MEDIEVAL LATIN SERIES · VOLUME 13

The Letters of Abelard and Heloise

Peter Abelard · Heloise

Historia Calamitatum · Epistolæ

The Letters of Abelard and Heloise

With Abelard's History of My Calamities

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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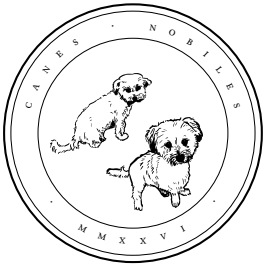

Volume 13 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Victor Cousin's text of the letters
and of Abelard's confession of faith to Heloise in Petri Abaelardi opera,
volume I (Paris, 1849), without Letter VIII, the Rule for the Paraclete;
Peter the Venerable's letters to Heloise and hers to him
in J.-P. Migne's Patrologia Latina, volume 189 (Paris, 1854)

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PETER ABELARD

Historia Calamitatum

The History of My Calamities

PROLOGUE

Examples move and soothe the feelings more than words. Having consoled a friend in conversation, Abelard now writes to him from experience of his own calamities, so that in comparison his friend may find his own trials slight or none and bear them more patiently.

Sæpe humanos affectus aut provocant, aut mitigant amplius
often human feelings either provoke or soothe more
exempla quam verba. Unde post nonnullam sermonis ad
examples than words whence after some of-conversation to
præsentem habiti consolationem, de ipsis calamitatum
present held consolation about the-very of-calamities
mearum experimentis consolatoriam ad absentem scribere
my experiences a-consoling-letter to absent to-write
decrevi: ut in comparatione mearum, tuas aut nullas, aut
I-have-decided that in comparison of-mine your either no or
modicas tentationes recognoscas, et tolerabilius feras.
slight temptations you-may-recognize and more-tolerably you-may-bear

De loco nativitatis Petri Abælardi

I · ABELARD'S BIRTH AND LEARNING

Abelard is born at Le Pallet, near Nantes, the eldest son of a knight who loved letters and had his sons taught before they bore arms. Abelard gives up his inheritance and the glory of war to his brothers, chooses the weapons of dialectic, and wanders the provinces disputing like a Peripatetic.

Ego igitur oppido quodam oriundus, quod in ingressu
I therefore from-a-town certain sprung which at-the entrance
minoris Britanniæ constructum, ab urbe nannetica versus
of-the-lesser Britain built from the-city of-Nantes toward
orientem octo credo miliariis remotum, proprio vocabulo
the-east eight I-believe miles removed by-its-own name
Palatium appellatur. Sicut natura terræ meæ vel generis
Palatium is-called just-as by-the-nature of-land my or of-family
animo levis, ita et ingenio extiti ad litteratoriam disciplinam
in-mind light so also in-talent I-was for literary training
facilis. Patrem autem habebam litteris aliquantulum imbutum
quick a-father moreover I-had with-letters somewhat imbued
antequam militari cingulo insigniretur. Unde postmodum
before with-the-military belt he-was-girded whence afterward
tanto litteras amore complexus est, ut quoscunque filios
with-such letters love embraced he-has that whatever sons
haberet, litteris antequam armis instrui disponeret.
he-should-have in-letters before in-arms to-be-instructed he-arranged
Sicque profecto actum est. Me itaque primogenitum suum
and-thus certainly done it-was me and-so first-born his-own
quanto cariorem habebat, tanto diligentius erudiri
by-how-much dearer he-held by-so-much more-diligently to-be-taught
curavit. Ego vero quanto amplius et facilius in studio
he-took-care I indeed by-how-much more and more-easily in the-study

litterarum profeci, tanto ardentius in eis inhæsi, et in
of-letters I-advanced by-so-much more-ardently in them I-clung and in
tanto earum amore illectus sum, ut militaris gloriæ pompam
such of-them love enticed I-was that of-military glory the-pomp
cum hæreditate et prærogativa primogenitorum meorum
with the-inheritance and prerogative of-the-first-born mine
fratribus derelinquens, Martis curiæ penitus abdicarem ut
to-brothers leaving to-Mars's court wholly I-renounced that
Minervæ gremio educarer. Et quoniam dialecticarum
of-Minerva in-the-lap I-might-be-reared and since of-dialectical
rationum armaturam omnibus philosophiæ documentis prætuli,
reasonings the-armor to-all of-philosophy teachings I-preferred
his armis alia commutavi, et trophæis bellorum
with-these arms the-others I-exchanged and to-trophies of-wars
conflictus prætuli disputationum. Proinde diversas disputando
the-conflicts I-preferred of-disputations therefore various disputing
perambulans provincias, ubicunque hujus artis vigere studium
traveling-through provinces wherever of-this art to-flourish the-study
audieram, peripateticorum æmulator factus sum.
I-had-heard of-the-Peripatetics an-emulator made I-was

De persecutione magistri sui Guillelmi

II · WILLIAM OF CHAMPEAUX

At Paris Abelard studies under William of Champeaux and refutes him until William turns against him. After schools at Melun and Corbeil and illness at home, he forces William to abandon his doctrine of universals; William's successor yields him his chair, and William deposes the successor. From Mont Sainte-Geneviève Abelard besieges the rival put in his place, who loses his pupils and turns monk. He goes home for his mother's profession and returns to study divinity.

Perveni tandem Parisius ubi jam maxime disciplina hæc
I-arrived at-last at-Paris where already especially discipline this
florere consueverat, ad Guillelmum scilicet Campellensem
to-flourish had-been-accustomed to William namely of-Champeaux
præceptorem meum in hoc tunc magisterio re et fama
teacher my in this then mastership in-fact and in-fame
præcipuum: cum quo aliquantulum moratus primo ei
foremost with whom a-little having-stayed at-first to-him
acceptus, postmodum gravissimus extiti, quum nonnullas
accepted afterward most-grievous I-became when some
scilicet ejus sententias refellere conarer, et ratiocinari contra
namely his opinions to-refute I-tried and to-reason against
eum sæpius aggrederer, et nonnunquam superior in disputando
him often I-undertook and sometimes superior in disputing
viderer. Quod quidem et ipsi qui inter conscholares nostros
I-seemed which indeed also those-very who among fellow-scholars our
præcipui habebantur, tanto majori sustinebant indignatione,
foremost were-held with-so-much greater bore indignation
quanto posterior habebar ætatis et studii tempore. Hinc
by-how-much later I-was-held of-age and of-study in-time hence
calamitatum mearum, quæ nunc usque perseverant, cœperunt
of-calamities my which now until persist began

exordia, et quo amplius fama extendebatur nostra,
the-beginnings and by-how-much more-widely fame was-extended our
aliena in me succensa est invidia. Factum tandem est
another's against me kindled it-was envy done at-last it-was
ut supra vires ætatis meæ de ingenio meo præsumens, ad
that beyond the-powers of-age my about talent my presuming to
scholarum regimen adolescentulus aspirarem, et locum, in
of-schools the-government a-mere-youth I-aspired and a-place in
quo id agerem, providerem; insigne videlicet tunc temporis
which this I-might-do I-provided noted namely at-that of-time
Meliduni castrum, et sedem regiam. Præsensit hoc prædictus
Melun a-fortress and seat royal foresaw this aforesaid
magister meus, et quo longius posset scholas nostras
master my and so-that farther he-could the-schools our
a se removere conatus, quibus potuit modis latenter
from himself to-remove having-tried by-what he-could means secretly
machinatus est; ut priusquam a suis recederem scholis,
schemed he-has that before from his-own I-should-withdraw schools
nostrarum præparationem præpediret, et provisum mihi locum
of-ours the-preparation he-might-hinder and the-provided to-me place
auferret. Sed quoniam de potentibus terræ nonnullos
he-might-take-away but since of the-powerful of-the-land some
ibidem habebat æmulos, fretus eorum auxilio voti mei
there he-had rivals relying-on their help of-wish my
compos extiti, et plurimorum mihi assensum ipsius invidia
possessed I-became and of-very-many to-me the-assent his envy
manifesta conquisivit. Ab hoc autem scholarum nostrarum
manifest won from this moreover of-schools our
tyrocinio ita in arte dialectica nomen meum dilatari cœpit,
first-trial so in the-art dialectic name my to-be-spread began
ut non solum condiscipulorum meorum, verum etiam ipsius
that not only of-fellow-students my but also of-the-very

magistri fama contracta paulatim extingueretur. Hinc factum
master the-fame shrunk little-by-little was-extinguished hence done
est, ut de me amplius ipse præsumens, ad castrum
it-was that about myself more I-myself presuming to the-fortress
Corbolii, quod parisiacæ urbi vicinius est, quantocius
of-Corbeil which to-the-Parisian city nearer is as-quickly-as-possible
scholas nostras transferrem: ut inde videlicet crebriores
schools our I-should-transfer that thence namely more-frequent
disputationis assultus nostra daret importunitas. Non multo
of-disputation assaults our might-give importunity not much
autem interjecto tempore ex immoderata studii afflictione
moreover having-intervened time from immoderate of-study affliction
correptus infirmitate coactus sum repatriare, et per annos
seized with-illness compelled I-was to-return-home and for years
aliquot a Francia quasi remotus, quærebar ardentius ab iis,
several from France as-if removed I-was-sought more-ardently by those
quos dialectica sollicitabat doctrina. Elapsis autem paucis
whom dialectic was-stirring doctrine having-passed moreover few
annis, quum ex infirmitate jamdudum convalerem, præceptor
years when from illness long-since I-was-recovering teacher
meus ille Guillelmus parisiensis archidiaconus, habitu pristino
my that William of-Paris archdeacon habit former
commutato ad regularium clericorum ordinem se convertit;
having-been-changed to of-regular clerics the-order himself turned
ea, ut referebant, intentione, ut quo religiosior
with-that as they-reported intention that by-how-much more-religious
crederetur ad majorem prælationis gradum promoveretur,
he-was-believed to greater of-prelacy degree he-might-be-promoted
sicut in proximo contigit, eo catalaunensi episcopo facto. Nec
as in the-near happened him of-Châlons bishop made nor
tamen in suæ conversionis habitus aut ab urbe parisiaca,
yet in his-own of-conversion habit either from the-city of-Paris

