfennesse
wounds heals he himself not become swollen in exaltation
 for ðære giemeleste his hælo; ðæt he hine selfne ne forlæte, ðær
for the neglect of-his health that he him self not abandon where
 he oðerra freonda tilige, & him self ne afealle, ðær ðær he
he of-other friends cares and he himself not fall there where he
 oðre tiolað to ræranne. Forðæm oft ða cræftas & ða mæ genu
others strives to raise Because often the virtues and the powers
 weorðað te færwyrde ðæm ðe hi hæfð, ðonne hi for hira
become to destruction to-him who them has when they for their
 giemeleste hie fortruwiað on ðæm cræftum ðe hi hæbbað,
negligence themselves presume in the virtues which they have
 & hi nyllað iecan: ðonne weorðað hi him to færwyrde,
and they will-not increase then become they to-them to destruction
 forðæm simle ða cræftas winnað wið ðæm undeawum. Ac
because always the virtues fight against the vices But
 ðæt mod oft olecð him selfum, & ðonne for ðære oleccunga
the mind often flatters to-it self and then for the flattery
 forlæt ðone ege his selves ymbeðances. ðonne gerest ðæt
abandons the fear of-its own consideration Then rests the
 mod hit orsorglice on ðære fortruwunga. ðonne cymð se
mind itself securely in the presumption Then comes the
 lytega sætere to ðæm slawan móde, & ateleð him eall ðæt
crafty tempter to the slothful mind and recounts to-it all that
 he ær to gode gedyde, & geræcð him ðonne to geleafsuman
it before for good did and persuades it then to believing

ðæt he sie se gesælgosta on eallum cræftum ofer ealle oðre
that he be the most-blessed in all virtues above all other
 men, oððæt he wyrð aḡunden & upahæfen on his mode.

men until he becomes swollen and exalted in his mind

Ond ðonne beforan ðæs ryhtwisan [Deman] eagum him wyrð 463.15

And then before of-the righteous Judge eyes to-him becomes

ðæt gemynd ðæra mægena & ðæra cræfta to swiðe diopum

the memory of-the powers and of-the virtues as very deep

seaðe, & he ðær ðonne swiðe hefiglice on gefield, forðæmðe

pit and he there then very heavily in falls because

he afelð beforan ðæm Gode ðe eaðmodnesse lareow is, ðonne

he falls before the God who of-humility teacher is when

he hine upahefeð beforan him selfum for his cræftum. Be

he himself exalts before him self for his virtues Of

ðæm wæs gecweden ðurh Ezechiel ðone witgan, he cwæð:

that was said through Ezechiel the prophet he said

Astig eft ofdune ðonan ðe ðu wenst ðæt ðu wlitegost sie.

Descend again down thence where thou thinkest that thou most-beautiful be

Swelce he openlice cwæde: For ðæm wlite ðinra cræfta ðu

As-if he openly said For the beauty of-thy virtues thou

wurde úpahæfen, & ðonan ðu wyrst geniððrad. Eft se ilca

wast exalted and thence thou becomest cast-down Again the same

witga sæde bispell bi Hierusalem, & tælde ðæt mod ðe for

prophet told parable about Jerusalem and blamed the mind which for

his cræftum ofermodge, ða he cwæð: Dryhten cwið to ðisse

its virtues grew-proud when he said Lord says to this

byrg: Ðu wære fulfremed on minum wlite, & ða fortruwdes

city Thou wast perfect in my beauty and then presumedst

ðu ðe for ðæm, & forlæge ðe ðines ægnes ðonces. Donne

thou thyself for that and fornicatedst thyself of-thy own will Then

bið ðæt mod úpahæfen for ðære fortruwunga his cræfta,

is the mind exalted for the presumption of-its virtues

ðonne hit for hiora geearnunga gilpð, & orsorglice fægnað ón
when it for their merits boasts and securely rejoices in
 him selfum. Ac ðurh ða fortruwednesse hit wyrð getogen to
it self But through the presumption it becomes drawn to
 ðon ðæt hit wyrð forlegen ón ofermettum. Ærest se awiergda
that that it becomes defiled in pride First the accursed
 gæst hit lærð utane ðone gielp, oððæt he ingæð ðurh
spirit it teaches outwardly the vainglory until he enters through
 ða ofermetta, & hit siððan gebregð ón manegum undeawe.
the pride and it afterward draws into many vices

463.31

Be ðæm worde is to ðenceanne ðe he cwæð to ðæm
Of the word is to consider which he said to the
 burgwarum: Ge eow forlægon eowres ægnes ðonces. Ðæt
citizens Ye yourselves fornicated of-your own will That
 is ðætte ðæt mod sona swa hit God forsihð, swa secð hit
is that the mind as-soon as it God despises so seeks it
 his agenne gielp, & gæderað him ðonne selfum to lofe eall
its own vainglory and gathers to-it then self for praise all
 ðæt gód ðæt him forgiefen wæs to Godes lofe; wilnað mid
the good which to-it given was for of-God praise desires with
 ðy to gebrædenne his ægen lof, & higað wið ðæs ðæt he
that to spread its own praise and strives toward that that he
 wolde hu he eallum monnum weorðfullicost & wunderlicost
wished how he to-all men most-honorable and most-wonderful
 ðuhte. Se bið forlegen ón his agnum willan se ðe hine
seemed He is defiled in his own will he who him
 selfne diofle befæst, & Dryhten forlæt for mennisces
self to-devil commits and Lord abandons for of-human
 lofes wilnunga. Be ðæm cwæð Daid on ðæm siofan &
praise desire Of that said David in the seven and
 hundsiofantioðan psalme, he cwæð: Dryhten geðafode ðæt
seventieth psalm he said Lord permitted that

hiora mægen & hiora cræft wære gehæft, & hiora wlite
their strength and their power were captured and their beauty
 wære on hira feonda honda. Gehæft bið hiora cræft, &
were in of-their enemies hands Captured is their power and
 hira wlite ón hiora feonda hond gelæd, ðonne se ealda feond
their beauty into of-their enemies hand led when the old fiend
 ónwald hæfð ðæs beswicenan modes for ðære upahæfennesse,
power has of-the deceived mind for the exaltation
 ðonne hit hit úpahefð for godum weorcum. Se lytega fiond
when it itself exalts for good works The crafty fiend
 wile fondian ælces monnes mid ðære úpahæfennesse for
will tempt of-every man with the exaltation for
 godum weorcum, ge furðum ðara acorenra monna mód he
good works yea even of-the chosen men mind he
 wile costian, ðeah he hit fullice beswican ne mæge.

will try though he it fully deceive not can

Forðæm ælc mod swa hit bið upahæfen swa bið hit forlæten 465.12

Because every mind as it is exalted so is it abandoned
 from Gode, & sona swa hit bið forlæten from Gode, swa bið
by God and as-soon as it is abandoned by God so is
 hit gedrefed mid dioffles ege. Be ðæm cwæð Dæwid eft ón ðæm
it troubled with of-devil fear Of that said David again in the
 nigon & twentiogoðan psalme, he cwæð: Ic wende on minum
nine and twentieth psalm he said I thought in my
 wlencum & ón minum forwanan, ða ic wæs full ægðer ge
pride and in my abundance when I was full each both
 welona ge godra weorca, ðæt ðæs næfre ne wurde nan ende.
of-riches and of-good works that of-it never — would-be any end
 Ac siððan he óngeat ðæt he wæs aðunden ón úpahæfennesse
But after he perceived that he was swollen in exaltation
 for his godan weorcum, ða gecyðde he swiðe hræðe æfter ðæm
for his good works then declared he very quickly after that