aut a consueto philosophiæ studio eum revocavit: sed in
or from accustomed of-philosophy study him it-called-back but in
ipso quoque monasterio, ad quod se causa religionis
the-very also monastery to which himself for-the-sake of-religion
contulerat, statim more solito publicas exercuit scholas.
he-had-betaken at-once in-manner accustomed public he-held schools
Tum ego ad eum reversus ut ab ipso rhetoricam audirem,
then I to him returned that from him rhetoric I-might-hear
inter cætera disputationum nostrarum conamina, antiquam
among other of-disputations our efforts old
ejus de universalibus sententiam patentissimis argumentorum
his about universals opinion by-most-evident of-arguments
disputationibus ipsum commutare, imo destruere compuli.
disputations him to-change nay to-destroy I-compelled
Erat autem in ea sententia de communitate universalium,
was moreover in that opinion about the-community of-universals
ut eamdem essentialiter rem totam simul singulis suis
that the-same essentially thing whole at-once in-single its-own
inesse astrueret individuis; quorum quidem nulla esset in
to-be-in he-asserted individuals of-which indeed no should-be in
essentia diversitas, sed sola multitudine accidentium varietas.
essence diversity but by-sole multitude of-accidents variety
Sic autem istam tunc suam correxit sententiam, ut deinceps
thus moreover that then his-own he-corrected opinion that thenceforth
rem eamdem non essentialiter, sed indifferenter diceret.
the-thing same not essentially but indifferently he-should-say
Et quoniam de universalibus in hoc ipso præcipua semper
and since about universals in this very chief always
est apud dialecticos quæstio, ac tanta ut eam Porphyrius
is among dialecticians the-question and so-great that it Porphyry
quoque in Isagogis suis, quum de universalibus scriberet,
also in Isagoge his when about universals he-was-writing

diffinire non præsumeret, dicens: «Altissimum enim est
to-define not he-presumed saying most-lofty for is
hujusmodi negotium;» quum hanc ille correxisset, imo
of-this-kind business when this he had-corrected nay
coactus dimisisset sententiam, in tantam lectio ejus devoluta
compelled had-given-up opinion into such lecturing his sunk
est negligentiam, ut jam ad dialecticæ lectionem vix
it-was neglect that now to of-dialectic the-lecturing scarcely
admitteretur: quasi in hac scilicet de universalibus sententia
he-was-admitted as-if in this namely about universals opinion
tota hujus artis consisteret summa. Hinc tantum roboris
whole of-this art should-consist the-sum hence so-much of-strength
et auctoritatis nostra suscepit disciplina, ut ii, qui antea
and of-authority our received teaching that those who before
vehementius magistro illi nostro adhærebant, et maxime
more-vehemently to-master that our were-clinging and most
nostram infestabant doctrinam, ad nostras convolarent scholas;
our were-attacking doctrine to our flocked schools
et ipse, qui in scholis parisiacæ sedis magistro nostro
and he-himself who in the-schools of-the-Parisian see to-master our
successerat, locum mihi suum offerret, ut ibidem cum
had-succeeded the-place to-me his-own offered that there with
cæteris nostro se traderet magisterio, ubi antea suus
the-others to-our himself he-might-hand-over mastership where before his-own
ille et noster magister floruerat. Paucis itaque diebus ibi
that and our master had-flourished few and-so days there
me studium dialecticæ regente, quanta invidia tabescere,
me the-study of-dialectic ruling with-how-much envy to-waste
quanto dolore æstuare cœperit magister noster, non est
with-how-much grief to-burn he-began master our not it-is
facile exprimere. Nec conceptæ miseriæ æstum diu sustinens,
easy to-express nor of-conceived misery the-heat long bearing

callide aggressus est me etiam tunc removere. Et quia
cunningly undertook he-has me even then to-remove and because
in me quod aperte ageret non habebat, ei scholas
in me what openly he-might-do not he-had from-him the-schools
auferre molitus est, turpissimis objectis criminibus, qui
to-take-away striven he-has with-most-shameful charged crimes who
mihi suum concesserat magisterium, alio quodam æmulo
to-me his-own had-granted mastership another certain rival
meo in locum ejus substituto. Tunc ego Melidunum reversus,
my in place his substituted then I to-Melun returned
scholas ibi nostras, sicut antea, constitui; et quanto
schools there our as before I-established and by-how-much
manifestius ejus me persequebatur invidia, tanto mihi
more-manifestly his me was-pursuing envy by-so-much to-me
auctoritatis amplius conferebat, juxta illud poeticum:
of-authority more it-conferred according-to that poetic

Summa petit livor, perflant altissima venti.
the-heights seeks envy blow-through the-loftiest winds

Non multo autem post, quum ille intelligeret fere omnes
not much moreover after when he understood almost all
discipulos de religione ejus plurimum hæsitare, et de
the-disciples about religion his very-much to-hesitate and about
conversione ipsius vehementer susurrare, quod videlicet a
conversion his vehemently to-whisper that namely from
civitate minime recessisset, transtulit se et conventiculum
the-city by-no-means he-had-withdrawn he-transferred himself and the-little-community
fratrum cum scholis suis ad villam quamdam ab urbe
of-brothers with schools his to estate a-certain from the-city
remotam. Statimque ego Meliduno Parisius redii, pacem ab
remote and-at-once I from-Melun to-Paris returned peace from

illo ulterius sperans. Sed quia, ut diximus, locum nostrum
him further hoping but because as we-have-said place our
ab æmulo nostro fecerat occupari, extra civitatem in monte
by rival our he-had-made to-be-occupied outside the-city on the-hill
S. Genovefæ, scholarum nostrarum castra posui; quasi eum
of-St Genevieve of-schools our the-camp I-pitched as-if him
obsessurus, qui locum occupaverat nostrum. Quo audito,
about-to-besiege who place had-occupied our which heard
magister noster statim ad urbem impudenter rediens, scholas
master our at-once to the-city shamelessly returning schools
quas tunc habere poterat, et conventiculum fratrum ad
which then to-have he-could and the-little-community of-brothers to
pristinum reduxit monasterium, quasi militem suum, quem
former led-back monastery as-if soldier his-own whom
deseruerat, ab obsidione nostra liberaturus. Verum, quum illi
he-had-deserted from siege our about-to-free but when to-him
prodesse intenderet, maxime nocuit. Ille quippe antea aliquos
to-be-of-use he-intended most he-harmed he indeed before some
habebat qualescunque discipulos, maxime propter lectionem
had of-whatever-kind disciples most because-of lecturing
Prisciani in qua plurimum valere credebatur. Postquam autem
of-Priscian in which very-much to-be-strong he-was-believed after moreover
magister advenit, omnes penitus amisit, et sic a regimine
master arrived all utterly he-lost and so from the-government
scholarum cessare compulsus est. Nec post multum tempus,
of-schools to-cease compelled he-was nor after much time
quasi jam ulterius de mundana desperans gloria, ipse quoque ad
as-if now further of worldly despairing glory he also to
monasticam conversus est vitam. Post reditum vero magistri
monastic turned he-was life after the-return but of-master
nostri ad urbem, quos conflictus disputationum scholares
our to the-city what conflicts of-disputations scholars

nostri, tam cum ipso, quam cum discipulis ejus habuerint, et
our both with him as with disciples his had and
quos fortuna eventus in his bellis dederit nostris, imo mihi
what fortune outcome in these wars gave to-ours nay to-me
ipsi in eis, te quoque res ipsa jam dudum edocuit. Illud
myself in them you also the-thing itself long since has-taught that
vero Ajacis et temperantius loquar, et audacter proferam:
but of-Ajax both more-temperately I-shall-say and boldly I-shall-bring-forth

Si quæritis hujus
if you-ask of-this
Fortunam pugnæ, non sum superatus ab illo.
the-fortune of-the-fight not I-was overcome by him

Quod si ego taceam, res ipsa clamat, et ipsius rei finis
but if I should-be-silent the-thing itself cries-out and of-the-very thing the-end
indicat. Dum vero hæc agerentur, carissima mihi mater mea
shows while but these were-being-done dearest to-me mother my
Lucia repatriare me compulit. Quæ videlicet post conversionem
Lucia to-return-home me compelled who namely after the-conversion
Berengarii patris mei ad professionem monasticam, idem facere
of-Berengar father my to profession monastic the-same to-do
disponebat. Quo completo, reversus sum in Franciam, maxime
was-arranging which completed returned I-have into France most
ut de Divinitate addiscerem, quando jam sæpe fatus
that about Divinity I-might-learn when now often mentioned
magister noster Guillelmus in episcopatu catalaunensi pollebat.
master our William in the-bishopric of-Châlons was-strong
In hac autem lectione magister ejus Anselmus laudunensis
in this moreover lecturing the-master his Anselm of-Laon
maximam ex antiquitate auctoritatem tunc tenebat.
greatest from antiquity authority then held

Quomodo Laudunum venit ad magistrum Anselmum

III · ANSELM OF LAON

Abelard goes to Laon to study divinity under Anselm, a famous old man whose learning is all leaves and no fruit. When he comes ever more rarely, leading students turn Anselm against him. Challenged in jest, he lectures on Ezekiel the very next day with only a commentary in hand, and his glosses win so many hearers that they ask to have them copied.

Accessi igitur ad hunc senem, cui magis longævus
I-approached therefore to this old-man to-whom more long-lasting
usus, quam ingenium vel memoria nomen comparaverat. Ad
practice than talent or memory a-name had-procured to
quem si quis de aliqua quæstione pulsandum accederet
whom if anyone about some question to-be-knocked-at should-come
incertus, redibat incertior. Mirabilis quidem erat in oculis
uncertain he-returned more-uncertain wonderful indeed he-was in the-eyes
auscultantium, sed nullus in conspectu quæstionantium.
of-those-listening but a-nobody in the-sight of-those-questioning
Verborum usum habebat mirabilem, sed sensu contemptibilem,
of-words the-use he-had wonderful but in-sense contemptible
et ratione vacuum. Quum ignem accenderet, domum
and of-reason empty when a-fire he-lit house
suam fumo implebat, non luce illustrabat. Arbor ejus
his with-smoke he-filled not with-light he-illumined tree his
tota in foliis aspicientibus a longe conspicua videbatur,
whole in leaves to-those-looking from afar conspicuous seemed
sed propinquantibus, et diligentius intuentibus infructuosa
but to-those-approaching and more-carefully to-those-gazing fruitless
reperiebatur. Ad hanc itaque quum accessissem ut fructum
was-found to this and-so when I-had-approached that fruit

inde colligerem, deprehendi illam esse ficulneam cui maledixit
thence I-might-gather I-discovered it to-be the-fig-tree which cursed
Dominus, seu illam veterem quercum, cui Pompeium
the-Lord or that old oak to-which Pompey
Lucanus comparat, dicens:
Lucan compares saying

Stat magni nominis umbra,
stands of-a-great name the-shadow
Qualis frugifero quercus sublimis in agro.
like-a fruitful oak lofty in a-field

Hoc igitur comperto, non multis diebus in umbra ejus otiosus
this therefore discovered not many days in the-shade his idle
jacui. Paulatim vero me jam rarius et rarius ad lectiones
I-lay little-by-little but with-me now more-rarely and more-rarely to lectures
ejus accedente, quidam tunc inter discipulos ejus eminentes
his coming certain then among disciples his prominent
graviter id ferebant, quasi tanti magistri contemptor
gravely it bore as-if of-so-great master a-despiser
fierem. Proinde illum quoque adversum me latenter
I-should-become therefore him also against me secretly
commoventes, pravis suggestionibus ei me invidiosum
stirring with-depraved suggestions to-him me hateful
fecerunt. Accidit autem quadam die, ut post aliquas
they-made it-happened moreover on-a-certain day that after some
sententiarum collationes, nos scholares invicem jocaremur.
of-opinions comparisons we scholars mutually were-jesting
Ubi quum me quidam animo intentans interrogavisset, quid
where when me a-certain-one in-mind trying had-asked what
mihi de divinorum lectione librorum videretur, qui nondum
to-me about of-divine the-reading of-books it-seemed who not-yet

nisi in physicis studueram, respondi saluberrimum quidem
except in physical-things I-had-studied I-answered most-salutary indeed
hujus lectionis esse studium ubi salus animæ cognoscitur,
of-this reading to-be the-study where the-salvation of-the-soul is-known
sed me vehementer mirari, quod his qui litterati sunt, ad
but me vehemently to-wonder that for-those who lettered are for
expositiones sanctorum intelligendas, ipsa eorum scripta vel
expositions of-the-saints to-be-understood the-very their writings or
glosæ non sufficiant, ut alio scilicet non egeant magisterio.
glosses not should-suffice so-that other namely not they-need mastership
Irridentes plurimi qui aderant, an hoc ego possem et
mocking very-many who were-present whether this I could and
aggredi præsumerem, requisierunt. Respondi me id si
to-undertake presume asked I-answered me it if
vellent experiri paratum esse. Tunc conclamantes et amplius
they-wished to-try ready to-be then shouting-together and more
irridentes: Certe, inquiunt, et nos assentimus. Quæratur
mocking certainly they-say also we assent let-there-be-sought
itaque et tradatur vobis expositor alicujus inusitatæ
and-so and let-there-be-handed to-you an-expositor of-some unusual
scripturæ, et probemus quod vos promittitis. Et consenserunt
scripture and let-us-test what you promise and agreed
omnes in obscurissima Ezechielis prophetia. Assumpto itaque
all on the-most-obscure of-Ezekiel prophecy taken and-so
expositore statim in crastino eos ad lectionem invitavi. Qui
the-expositor at-once on the-morrow them to the-lecture I-invited who
invito mihi consilium dantes, dicebant ad rem tantam
to-unwilling me counsel giving said to a-thing so-great
non esse properandum, sed diutius in expositione rimanda
not to-be to-be-hastened but longer in the-exposition to-be-searched
et firmanda mihi hanc inexperto vigilandum. Indignatus
and to-be-strengthened by-me this inexperienced to-be-watched-over indignant

autem respondi non esse meæ consuetudinis per usum
moreover I-answered not to-be of-my custom by practice
proficere, sed per ingenium; atque adjeci vel me penitus
to-advance but by talent and I-added either me utterly
desiturum esse, vel eos pro arbitrio meo ad lectionem
about-to-cease to-be or them by judgment my to the-lecture
accedere non differre. Et primæ quidem lectioni nostræ
to-come not to-delay and at-the-first indeed lecture our
pauci tunc interfuere, quod ridiculum omnibus videretur me
few then were-present because ridiculous to-all it-seemed me
adhuc quasi penitus sacræ lectionis expertem id tam propere
still as-if wholly of-sacred reading inexperienced it so hastily
aggredi. Omnibus tamen qui affuerunt in tantum lectio
to-undertake to-all yet who were-present to such-a-degree lecture
illa grata extitit, ut eam singulari præconio extollerent, et
that pleasing proved that it with-singular praise they-extolled and
me secundum hunc nostræ lectionis tenorem ad glosandum
me according-to this of-our lecture tenor to glossing
compellerent. Quo quidem audito, ii qui non interfuerant
they-compelled which indeed heard those who not had-been-present
cœperunt ad secundam et tertiam lectionem certatim accedere,
began to the-second and third lecture eagerly to-come
et omnes pariter de transcribendis glosis quas prima die
and all equally about to-be-transcribed glosses which on-the-first day
incœperam, in ipso eorum initio plurimum solliciti esse.
I-had-begun in the-very their beginning very-much anxious to-be

De persecutione magistri Anselmi in eum

IV · ANSELM'S PERSECUTION

Stirred by envy and by Alberic of Rheims and Lotulf the Lombard, Anselm forbids Abelard to go on glossing at Laon, on the pretext that any error a novice wrote would be charged to him. The students are indignant at so plain a piece of spite, and the persecution makes Abelard more famous.

Hinc itaque prædictus senex vehementi commotus invidia,
hence and-so aforesaid old-man by-vehement moved envy
et quorumdam persuasionibus jam adversum me, ut supra
and of-certain-ones by-persuasions now against me as above
memini, ex tunc stimulatus, non minus in sacra
I-have-mentioned from then stirred-up not less in sacred
lectione me persequi cœpit, quam antea Guillelmus noster
reading me to-persecute began than before William our
in philosophia. Erant autem tunc in scholis hujus senis
in philosophy there-were moreover then in the-schools of-this old-man
duo qui cæteris præeminere videbantur. Albericus scilicet
two who the-others to-surpass seemed Alberic namely
remensis, et Lotulphus lombardus; qui quanto de se
of-Rheims and Lotulf the-Lombard who by-how-much about themselves
majora præsumebant, amplius adversum me accendebantur.
greater-things presumed the-more against me were-inflamed
Horum itaque maxime suggestionibus, sicut postmodum
of-these and-so most by-the-suggestions as afterward
deprehensum est, senex ille perturbatus impudenter mihi
discovered it-was old-man that disturbed shamelessly to-me
interdixit incœptum glosandi opus in loco magisterii sui
forbade the-begun of-glossing work in the-place of-mastership his
amplius exercere: hanc videlicet causam prætendens, ne si
further to-carry-on this namely cause putting-forward lest if

forte in illo opere aliquid per errorem scriberem, ut pote
perhaps in that work anything through error I-should-write as being
rudis adhuc in hoc studio, ei deputaretur. Quod quum
unskilled still in this study to-him it-should-be-imputed which when
ad aures scholarium pervenisset, maxima commoti sunt
to the-ears of-the-scholars had-come by-the-greatest moved they-were
indignatione super tam manifesta livoris calumnia, quæ nemini
indignation over so manifest of-spite calumny which to-no-one
unquam ulterius acciderat. Quæ quanto manifestior, tanto
ever further had-happened which by-how-much more-manifest by-so-much
mihi honorabilior extitit, et persequendo gloriosiorem effecit.
to-me more-honorable it-proved and by-persecuting more-glorious made

Quomodo reversus Parisius glosas suas, quas Lauduni legere cœperat, consummavit

V · THE GLOSSES COMPLETED AT PARIS

Back in Paris, Abelard holds the school once taken from him and finishes the Ezekiel glosses; his schools multiply, bringing him money and fame. Prosperity makes proud and lustful a man who had lived continently, and grace, against his will, cures the lust by the loss of what he sinned with and the pride by the burning of his book. Since he shunned harlots and knew few women, fortune finds a subtler way to bring him down.

Post paucos itaque dies Parisius reversus, scholas mihi
after few and-so days to-Paris returned schools to-me
jam dudum destinatas atque oblatas, unde primo fueram
already long-ago destined and offered whence at-first I-had-been
expulsus, annis aliquibus quiete possedi; atque ibi in
expelled for-years some quietly I-possessed and there in
ipso statim scholarum initio glosas illas Ezechielis, quas
the-very at-once of-the-schools beginning glosses those of-Ezekiel which

Lauduni incœperam, consummare studui. Quæ quidem
at-Laon I-had-begun to-complete I-strove which indeed
adeo legentibus acceptabiles fuerunt, ut me non minorem
so to-those-reading acceptable were that me not less
gratiam in sacra lectione adeptum jam crederent, quam
favor in sacred reading having-gained now they-believed than
in philosophica viderant. Unde utriusque lectionis studio
in philosophical they-had-seen whence of-both readings by-the-study
scholæ nostræ vehementer multiplicatæ quanta mihi de
schools our vehemently multiplied how-great to-me from
pecunia lucra, quantam gloriam compararent, ex fama te
money profits how-much glory they-procured from fame you
quoque latere non potuit. Sed quoniam prosperitas stultos
also to-escape not could but since prosperity the-foolish
semper inflat, et mundana tranquillitas vigorem enervat
always puffs-up and worldly tranquility the-vigor saps
animi, et per carnales illecebras facile resolvit: quum
of-the-mind and through carnal allurements easily loosens when
jam me solum in mundo superesse philosophum æstimarem,
now me alone in the-world to-remain a-philosopher I-reckoned
nec ullam ulterius inquietationem formidarem, frena libidini
nor any further disquiet I-dreaded the-reins to-lust
cœpi laxare, qui antea vixeram continentissime; et quo
I-began to-loosen who before I-had-lived most-continently and by-how-much
amplius in philosophia vel sacra lectione profeceram, amplius
more in philosophy or sacred reading I-had-advanced the-more
a philosophis et divinis immunditia vitæ recedebam.
from philosophers and divines by-uncleanness of-life I-was-withdrawing
Constat quippe philosophos, nedum divinos, id est
it-is-agreed indeed philosophers not-to-speak-of divines that is
sacræ lectionis exhortationibus intentos, continentiæ decore
of-sacred reading to-the-exhortations intent of-continence in-the-beauty

maxime polluisse. Quum igitur totus in superbia atque
most to-have-excelled when therefore wholly in pride and
luxuria laborarem, utriusque morbi remedium divina mihi
lechery I-was-laboring of-both diseases the-remedy divine to-me
gratia, licet nolenti, contulit; ac primo luxuriæ, deinde
grace although unwilling conferred and first of-lechery then
superbiæ: luxuriæ quidem, his me privando quibus hanc
of-pride of-lechery indeed of-those me by-depriving by-which this
exercebam; superbiæ vero, quæ mihi ex litterarum maxime
I-practiced of-pride but which to-me from of-letters most
scientia nascebatur, juxta illud apostoli: Scientia inflat, illius
knowledge was-born according-to that of-the-apostle knowledge puffs-up of-that
libri, quo maxime gloriabar, combustione me humiliando.
book in-which most I-gloried by-the-burning me by-humbling
Cujus nunc rei utramque historiam verius ex ipsa
of-which now thing both the-history more-truly from the-very
re, quam ex auditu cognoscere te volo, ordine quidem
thing than from hearsay to-know you I-wish in-the-order indeed
quo processerunt. Quia igitur scortorum immunditiam
in-which they-proceeded because therefore of-whores the-uncleanness
semper abhorrebam, et ab accessu et frequentatione
always I-abhorred and from the-approach and frequenting
nobilium feminarum studii scholaris assiduitate revocabar,
of-noble women of-study scholarly by-the-assiduity I-was-called-back
nec laicarum conversationem multum noveram; prava mihi,
nor of-lay-women the-company much I-had-known depraved to-me
ut dicitur, fortuna blandiens, commodiorem nacta est
as is-said fortune flattering more-convenient found it-has
occasionem, qua me facilius de sublimitatis hujus fastigio
an-occasion by-which me more-easily from of-sublimity this the-summit

prosterneret: imo superbissimum, nec acceptæ gratiæ
she-might-throw-down nay most-proud nor of-received grace
memorem divina pietas humiliatum sibi vindicaret.
mindful divine piety humbled to-itself might-claim

Quomodo in amorem Heloissæ lapsus vulnus inde tam mentis quam corporis traxit

VI · HELOISE

Fulbert, a canon of Paris, has a niece, Heloise, famous for her learning. Abelard resolves to win her, lodges in Fulbert's house as her tutor, and the lessons turn to love; his teaching decays and his love songs are sung everywhere. Fulbert at last discovers the lovers and parts them; Heloise is pregnant; Abelard carries her to Brittany, where she bears a son, Astralabe, and to appease Fulbert offers a secret marriage, which Fulbert accepts the better to betray him.