hwæt he siððan dreag, ða he cwæð: Dryhten, ðu ahwyrfdes
what he afterward suffered when he said Lord thou turnedst
 ðinne ondwlitan from me, ða wearð ic gedrefed. Swelce he
thy face from me then was I troubled As-if he
 openli(ce) cwæde: Ic wénde ðæt ic wære swiðe strong on
openly said I thought that I were very strong in
 manegum cræftum, ac ic óngeat swiðe hraðe, siððan ðu me
many virtues but I perceived very quickly after thou me
 forlete, hu untrum ic wæs. & eft he cwæð on ðæm eahta
forsookest how weak I was and again he said in the eight
 & hundæleftiogoðan psalme, he cwæð: Ic swor swa swa ic
and hundred-and-tenth psalm he said I swore so as I
 getiohhod hæfde ðæt ic wolde gehealdan ðine domas & ðine
determined had that I would keep thy judgments and thy
 ryhtwisnesse, Dryhten. Ac he óngeat swiðe hraðe, ða he
righteousness Lord But he perceived very quickly when he
 gemette ða gedrefednesse, ðæt hit næs ón his agnum onwalde
met the affliction that it not-was in his own power
 ðæt he meahte gehealdan ðæt ðæt he ær gehet & swor.
that he could keep that which he before promised and swore
 465.27 & ða wende he hine sona to his gebede, & sohte him
and then turned he himself at-once to his prayer and sought for-himself
 ðær fultum to, & cwæð: Ic eom gehened æghwonane &
there help in and said I am humbled everywhere and
 on æghwam, Dryhten; ac gecwuca me æfter ðinum wordum,
in everything Lord but quicken me after thy words
 Dryhten. Swa oft sio godcunde gemetgung, ærðæmðe hio ðæm
Lord So often the divine providence before it to-the
 men selle cræftas & mægen, hio him geowað his untrymnesse,
man give virtues and power it to-him shows his weakness
 & his unmehta hine gemy(n)dgað, ðylæs he hine úpahebbe
and of-his impotence him reminds lest he himself exalt

for his cræftum. Forðæm eac wæs gecweden to Ezechiele ðæm
for his virtues Therefore also was said to Ezekiel the
 witgan ðæt he wære monnes sunu, ærðæmðe him wæren
prophet that he were of-man son before to-him were
 geeowad ða hefonlican ðing. Swelce hine God openlice manode,
shown the heavenly things As-if him God openly admonished
 & him to cwæde: Ne beo ðu to upahæfen ón ðinum mode
and him to said Not be thou too exalted in thy mind
 for ðæm ðingum ðe ðu gesihst, ac geðenc wærlice hwæt ðu
for the things which thou seest but consider warily what thou
 eart; & ðeah ðu ðæt hehste ðurhfare, ne forgiæt ðu ðeah
art and though thou the highest pass-through not forget thou yet
 ðæt ðu man eart, ac geðenc ðone bridel ðinre mettrymnesse
that thou man art but consider the bridle of-thy infirmity
 swiðe geornlice on ðe selfum, ðeah ðu sie úp ofer ðine mæð
very diligently in thee self though thou be up above thy measure
 ahæfen. Forðæm is micel ðearf ðæt we ures modes eagan
raised Therefore is great need that we of-our mind eyes
 gecerren to ðære sceawunga urre untrymnesse. Ðonne us
turn to the contemplation of-our infirmity When to-us
 fullicost oleccað ða cræftas & ða mæ genu, ðonne is us micel
most-fully flatter the virtues and the powers then is to-us great
 ðearf ðæt we eaðmodlice ófdune anluten mid urum mode,
need that we humbly down bow with our mind
 & halwendlice geðencen ða gód ðe we forgiemeleasodon,
and salutarily consider the good which we neglected
 næs ða we dydon; ðætte ure mod ðy fæstre & ðy strengre
not those we did that our mind the firmer and the stronger
 beforan Gode sie on ðæm cræftum for ðære eaðmodnesse ðe
before God be in the virtues for the humility which
 we hit mid gewundiað, ðonne we gemunað ure giemeleste.
we it with wound when we remember our negligence

467.10 Forðæm óft se ælmehtiga God fo(r)lét ðæt mod his
Therefore often the almighty God lets the mind of-his
 gecorenra gesyngian on sumum lytlum ðingum, ðeah hi on
chosen sin in some little things though they in
 manegum sien fullfremede, ðæt hi him óndræden, &
many be perfect that they for-themselves dread and
 murkien for hira unfullfremednesse, ðeah hi beor(h)te scinen
grieve for their imperfection though they brightly shine
 on sumum wunderlicun cræftum; ðæt hi hi for ðæm
in some wonderful virtues that they themselves for the
 miclum ðingum ne mægen to úpahebban, ða hwile ðe hi
great things not can too exalt the while that they
 ne magon gebetan ðæt lytle; ðylæs hi dyrren ofermogdian
not can amend the little lest they dare be-proud
 for ðæm æðelestum weorcum, ða hwile ðe hi ne magon
for the noblest works the while that they not can
 oferswiðan ða yteme[s]tan yfelu.
overcome the least evils