Erat quippe in ipsa civitate Parisius adolescentula quædam
there-was indeed in the-very city of-Paris a-young-girl certain
nomine Heloissa, neptis canonici cujusdam, qui Fulbertus
by-name Heloise niece of-a-canon certain who Fulbert
vocabatur, qui eam quanto amplius diligebat, tanto
was-called who her by-how-much more he-loved by-so-much
diligentius in omnem quam poterat scientiam litterarum
more-diligently into all as-much-as he-could knowledge of-letters
promoveri studuerat. Quæ quum per faciem non esset infima,
to-be-advanced had-striven who although in face not she-was lowest
per abundantiam litterarum erat suprema. Nam quo
in abundance of-letters she-was highest for by-how-much
bonum hoc, litteratoriæ scilicet scientiæ, in mulieribus
good this of-literary namely knowledge in women
est rarius, eo amplius puellam commendabat, et in
is rarer by-that more the-girl it-commended and in

toto regno nominatissimam fecerat. Hanc igitur, omnibus
the-whole kingdom most-renowned had-made her therefore all
circumspectis, quæ amantes allicere solent, commodiorem
having-been-considered which lovers to-allure are-wont more-suitable
censui in amorem mihi copulare, et me id facillime credidi
I-judged in love to-me to-join and me this most-easily I-believed
posse. Tanti quippe tunc nominis eram, et juventutis et
to-be-able of-so-great indeed then name I-was and of-youth and
formæ gratia præeminebam, ut quamcunque feminarum nostro
of-beauty by-grace I-excelled that whichever of-women of-our
dignarer amore, nullam vererer repulsam. Tanto
I-might-deem-worthy love none I-should-fear rejection by-so-much
autem facilius hanc mihi puellam consensuram credidi,
moreover more-easily this to-me girl about-to-consent I-believed
quanto amplius eam litterarum scientiam et habere et
by-how-much more her of-letters knowledge both to-have and
diligere noveram, nosque etiam absentes scriptis internuntiis
to-love I-knew and-us even absent by-writings as-go-betweens
invicem liceret præsentare, et pleraque audacius
mutually it-would-be-permitted to-make-present and many-things more-boldly
scribere quam colloqui, et sic semper jucundis interesse
to-write than to-speak and so always at-pleasant to-be-present
colloquiis. In hujus itaque adolescentulæ amorem totus
conversations in of-this and-so young-girl love wholly
inflammatus, occasionem quæsivi qua eam mihi domestica
inflamed an-occasion I-sought by-which her to-me by-domestic
et quotidiana conversatione familiarem efficerem, et facilius
and daily intercourse familiar I-might-make and more-easily
ad consensum traherem. Quod quidem ut fieret, egi
to consent I-might-draw which indeed that it-might-be-done I-dealt
cum prædicto puellæ avunculo, quibusdam ipsius amicis
with the-aforesaid of-the-girl uncle certain his friends

intervenientibus, quatenus me in domum suam, quæ scholis
intervening so-that me into house his which to-schools
nostris proxima erat, sub quocunque procurationis pretio
our nearest was under whatever of-board price
susciperet; hanc videlicet occasionem prætendens quod
he-might-take-in this namely occasion putting-forward that
studium nostrum domestica nostræ familiæ cura plurimum
study our domestic of-our household care very-much
præpediret et impensa nimia nimium me gravaret. Erat autem
hindered and expense excessive excessively me burdened was moreover
cupidus ille valde, atque erga neptim suam, ut amplius
greedy he very and toward niece his that more
semper in doctrinam proficeret litteratoriam, plurimum
always in learning she-might-advance literary very-much
studiosus. Quibus duobus facile assensum assecutus sum, et
zealous by-which two-things easily assent obtained I-have and
quod optabam obtinui: quum ille videlicet et ad pecuniam
what I-desired I-obtained since he namely both for money
totus inhiaret, et neptim suam ex doctrina nostra aliquid
wholly gaped and niece his from teaching our something
percepturam crederet. Super quo vehementer me deprecatus,
about-to-receive believed over which vehemently me having-entreated
supra quam sperare præsumerem, votis meis accessit, et
beyond what to-hope I-would-presume to-wishes my he-acceded and
amori consuluit: eam videlicet totam nostro magisterio
to-love he-provided-for her namely wholly to-our mastership
committens, ut quoties mihi a scholis reverso vacaret,
committing that as-often-as to-me from the-schools returned there-was-leisure
tam in die quam in nocte, ei docendæ operam darem,
as-well by day as by night to-her to-be-taught attention I-should-give
et eam si negligentem sentirem, vehementer constringerem.
and her if negligent I-should-perceive vehemently I-should-constrain

In qua re quidem quanta ejus simplicitas esset vehementer
in which thing indeed how-great his simplicity was vehemently
admiratus, non minus apud me obstupui, quam si agnam
having-wondered not less with myself I-was-astounded than if a-lamb
teneram famelico lupo committeret. Qui quum eam mihi non
tender to-a-famished wolf he-should-commit who when her to-me not
solum docendam, verum etiam vehementer constringendam
only to-be-taught but also vehemently to-be-constrained
traderet, quid aliud agebat, quam ut votis meis licentiam
he-handed-over what other was-he-doing than that to-wishes my license
penitus daret, et occasionem, etiam si nollemus,
wholly he-should-give and occasion even if we-did-not-wish
offerret, ut quam videlicet blanditiis non possem, minis
he-should-offer that whom namely by-caresses not I-could by-threats
et verberibus facilius flecterem? Sed duo erant, quæ
and by-blows more-easily I-might-bend but two-things there-were which
eum maxime a turpi suspicione revocabant, amor videlicet
him most from shameful suspicion called-back the-love namely
neptis, et continentiæ meæ fama præterita. Quid plura?
of-niece and of-continence my the-reputation past what more
primum domo una conjungimur, postmodum animo. Sub
first by-house one we-are-joined afterward by-mind under
occasione itaque disciplinæ amori penitus vacabamus, et
the-pretext and-so of-discipline to-love wholly we-were-free and
secretos recessus, quos amor optabat, studium lectionis
the-secret retreats which love desired the-study of-reading
offerebat. Apertis itaque libris plura de amore quam de
offered opened and-so books more about love than about
lectione verba se ingerebant, plura erant oscula quam
reading words themselves thrust more were kisses than
sententiæ. Sæpius ad sinus quam ad libros reducebantur
sentences more-often to the-bosom than to the-books were-led-back

manus; crebrius oculos amor in se reflectebat quam lectio
hands more-frequently the-eyes love into itself turned-back than reading
in scripturam dirigebat; quoque minus suspicionis haberemus,
on the-writing directed and-so-that less of-suspicion we-might-have
verbera quandoque dabat amor, non furor; gratia, non ira,
blows sometimes gave love not fury grace not anger
quæ omnium unguentorum suavitatem transcenderent. Quid
which of-all ointments the-sweetness surpassed what
denique? nullus a cupidis intermissus est gradus amoris,
finally none by the-eager omitted was step of-love
et si quid insolitum amor excogitare potuit, est additum.
and if anything unusual love to-devise could was added
Et quo minus ista fueramus experti gaudia, ardentius
and by-how-much less these we-had experienced joys more-ardently
illis insistebamus, et minus in fastidium vertebantur.
in-them we-persisted and less into loathing they-were-turned
Et quo me amplius hæc voluptas occupaverat, minus
and by-how-much me more this pleasure had-occupied less
philosophiæ vacare poteram, et scholis operam dare.
to-philosophy to-be-free I-could and to-the-schools attention to-give
Tædiosum mihi vehementer erat ad scholas procedere, vel
tedious to-me vehemently it-was to the-schools to-go or
in eis morari; pariter et laboriosum, quum nocturnas amori
in them to-stay equally and laborious since nightly to-love
vigilias, et diurnas studio conservarem. Quem etiam ita
vigils and daily to-study I-kept whom also so
negligentem et tepidum lectio tunc habebat, ut jam nihil
negligent and lukewarm the-lecturing then had that now nothing
ex ingenio, sed ex usu cuncta proferrem; nec jam nisi
from talent but from practice all-things I-brought-forth nor now except
recitator pristinorum essem inventorum, et si qua invenire
a-reciter of-former I-was findings and if any-things to-find

liceret carmina, essent amatoria, non philosophiæ secreta.
it-was-permitted songs they-were amatory not of-philosophy secrets
Quorum etiam carminum pleraque adhuc in multis, sicut et
of-which also songs most still in many as also
ipse nosti, frequentantur et decantantur regionibus, ab his
yourself you-know are-frequented and are-sung regions by those
maxime quos vita simul oblectat. Quantam autem mœstitiam,
most whom life alike delights how-great moreover grief
quos gemitus, quæ lamenta nostri super hoc scholares
what groans what laments our about this scholars
assumerent, ubi videlicet hanc animi mei occupationem, imo
took-up when namely this of-mind my occupation nay
perturbationem præsenserunt, non est facile vel cogitare.
disturbance they-perceived not is easy even to-think
Paucos enim jam res tam manifesta decipere poterat, ac
few for now a-thing so manifest to-deceive could and
neminem (credo) præter eum, ad cujus ignominiam maxime
no-one I-believe except him to whose shame most
id spectabat, ipsum videlicet puellæ avunculum. Cui quidem
it looked the-very namely of-the-girl uncle to-whom indeed
hoc quum a nonnullis nonnunquam suggestum fuisset,
this when by some sometimes suggested had-been
credere non poterat, tum, ut supra memini, propter
to-believe not he-could both as above I-have-mentioned because-of
immoderatam suæ neptis amicitiam, tum etiam propter
the-immoderate of-his-own niece affection and also because-of
anteactæ vitæ meæ continentiam cognitam. Non enim facile
of-past life my the-continence known not for easily
de his, quos plurimum diligimus, turpitudinem suspicamur.
about those whom very-much we-love shamefulness we-suspect
Nec in vehementi dilectione turpis suspicionis labes potest
nor in vehement love of-shameful suspicion the-stain can

inesse. Unde et illud est beati Hieronymi in epistola ad
to-be-in whence also that is of-blessed Jerome in the-letter to
Sabinianum: «Solemus mala domus nostræ scire novissimi,
Sabinian we-are-wont the-ills of-house our to-know last
ac liberorum ac conjugum vitia, vicinis canentibus,
and of-children and of-spouses the-vices with-neighbors singing
ignorare.» Sed quod novissime scitur, utique sciri
to-be-ignorant-of but what last is-known surely to-be-known
quandoque contingit, et quod omnes deprehendunt, non est
at-some-time happens and what all detect not is
facile unum latere. Sic itaque pluribus evolutis mensibus
easy one to-escape thus and-so many having-rolled-by months
et de nobis accidit. O quantus in hoc cognoscendo
also about us it-happened O how-great in this coming-to-know
dolor avunculi! quantus in separatione amantium dolor
the-grief of-the-uncle how-great in the-separation of-the-lovers the-grief
ipsorum! quanta sum erubescentia confusus! quanta
of-themselves with-how-great I-was shame confounded with-how-great
contritione super afflictione puellæ sum afflictus! quantos
contrition over the-affliction of-the-girl I-was afflicted how-great
mœroris ipsa de verecundia mea substinuit æstus! Neuter
of-grief she-herself from shame my endured beats neither
quod sibi, sed quod alteri contigerat querebatur. Neuter
what to-himself but what to-the-other had-happened lamented neither
sua, sed alterius plangebat incommoda. Separatio autem
his-own but the-other's bewailed misfortunes separation moreover
hæc corporum maxima erat copulatio animorum, et negata
this of-bodies the-greatest was union of-minds and denied
sui copia amplius amorem accendebat, et verecundiæ
of-each-other the-access more love kindled and of-shame
transacta jam passio inverecundiores reddebat, tantoque
gone-through already the-passion more-shameless rendered and-by-so-much

verecundiæ minor extiterat passio, quanto convenientior
of-shame less had-become the-passion by-how-much more-fitting
videbatur actio. Actum itaque in nobis est quod in Marte
seemed the-act done and-so in us was what in Mars
et Venere deprehensis poetica narrat fabula. Non multo
and Venus caught the-poetic tells fable not much
autem post puella se concepisse comperit, et cum
moreover after the-girl herself to-have-conceived found and with
summa exultatione mihi super hoc illico scripsit, consulens
the-highest exultation to-me about this at-once wrote consulting
quid de hoc ipse faciendum deliberarem. Quadam itaque
what about this I-myself to-be-done I-should-deliberate one and-so
nocte avunculo ejus absente, sicut nos condixeramus, eam
night uncle her being-absent as we had-arranged her
de domo avunculi furtim sustuli, et in patriam meam
from the-house of-the-uncle secretly I-carried-off and into country my
sine mora transmisi, ubi apud sororem meam tandiu
without delay I-sent where with sister my so-long
conversata est, donec pareret masculum quem Astralabium
stayed she-has until she-bore a-male whom Astralabe
nominavit. Avunculus autem ejus post ipsius recessum quasi
she-named the-uncle moreover her after her withdrawal as-if
in insaniam conversus, quanto æstuaret dolore, quanto
into madness turned with-how-much he-burned grief with-how-much
afficeretur pudore, nemo nisi experiendo cognosceret. Quid
he-was-affected shame no-one except by-experiencing could-know what
autem in me ageret, quas mihi tenderet insidias,
moreover against me he-should-do what to-me he-should-lay snares
ignorabat. Si me interficeret, seu in aliquo corpus meum
he-did-not-know if me he-should-kill or in some-part body my
debilitaret, id potissimum metuebat ne dilectissima neptis
he-should-maim this most-of-all he-feared lest most-beloved niece

hoc in patria mea plecteretur. Capere me et invitum
for-this in country my should-be-punished to-seize me and unwilling
alicubi coercere nullatenus valebat, maxime quum ego mihi
somewhere to-confine in-no-way he-was-able most since I for-myself
super hoc plurimum providerem, quod eum si valeret,
about this very-much I-took-precautions because him if he-were-able
vel auderet, citius aggredi non dubitarem. Tandem ego
or he-should-dare more-quickly to-attack not I-should-hesitate at-last I
ejus immoderatæ anxietati admodum compatiens, et de
his immoderate to-anxiety very-much sympathizing and of
dolo quem fecerat amor, tanquam de summa proditione,
the-deceit which had-made love as-if of the-highest treachery
meipsum vehementer accusans, conveni hominem supplicando
myself vehemently accusing I-met the-man by-supplicating
et promittendo quamcunque super hoc emendationem ipse
and by-promising whatever about this amends he-himself
constitueret, nec ulli mirabile id videri asserens, quicunque
should-determine nor to-anyone wonderful it to-seem asserting whoever
vim amoris expertus fuisset, et qui quanta ruina
the-force of-love experienced he-had and who with-how-great ruin
summos quoque viros ab ipso statim humani generis
the-highest also men from the-very at-once of-the-human race
exordio mulieres dejecerint, memoria retineret. Atque ut
beginning women had-cast-down in-memory retained and that
amplius eum mitigarem supra quam sperare poterat, obtuli
more him I-might-soothe beyond what to-hope he-could I-offered
me ei satisfacere, eam scilicet quam corruperam mihi
myself to-him to-satisfy her namely whom I-had-corrupted to-me
matrimonio copulando; dummodo id secreto fieret, ne
in-marriage by-joining provided-that this secretly should-be-done lest
famæ detrimentum incurrerem. Assensit ille, et tam
of-reputation damage I-might-incur agreed he and as-well

sua quam suorum fide et osculis eam quam requisivi
by-his-own as of-his-own-people faith and by-kisses that which I-sought
concordiam mecum iniit, quo me facilius proderet.
concord with-me entered-into so-that me more-easily he-might-betray

Dehortatio supradictæ puellæ a nuptiis

VII · HELOISE ARGUES AGAINST MARRIAGE

Heloise opposes the marriage because of the danger and the disgrace to Abelard, citing Paul, Jerome, Theophrastus, Cicero, and Seneca: a philosopher cannot serve both wife and study, and she would rather be called his mistress than his wife; their grief, she warns, will match their love. They marry secretly; when Fulbert publishes it she denies it, and Abelard sends her to Argenteuil in a nun's habit. Thinking he means to be rid of her, Fulbert's kinsmen bribe his servant and castrate him asleep; two caught, the servant among them, are blinded and castrated.

Illico ego ad patriam meam reversus amicam reduxi,
at-once I to country my returned the-mistress I-brought-back
ut uxorem facerem, illa tamen hoc minime approbante,
that a-wife I-might-make she yet this by-no-means approving
imo penitus duabus de causis dissuadente; tam scilicet
nay wholly two for reasons dissuading as-well namely
pro periculo, quam pro dedecore meo. Jurabat illum nulla
for the-danger as for disgrace my she-swore him by-no
unquam satisfactione super hoc placari posse, sicut
ever satisfaction about this to-be-appeased to-be-able as
postmodum cognitum est. Quærebat etiam quam de me
afterward known it-was she-asked also what from me
gloriam habitura esset, quum me ingloriosum efficeret,
glory about-to-have she-would-be since me inglorious she-should-make
et se et me pariter humiliaret. Quantas ab ea
and herself and me equally she-should-humble how-great from her

mundus pœnas exigere deberet, si tantam ei lucernam
the-world penalties to-exact ought if so-great from-it a-lamp
auferret: quantæ maledictiones, quanta damna ecclesiæ,
she-should-take-away how-great curses how-great losses to-the-church
quantæ philosophorum lacrymæ hoc matrimonium essent
how-great of-philosophers tears this marriage were
secuturæ. Quam indecens, quam lamentabile esset, ut
about-to-follow how unseemly how lamentable it-would-be that
quem omnibus natura creaverat, uni me feminæ dicarem,
whom for-all nature had-created to-one me woman I-should-dedicate
et turpitudini tantæ subjicerem. Detestabatur vehementer hoc
and to-shame so-great I-should-subject she-detested vehemently this
matrimonium, quod mihi per omnia probrosum esset, atque
marriage which to-me in all-things disgraceful would-be and
onerosum. Prætendebat infamiam mei pariter et difficultates
burdensome she-put-forward the-infamy of-me equally and the-difficulties
matrimonii, ad quas quidem vitandas nos exhortans apostolus
of-marriage to which indeed to-be-avoided us exhorting the-apostle
ait: «Solutus es ab uxore? noli quærere uxorem. Si autem
says loosed are-you from a-wife do-not seek a-wife if moreover
acceperis uxorem, non peccasti. Et si nupserit
you-will-have-taken a-wife not you-have-sinned and if she-will-have-married
virgo, non peccabit. Tribulationem tamen carnis habebunt
a-virgin not she-will-sin tribulation yet of-the-flesh they-will-have
hujusmodi. Ego autem parco vobis.» Et iterum: «Volo
such I moreover I-spare you and again I-wish
autem vos sine sollicitudine esse.» Quod si nec apostoli
moreover you without anxiety to-be but if neither of-the-apostle
consilium, nec sanctorum exhortationes de tanto matrimonii
the-counsel nor of-the-saints the-exhortations about so-great of-marriage
jugo susciperem: saltem, inquit, philosophos consulerem,
yoke I-should-take-up at-least she-says the-philosophers I-should-consult

et quæ super hoc ab eis vel de eis scripta sunt,
and what-things about this by them or about them written are
attenderem. Quod plerunque etiam sancti ad increpationem
I-should-heed which very-often even the-saints for reproof
nostram diligenter faciunt. Quale illud est beati Hieronymi
our diligently do such that is of-blessed Jerome
in primo Contra Jovinianum, ubi scilicet commemorat
in the-first Against Jovinian where namely he-records
Theophrastum intolerabilibus nuptiarum molestiis, assiduisque
Theophrastus intolerable of-marriage the-vexations and-constant
inquietudinibus ex magna parte diligenter expositis, uxorem
disquiets in great part diligently set-forth a-wife
sapienti non esse ducendam evidentissimis rationibus
for-the-wise-man not to-be to-be-taken by-most-evident reasons
adstrinxisse, ubi et ipse illas exhortationis philosophicæ
to-have-bound where also he those of-exhortation philosophical
rationes tali fine concludens: «Hoc,» inquit, «et hujusmodi
reasons with-such end concluding this he-says and such-things
Theophrastus disserens, quem non suffundat christianorum?»
Theophrastus discussing whom not would-make-blush of-Christians
Idem in eodem: «Cicero,» inquit, «rogatus ab Hircio ut post
the-same in the-same Cicero he-says asked by Hirtius that after
repudium Terentiæ, sororem ejus duceret; omnino facere
the-divorce of-Terentia sister his he-should-marry altogether to-do
supersedit, dicens non posse se et uxori et philosophiæ
refrained saying not to-be-able himself both to-a-wife and to-philosophy
operam pariter dare. Non ait operam dare, sed adjunxit
attention equally to-give not he-says attention to-give but he-added
pariter, nolens quicquam agere quod studio æquaretur
equally not-wishing anything to-do which with-study should-be-made-equal
philosophiæ.» Ut autem hoc philosophici studii nunc omittam
of-philosophy that moreover this of-philosophical study now I-may-omit