467.18 Loca nu, ðu goda wer Iohannes, hu fægerne & hu wlitigne
Look now thou good man John how fair and how beautiful
 monnan ic hæbbe atæfred, swa unwlitig writere swa swa ic eom.
man I have painted so ugly painter so as I am
 Ðær ic hæbbe getæht hwelc hierde bion sceal. To ðæm ic wæs
There I have shown what shepherd be shall To that I was
 gened mid ðinre tælnesse, ðæt ic nu hæbbe manege men gelæd
compelled with thy reproach that I now have many men led
 to ðæm stæðe fullfremednesse ón ðæm scipe mines modes, &
to the shore of-perfection in the ship of-my mind and
 nu giet hwearfige me self ón ðæm yðum minra scylda. Ac ic ðe
now still toss me self on the waves of-my sins But I thee
 bidde ðæt ðu me on ðæm scipgebroce ðisses andweardan lifes
pray that thou to-me in the shipwreck of-this present life

sum bred geræce ðinra gebeda, ðæt ic mæge ón sittan oð ic
some plank reach of-thy prayers that I can on sit until I
 to londe cume, & arær me mid ðære honda ðinre geearnunga,
to land come and raise me with the hand of-thy merits
 forðæmðe me hæf(ð) gehefegad sio byrðen minra agenra scylda.
because me has burdened the burden of-my own sins

THE VERSE EPILOGUE

These are the waters God promised to believers, springing from the Holy Ghost in heaven and brought to earth through holy books. Some keep the stream of wisdom deep and still in their hearts, while others let it run shallow over the fields into a marsh. Gregory has brought the Lord's spring to their doors, so let each who has a sound vessel fill it, and let anyone who has brought a leaky one mend it before the water of life is lost.

Ðis is nu se wæterscipe, ðe us wereda God to frofre 467.28
This is now the water-course which to-us of-hosts God as comfort
 gehet foldbuendum. He cwæð ðæt he wolde ðæt on worulde
promised to-earth-dwellers He said that he wished that in world
 forð of ðæm innoðum a libbendu wætru fleowen, ðe
forth from the bowels ever living waters flowed who
 wel ón hine gelifden under lyfte. Is hit lytel tweo ðæt
well in him believed under sky Is it little doubt that
 ðæs wæterscipes welsprynge is on hefonrice; ðæt is Halig
of-the water-course spring is in heaven that is Holy
 Gæst. Ðonan hine hlodan halge & gecorene, siððan hine
Ghost Thence it drew saints and chosen afterward it
 gierdon ða ðe Gode herdon ðurh halga(n) bec hider on
directed those who God obeyed through holy books hither on
 eorðan geond manna mod missenlice. Sume hine weriað ón
earth through of-men minds variously Some it dam in

gewitlocan, wisdomes stream, welerum gehæftað, ðæt he ón
mind-enclosure of-wisdom stream with-lips hold that it in
 unnyt ut ne tofloweð. Ac se wæl wunað ón weres breostum
vain out not flows-away But the pool remains in of-man breast
 ðurh Dryhtnes giefe diop & stille. Sume hine lætað ofer
through of-Lord grace deep and still Some it let over
 landscare riðum torinnan. Nis ðæt rædlic ðing, gif swa hlutor
land-tract in-rills run-away Not-is that wise thing if so clear
 wæter hlud & undiop tofloweð æfter feldum, oð hit to fenne
water loud and shallow flows-away over fields until it to fen
 werð. Ac hladað iow nu drincan, nu iow Dryhten
becomes But draw for-yourselfes now to-drink now-that to-you Lord
 geaf ðæt iow Gregorius gegiered hafað to durum iowrum
granted that for-you Gregory directed has to doors your
 Dryhtnes welle. Fylle nu his fætels, se ðe fæstne hider kylle
of-Lord spring Let-fill now his vessel he who watertight hither pitcher
 brohte. Cume eft hræðe, gif her ðegna hwelc ðyrelne kylle
brought Let-come again quickly if here of-men any leaky pitcher
 brohte to ðys burnan, bete hine georne, ðylæs he forsceade
brought to this spring let-repair it eagerly lest he spill
 scirost wætra, oððe him lifes drync forloren weorðe.
clearest of-waters or to-him of-life drink lost become