impedimentum, ipsum consule honestæ conversationis statum.
hindrance itself consult of-honorable of-way-of-life the-state
Quæ enim conventio scholarium ad pedissequas, scriptoriorum
what for agreement of-scholars with handmaids of-writing-desks
ad cunabula, librorum sive tabularum ad colos, stilorum sive
with cradles of-books or of-tablets with distaffs of-styluses or
calamorum ad fusos? Quis denique sacris vel philosophicis
of-pens with spindles who finally with-sacred or philosophical
meditationibus intentus, pueriles vagitus, nutricum quæ hos
meditations intent the-childish wailings of-nurses who these
mitigant nænias, tumultuosam familiæ tam in viris quam
soothe the-lullabies tumultuous of-household as-well in men as
in feminis turbam sustinere poterit? Quis etiam inhonestas
in women the-crowd to-endure will-be-able who also unseemly
illas parvulorum sordes assiduas tolerare valebit? Id, inquies,
those of-little-ones filths constant to-tolerate will-be-able that you-will-say
divites possunt, quorum palatia vel domus amplæ diversoria
the-rich can whose palaces or houses spacious private-rooms
habent, quorum opulentia non sentit expensas, nec quotidianis
have whose wealth not feels expenses nor by-daily
sollicitudinibus cruciatur. Sed non est, inquam, hæc conditio
cares is-tormented but not is I-say this the-condition
philosophorum quæ divitum, nec qui opibus student vel
of-philosophers which of-the-rich nor who wealth pursue or
sæcularibus implicantur curis, divinis seu philosophicis
with-worldly are-entangled cares to-divine or philosophical
vacabunt officiis. Unde et insignes olim philosophi mundum
will-be-free duties whence also distinguished once philosophers the-world
maxime contemnentes, nec tam relinquentes sæculum quam
most despising nor so-much leaving the-world as
fugientes, omnes sibi voluptates interdixerunt, ut in
fleeing all to-themselves pleasures forbade that in

unius philosophiæ requiescerent amplexibus. Quorum unus
of-one philosophy they-might-rest the-embraces of-whom one
et maximus Seneca Lucilium instruens ait: «Non quum
and the-greatest Seneca Lucilius instructing says not when
vacaveris philosophandum est: omnia negligenda sunt,
you-will-be-at-leisure to-be-philosophized is all-things to-be-neglected are
ut huic assideamus, cui nullum tempus satis magnum
that to-this we-may-sit-by for-which no time enough great
est. Non multum refert utrum omittas philosophiam an
is not much it-matters whether you-omit philosophy or
intermittas. Non enim ubi interrupta est, manet. Resistendum
you-interrupt not for where interrupted it-is it-remains to-be-resisted
est occupationibus, nec explicandæ sunt, sed submovendæ.»
it-is to-occupations nor to-be-disentangled they-are but to-be-removed
Quod nunc igitur apud nos amore Dei sustinent qui vere
what now therefore among us for-love of-God endure who truly
monachi dicuntur, hoc desiderio philosophiæ qui nobiles in
monks are-called this from-desire of-philosophy who noble among
gentibus extiterunt philosophi. In omni namque populo tam
the-gentiles stood-out philosophers in every for people as-well
gentili scilicet quam judaico, sive christiano, aliqui semper
gentile namely as Jewish or Christian some always
extiterunt fide seu morum honestate cæteris præeminentes,
have-been in-faith or of-morals in-honesty to-the-others pre-eminent
et se a populo aliqua continentiæ vel abstinentiæ
and themselves from the-people by-some of-continence or of-abstinence
singularitate segregantes. Apud Judeos quidem antiquitus
singularity separating among the-Jews indeed of-old
Nazaræi, qui se Domino secundum legem consecrabant,
the-Nazarites who themselves to-the-Lord according-to the-law consecrated
sive filii prophetarum Eliæ vel Elisæi sectatores, quos
or the-sons of-the-prophets of-Elijah or of-Elisha followers whom

beato attestante Hieronymo monachos legimus in Veteri
with-blessed attesting Jerome monks we-read in the-Old
Testamento; novissime autem tres illæ philosophiæ sectæ,
Testament lately moreover three those of-philosophy sects
quas Josephus in libro Antiquitatum XVIII distinguens,
which Josephus in the-book of-Antiquities XVIII distinguishing
alios Pharisæos, alios Saducæos, alios nominat Essæos. Apud
some Pharisees others Sadducees others names Essenes among
nos vero monachi, qui videlicet aut communem apostolorum
us but monks who namely either the-common of-the-apostles
vitam, aut priorem illam et solitariam Joannis imitantur.
life or the-earlier that and solitary of-John imitate
Apud gentiles autem, ut dictum est, philosophi. Non
among the-gentiles moreover as said it-is philosophers not
enim sapientiæ vel philosophiæ nomen tam ad scientiæ
for of-wisdom or of-philosophy the-name so-much to of-knowledge
perceptionem, quam ad vitæ religionem referebant, sicut ab
the-perception as to of-life the-religion they-referred as from
ipso etiam hujus nominis ortu didicimus, ipsorum quoque
the-very also of-this name origin we-have-learned of-the-very also
testimonio sanctorum. Unde et illud est beati Augustini
by-the-testimony of-the-saints whence also that is of-blessed Augustine
VIII de Civitate Dei libro, genera quidem philosophorum
VIII of the-City of-God book the-kinds indeed of-philosophers
distinguentis: «Italicum genus auctorem habuit Pythagoram
distinguishing the-Italian kind as-author had Pythagoras
Samium, a quo et fertur ipsum philosophiæ nomen
the-Samian from whom also is-said the-very of-philosophy name
exortum. Nam quum antea sapientes appellarentur qui
to-have-arisen for when before wise-men were-called who
modo quodam laudabilis vitæ aliis præstare videbantur,
in-manner some of-praiseworthy life to-others to-excel seemed

iste interrogatus quid profiteretur, philosophum se esse
he asked what he-professed a-philosopher himself to-be
respondit, id est studiosum vel amatorem sapientiæ, quoniam
answered that is a-student or a-lover of-wisdom since
sapientem profiteri arrogantissimum videbatur.» Hoc itaque
a-wise-man to-profess most-arrogant seemed in-this and-so
loco quum dicitur: «qui modo quodam laudabilis vitæ aliis
place when is-said who in-manner some of-praiseworthy life to-others
præstare videbantur,» aperte monstratur sapientes gentium, id
to-excel seemed openly is-shown the-wise-men of-the-gentiles that
est philosophos, ex laude vitæ potius quam scientiæ sic esse
is philosophers from the-praise of-life rather than of-knowledge so to-be
nominatos. Quam sobrie autem atque continenter ipsi
named how soberly moreover and continently they-themselves
vixerint, non est nostrum modo exemplis colligere, ne
lived not is ours now by-examples to-gather lest
Minervam ipsam videar docere. Si autem sic laici gentilesque
Minerva herself I-may-seem to-teach if moreover so laymen and-gentiles
vixerunt, nulla scilicet professione religionis adstricti, quid te
lived by-no namely profession of-religion bound what you
clericum atque canonicum facere oportet, ne divinis officiis
a-cleric and a-canon to-do behooves lest to-divine offices
turpes præferas voluptates, ne te præcipitem hæc Charibdis
shameful you-prefer pleasures lest you headlong this Charybdis
absorbeat, ne obscenitatibus istis te impudenter atque
swallow lest in-obscenities these yourself shamelessly and
irrevocabiliter immergas? Qui si clerici prerogativam non
irrevocably you-plunge who if of-a-cleric the-prerogative not
curas, philosophi saltem defende dignitatem. Si reverentia
you-care-for of-a-philosopher at-least defend the-dignity if the-reverence
Dei contemnitur, amor saltem honestatis impudentiam
of-God is-despised the-love at-least of-honesty the-shamelessness

temperet. Memento Socratem uxoratum fuisse, et quam
let-temper remember Socrates married to-have-been and by-how
fœdo casu hanc philosophiæ labem ipse primo luerit, ut
foul a-chance this of-philosophy blot he-himself first atoned that
deinceps cæteri exemplo ejus cautiores efficerentur. Quod nec
thereafter the-others by-example his more-cautious might-be-made which nor
ipse præterit Hieronymus ita in primo Contra Jovinianum
himself passes-over Jerome thus in the-first Against Jovinian
de ipso scribens Socrate: «Quodam autem tempore quum
about him writing Socrates at-a-certain moreover time when
infinita convicia ex superiore loco ingerenti Xanthippæ
endless insults from a-higher place to-hurling Xanthippe
restitisset, aqua profusus immunda, nihil respondit
he-had-withstood with-water drenched foul nothing he-answered
amplius, quam capite deterso: Sciebam, inquit, futurum
more than with-head wiped I-knew he-says it-would-come-about
ut ista tonitrua imber sequeretur.» Addebat denique ipsa
that these thunders rain would-follow she-added finally herself
et quam periculosum mihi esset eam reducere, et quam
both how dangerous to-me it-would-be her to-bring-back and how
sibi carius existeret, mihique honestius amicam dici
to-herself dearer it-would-be and-to-me more-honorable a-mistress to-be-called
quam uxorem, ut me ei sola gratia conservaret, non vis
than a-wife that me to-her by-sole grace should-keep not force
aliqua vinculi nuptialis constringeret; tantoque nos ipsos
some of-the-bond nuptial should-constrain and-by-so-much us ourselves
ad tempus separatos gratiora de conventu nostro percipere
for a-time separated more-pleasing from meeting our to-perceive
gaudia, quanto rariora. Hæc et similia persuadens seu
joys by-how-much rarer these and similar-things persuading or
dissuadens, quum meam deflectere non posset stultitiam, nec
dissuading when my to-bend not she-could folly nor

me sustineret offendere; suspirans vehementer et lacrymans
me she-could-bear to-offend sighing vehemently and weeping
perorationem suam tali fine terminavit: «Unum,» inquit,
peroration her with-such end she-concluded one-thing she-says
«ad ultimum restat, ut in perditione duorum, minor non
at the-last remains that in the-ruin of-two less not
succedat dolor quam præcessit amor.» Nec in hoc ei, sicut
should-follow grief than went-before love nor in this to-her as
universus agnovit mundus, prophetiæ defuit spiritus. Nato
the-whole acknowledged world of-prophecy was-lacking the-spirit born
itaque parvulo nostro sorori meæ commendato, Parisius occulte
and-so little-one our to-sister my committed to-Paris secretly
revertimur, et post paucos dies, nocte secretis orationum
we-return and after few days at-night secret of-prayers
vigiliis in quadam ecclesia celebratis, ibidem summo mane,
vigils in a-certain church celebrated there at-earliest morning
avunculo ejus atque quibusdam nostris vel ipsius amicis
uncle her and certain our or his friends
assistentibus, nuptiali benedictione confœderamur. Moxque
standing-by by-nuptial benediction we-are-joined and-at-once
occulte divisim abscessimus, nec nos ulterius nisi raro
secretly separately we-went-away nor each-other further except rarely
latenterque vidimus, dissimulantes plurimum quod egeramus.
and-secretly we-saw concealing very-much what we-had-done
Avunculus autem ipsius, atque domestici ejus, ignominiæ
the-uncle moreover her and household his of-shame
suæ solatium quærentes, initum matrimonium divulgare, et
his-own a-solace seeking the-begun marriage to-divulge and
fidem mihi super hoc datam violare cœperunt; illa autem
the-faith to-me about this given to-violate began she moreover
e contra anathematizare et jurare, quia falsissimum esset.
on the-contrary to-anathematize and to-swear that most-false it-was

Unde vehementer ille commotus, crebris eam contumeliis
whence vehemently he moved with-frequent her insults
afficiebat. Quod quum ego cognovissem, transmisi eam ad
he-afflicted which when I had-learned I-sent her to
abbatiam quamdam sanctimonialium prope Parisius, quæ
abbey a-certain of-nuns near Paris which
Argenteolum appellatur: ubi ipsa olim puellula educata
Argenteuil is-called where she-herself once a-little-girl reared
fuerat, atque erudita. Vestes quoque ei religionis, quæ
had-been and taught garments also to-her of-religion which
conversioni monasticæ convenirent, excepto velo, aptari feci,
to-conversion monastic might-befit except the-veil to-be-fitted I-had
et his eam indui. Quo audito, avunculus et consanguinei
and in-these her to-be-clothed which heard the-uncle and kinsmen
seu affines ejus opinati sunt me nunc sibi plurimum
or connections his thought they-have me now to-them very-much
illusisse, et ab ea moniali facta me sic facile expedire.
to-have-mocked and of her a-nun made myself thus easily to-rid
Unde vehementer indignati, et adversum me conjurati,
whence vehemently indignant and against me sworn-together
nocte quadam quiescentem me atque dormientem in secreta
on-a-night certain resting me and sleeping in secret
hospitii mei camera, quodam mihi serviente per pecuniam
of-lodging my chamber a-certain to-me servant by money
corrupto, crudelissima et pudentissima ultione punierunt,
corrupted with-most-cruel and most-shameful vengeance punished
et quam summa admiratione mundus excepit: eis
and which with-the-highest wonder the-world received with-those
videlicet corporis mei partibus amputatis, quibus id quod
namely of-body my parts cut-off with-which that which
plangebant commiseram. Quibus mox in fugam conversis,
they-bewailed I-had-committed who soon into flight turned

duo qui comprehendi potuerunt oculis et genitalibus privati
two who to-be-caught could of-eyes and of-genitals deprived
sunt. Quorum alter ille fuit supradictus serviens, qui quum
were of-whom one that was aforesaid servant who while
in obsequio meo mecum maneret, cupiditate ad proditionem
in service my with-me he-remained by-greed to betrayal
ductus est.
led was

De plaga illa corporis ejus

VIII · THE WOUND

The whole city mourns, and Abelard suffers more from shame than pain, remembering that the law shuts eunuchs out of the church. Shame, not devotion, makes him a monk at Saint-Denis; Heloise, crying out Cornelia's lament, takes the veil at Argenteuil first, at his command. He reproves his abbey's vices, withdraws to a cell, and teaches crowds again, and envious masters charge that a monk may not study secular books or teach divinity without a master.

Mane autem facto, tota ad me civitas congregata quanta
morning moreover made whole to me the-city gathered with-how-great
stuperet admiratione, quanta se affligeret lamentatione,
it-was-astounded wonder with-how-great itself it-afflicted lamentation
quanto me clamore vexarent, quanto planctu perturbarent,
with-how-great me outcry they-vexed with-how-great wailing they-disturbed
difficile, imo impossibile est exprimi. Maxime vero clerici,
difficult nay impossible it-is to-be-expressed most indeed the-clerics
ac præcipue scholares nostri intolerabilibus me lamentis
and especially scholars our with-intolerable me laments
et ejulatibus cruciabant, ut multo amplius ex eorum
and wailings tormented so-that much more from their

compassione quam ex vulneris læderer passione, et plus
compassion than from of-the-wound I-was-hurt the-suffering and more
erubescentiam quam plagam sentirem, et pudore magis quam
shame than the-blow I-felt and by-shame more than
dolore affligerer. Occurrebat animo quanta modo gloria
by-pain I-was-afflicted it-occurred to-mind with-how-great just-now glory
pollebam, quam facili et temporali casu hæc humiliata, imo
I-was-strong how by-easy and temporal chance this humbled nay
penitus esset extincta; quam justo Dei judicio in illa
wholly had-been extinguished how by-just of-God judgment in that
corporis mei portione plecterer, in qua deliqueram; quam justa
of-body my portion I-was-punished in which I-had-sinned how by-just
proditione is, quem antea prodideram, vicem mihi retulisset;
betrayal he whom before I-had-betrayed the-turn to-me had-paid-back
quanta laude mei æmuli tam manifestam æquitatem
with-how-great praise my rivals so manifest justice
efferrent; quantam perpetui doloris contritionem plaga hæc
would-extol how-great of-perpetual grief contrition blow this
parentibus meis et amicis esset collatura; quanta
to-kinsmen my and to-friends would-be about-to-bring with-how-great
dilatatione hæc singularis infamia universum mundum esset
spreading this singular infamy the-whole world would-be
occupatura; qua mihi ulterius via pateret, qua fronte in
about-to-occupy what to-me further way would-lie-open with-what face into
publicum prodirem omnium digitis demonstrandus, omnium
public I-should-go-forth of-all by-fingers to-be-pointed-out of-all
linguis corrodendus, omnibus monstruosum spectaculum
by-tongues to-be-gnawed to-all a-monstrous spectacle
futurus. Nec me etiam parum confundebat, quod secundum
about-to-be nor me also little it-confounded that according-to
occidentem legis litteram tanta sit apud Deum eunuchorum
the-killing of-the-law letter so-great is with God of-eunuchs

abominatio, ut homines amputatis vel attritis testibus
the-abomination that men with-cut-off or crushed testicles
eunuchizati intrare ecclesiam tanquam olentes et immundi
made-eunuchs to-enter a-church as-if stinking and unclean
prohibeantur, et in sacrificio quoque talia penitus animalia
are-forbidden and in sacrifice also such wholly animals
respuantur. Lib. Levitici: «Omne animal, quod est contritis, vel
are-rejected book of-Leviticus every animal which is with-bruised or
tusis, vel sectis, ablatisque testiculis, non offeretis Domino.»
crushed or cut and-removed testicles not you-will-offer to-the-Lord
Deuter. cap. xxiii: «Non intrabit eunuchus, attritis vel
Deuteronomy chapter xxiii not will-enter a-eunuch with-crushed or
amputatis testiculis, et abscisso veretro, ecclesiam Dei.» In
cut-off testicles and cut-off member the-church of-God in
tam misera me contritione positum confusio, fateor, pudoris
so wretched me contrition placed the-confusion I-confess of-shame
potius quam devotio conversionis ad monasticorum latibula
rather than the-devotion of-conversion to of-monastic the-hiding-places
claustrorum compulit, illa tamen prius ad imperium nostrum
cloisters drove she yet before to command our
sponte velata, et monasterium ingressa. Ambo itaque
of-her-own-accord veiled and the-monastery entered both and-so
simul sacrum habitum suscepimus, ego quidem in abbatia
together the-holy habit we-took I indeed in the-abbey
Sancti Dionysii, illa in monasterio Argenteoli supradicto.
of-Saint Denis she in the-monastery of-Argenteuil aforesaid
Quæ quidem, memini, quum ejus adolescentiam a jugo
who indeed I-remember when her youth from the-yoke
monasticæ regulæ tanquam intolerabili pœna plurimi frustra
of-monastic rule as-if from-intolerable penalty very-many in-vain

deterrerent ei compatientes, in illam Corneliæ querimoniam
deterred to-her sympathizing into that of-Cornelia complaint
inter lacrymas et singultus prout poterat prorumpens, ait:
amid tears and sobs as she-could bursting-forth said

O maxime conjux!
O greatest spouse
O thalamis indigne meis! Hoc juris habebat
O of-the-bed unworthy my this of-right had
In tantum fortuna caput? Cur impia nupsi,
over so-great fortune a-head why impious did-I-marry
Si miserum factura fui? Nunc accipe pœnas,
if wretched about-to-make I-was now receive the-penalties
Sed quas sponte luam.
but which willingly I-shall-pay

Atque in his verbis ad altare mox properat, et confestim
and in these words to the-altar at-once she-hastens and immediately
ab episcopo benedictum velum ab altare tulit, et se
by the-bishop blessed the-veil from the-altar took and herself
monasticæ professioni coram omnibus alligavit. Vix autem
to-monastic profession before all bound scarcely moreover
de vulnere adhuc convalueram, quum ad me confluentes
from the-wound yet I-had-recovered when to me flocking
clerici tam ab abbate nostro, quam a meipso continuis
the-clerics as-well from abbot our as from myself with-continuous
supplicationibus efflagitabant, quatenus quod hucusque pecuniæ
supplications demanded that what hitherto of-money
vel laudis cupiditate egeram, nunc amore Dei operam studio
or of-praise from-desire I-had-done now for-love of-God attention to-study
darem, attendens quod mihi fuerat a Domino talentum
I-should-give considering that to-me had-been by the-Lord the-talent

commissum, ab ipso esse cum usuris exigendum; et qui
committed by him to-be with interest to-be-exacted and who
divitibus maxime hucusque intenderam, pauperibus erudiendis
to-the-rich most hitherto had-attended to-the-poor to-be-taught
amodo studerem; et ob hoc maxime Dominica manu me
henceforth I-should-devote-myself and for this most by-the-Lord's hand me
nunc tactum esse cognoscerem, quo liberius a carnalibus
now touched to-be I-should-recognize so-that more-freely from carnal
illecebris, et tumultuosa vita seculi abstractus, studio
allurements and the-tumultuous life of-the-world withdrawn to-the-study
litterarum vacarem; nec tam mundi quam Dei vere
of-letters I-might-be-free nor so-much of-the-world as of-God truly
philosophus fierem. Erat autem abbatia illa nostra, ad quam
a-philosopher I-might-become was moreover abbey that our to which
me contuleram, secularis admodum vitæ atque turpissimæ.
myself I-had-betaken of-worldly very life and most-shameful
Cujus abbas ipse, quo cæteris prælatione major, tanto
whose abbot himself by-how-much than-others in-prelacy greater by-so-much
vita deterior atque infamia notior erat. Quorum quidem
in-life worse and for-infamy more-known was of-whom indeed
intolerabiles spurcitias ego frequenter atque vehementer modo
intolerable filthinesses I frequently and vehemently now
privatim, modo publice redarguens, omnibus me supra
privately now publicly reproving to-all me beyond
modum onerosum atque odiosum effeci, qui ad quotidianam
measure burdensome and hateful I-made who at the-daily
discipulorum nostrorum instantiam maxime gavisi, occasionem
of-disciples our insistence most rejoicing an-occasion
nacti sunt, qua me a se removerent. Diu itaque illis
found they-have by-which me from themselves they-might-remove long and-so them
instantibus atque importune pulsantibus, abbate quoque nostro
insisting and importunately knocking abbot also our

et fratribus intervenientibus, ad cellam quamdam recessi,
and brothers intervening to cell a-certain I-withdrew
scholis more solito vacaturus; ad quas quidem
to-the-schools in-manner accustomed about-to-devote-myself to which indeed
tanta scholarium multitudo confluxit, ut nec locus hospitiis,
so-great of-scholars a-multitude flocked that neither place for-lodgings
nec terra sufficeret alimentis. Ubi, quod professioni meæ
nor land sufficed for-food where what to-profession my
convenientius erat, sacræ plurimum lectioni studium intendens,
more-fitting was to-sacred very-much reading study applying
secularium artium disciplinam, quibus amplius assuetus fueram,
of-secular arts the-discipline to-which more accustomed I-had-been
et quas a me plurimum requirebant, non penitus abjeci,
and which from me very-much they-required not wholly I-cast-off
sed de his quasi hamum quemdam fabricavi, quo illos
but from these as-if a-hook a-certain I-fashioned by-which them
philosophico sapore inescatos ad veræ philosophiæ lectionem
with-philosophic flavor baited to of-true philosophy the-reading
attraherem, sicut et summum christianorum philosophorum
I-might-draw as also the-greatest of-Christian philosophers
Origenem consuevisse Historia meminit Ecclesiastica. Quum
Origen to-have-been-wont the-History records Ecclesiastical when
autem in divina scriptura non minorem mihi gratiam, quam in
moreover in divine scripture not less to-me favor than in
seculari Dominus contulisse videretur, cœperunt admodum ex
secular the-Lord to-have-conferred seemed began very from
utraque lectione scholæ nostræ multiplicari, et cæteræ omnes
both reading schools our to-be-multiplied and the-others all
vehementer attenuari. Unde maxime magistrorum invidiam
vehemently to-be-thinned whence most of-the-masters the-envy
atque odium adversum me concitavi, qui in omnibus quæ
and hatred against me I-stirred-up who in all-things which

poterant mihi derogantes, duo præcipue absenti mihi semper
they-could from-me detracting two especially to-absent me always
objiciebant: quod scilicet proposito monachi valde sit contrarium
objected that namely to-the-purpose of-a-monk very is contrary
secularium librorum studio detineri, et quod sine magistro
of-secular books by-study to-be-detained and that without a-master
ad magisterium divinæ lectionis accedere præsumpsissem; ut sic
to the-mastership of-divine reading to-approach I-had-presumed that thus
videlicet omne mihi doctrinæ scholaris exercitium interdiceretur,
namely all to-me of-teaching scholarly exercise might-be-forbidden
ad quod incessanter episcopos, archiepiscopos, abbates, et
to which incessantly bishops archbishops abbots and
quascunque poterant religiosi nominis personas incitabant.
whatever they-could of-religious name persons they-incited

De libro theologiæ suæ, et persecutione quam sustinuit a condiscipulis

IX · THE BOOK ON THE TRINITY AND THE COUNCIL OF SOISSONS

Abelard writes a treatise on the Unity and Trinity for students who want reasons, not only words. Alberic and Lotulf have Archbishop Ralph call a council at Soissons under the legate Conan, and so defame Abelard that he is nearly stoned. He expounds his faith daily and confutes Alberic from Augustine. Geoffrey of Chartres wins a referral to Saint-Denis, but the rivals turn the legate to burn the book unheard and confine Abelard in another monastery; Geoffrey consoles him.

Accidit autem mihi ut ad ipsum fidei nostræ fundamentum
it-happened moreover to-me that to the-very of-faith our foundation
humanæ rationis similitudinibus disserendum primo me
of-human reason by-analogies to-be-discussed first myself
applicarem, et quemdam theologiæ tractatum de Unitate et
I-applied and a-certain of-theology treatise about the-Unity and

Trinitate divina scholaribus nostris componerem, qui humanas
Trinity divine for-scholars our I-composed who human
et philosophicas rationes requirebant, et plus quæ
and philosophical reasons required and more what-things
intelligi quam quæ dici possent efflagitabant:
to-be-understood than what-things to-be-said could demanded
dicentes quidem verborum superfluam esse prolationem, quam
saying indeed of-words superfluous to-be the-utterance which
intelligentia non sequeretur, nec credi posse aliquid
understanding not should-follow nor to-be-believed to-be-able anything
nisi primitus intellectum, et ridiculosum esse aliquem aliis
unless first understood and ridiculous to-be anyone to-others
prædicare quod nec ipse, nec illi quos doceret intellectu
to-preach what neither himself nor those whom he-taught by-understanding
capere possent, Domino ipso arguente quod cæci essent
to-grasp could the-Lord himself rebuking that blind they-were
duces cæcorum. Quem quidem tractatum quum vidissent
leaders of-the-blind which indeed treatise when had-seen
et legissent plurimi, cœpit in commune omnibus plurimum
and had-read very-many it-began in common to-all very-much
placere, quod in eo pariter omnibus satisfieri super hoc
to-please because in it equally to-all to-be-satisfied about this
quæstionibus videbatur. Et quoniam quæstiones istæ præ
questions it-seemed and since questions these before
omnibus difficiles videbantur, quanto earum major extiterat
all difficult seemed by-how-much their greater had-been
gravitas, tanto solutionis earum censebatur major subtilitas.
the-gravity by-so-much of-solution their was-judged greater the-subtlety
Unde æmuli mei vehementer accensi concilium contra
whence rivals my vehemently inflamed a-council against
me congregaverunt, maxime duo illi antiqui insidiatores,
me assembled most two those old plotters

Albericus scilicet et Lotulfus, qui jam defunctis magistris
Alberic namely and Lotulf who now dead masters
eorum et nostris, Guillelmo scilicet atque Anselmo, post
their and our William namely and Anselm after
eos quasi regnare se solos appetebant, atque etiam ipsis
them as-if to-reign themselves alone sought and also to-them
tanquam hæredes succedere. Quum autem utrique Remis
as-if heirs to-succeed when moreover both at-Rheims
scholas regerent, crebris suggestionibus archiepiscopum suum
schools governed by-frequent suggestions archbishop their
Radulphum adversum me commoverunt, ut, ascito Conano
Ralph against me stirred-up that called-in Conan
prænestino episcopo, qui tunc legatione fungebatur in Gallia,
of-Palestrina bishop who then the-legation performed in Gaul
conventiculum quemdam sub nomine concilii in suessionensi
a-little-assembly certain under the-name of-council in of-Soissons
civitate celebrarent; meque invitarent quatenus illud opus
the-city they-should-celebrate and-me they-should-invite that that work
clarum, quod de trinitate composueram, mecum afferrem.
famous which about the-trinity I-had-composed with-me I-should-bring
Et factum est ita. Antequam autem illuc pervenirem, duo
and done it-was so before moreover thither I-came two
illi prædicti æmuli nostri ita me in clero et populo
those aforesaid rivals our so me among the-clergy and people
diffamaverunt, ut pene me populus paucosque qui advenerant
defamed that almost me the-people and-few who had-come
ex discipulis nostris, prima die nostri adventus lapidarent,
of disciples our on-the-first day of-our arrival they-stoned
dicentes me tres Deos prædicare et scripsisse, sicut ipsis
saying me three Gods to-preach and to-have-written as to-them
persuasum fuerat. Accessi autem, mox ut ad civitatem
persuaded it-had-been I-went moreover at-once when to the-city

veni, ad legatum; eique libellum nostrum inspiciendum et
I-came to the-legate and-to-him little-book our to-be-inspected and
dijudicandum tradidi; et me, si aliquid scripsissem quod a
to-be-judged I-handed and myself if anything I-had-written which from
catholica fide dissentiret, paratum esse ad correptionem vel
the-catholic faith dissented ready to-be for correction or
satisfactionem obtuli. Ille autem statim mihi præcepit libellum
satisfaction I-offered he moreover at-once to-me ordered little-book
ipsum archiepiscopo illisque æmulis meis deferre, quatenus
itself to-the-archbishop and-to-those rivals my to-take that
ipsi me judicarent, qui me super hoc accusabant: ut
they-themselves me might-judge who me about this accused that
illud in me etiam compleretur, «et inimici nostri sunt judices.»
that in me also might-be-fulfilled and enemies our are judges
Sæpius autem illi inspicientes atque revolventes libellum,
often moreover they inspecting and turning-over the-little-book
nec quid in audientia proferre adversum me auderent
nor what in the-hearing to-bring-forth against me they-dared
invenientes, distulerunt usque in finem concilii libri, ad
finding put-off until to the-end of-the-council of-the-book for
quam anhelabant, damnationem. Ego autem singulis diebus
which they-panted the-condemnation I moreover on-each days
antequam sederet concilium, in publico omnibus secundum
before sat the-council in public to-all according-to
quam scripseram fidem catholicam disserebam, et cum
what I-had-written faith catholic I-discoursed and with
magna admiratione omnes qui audiebant, tam verborum
great admiration all who heard as-well of-words
apertionem quam sensum nostrum commendabant. Quod
the-openness as meaning our commended which
quum populus et clerus inspiceret, cœperunt adinvicem
when the-people and clergy beheld they-began among-themselves

dicere: Ecce nunc palam loquitur, et nemo in eum aliquid
to-say behold now openly he-speaks and no-one against him anything
dicit. Et concilium ad finem festinat, maxime in eum, ut
says and the-council to the-end hastens most against him as
audivimus, congregatum. Nunquid judices cognoverunt quia
we-have-heard gathered surely-not the-judges have-recognized that
ipsi potius quam ille errant? Ex quo æmuli nostri
they-themselves rather than he err from which rivals our
quotidie magis ac magis inflammabantur. Quadam autem
daily more and more were-inflamed on-a-certain moreover
die, Albericus ad me animo intentandum cum quibusdam
day Alberic for me in-mind to-be-assailed with certain
discipulis suis accedens, post quædam blanda colloquia, dixit
disciples his coming after certain smooth conversations said
se mirari quoddam, quod in libro illo notaverat: quod
himself to-wonder at-something which in book that he-had-noted that
scilicet, quum Deus Deum genuerit, nec nisi unus Deus
namely though God God has-begotten nor except one God
sit, negarem tamen Deum seipsum genuisse. Cui statim
is I-denied yet God himself to-have-begotten to-whom at-once
respondi: Super hoc, si vultis, rationem proferam. Non
I-answered about this if you-wish a-reason I-shall-bring-forth not
curamus, inquit ille, rationem humanam, aut sensum nostrum
we-care-for says he reason human or sense our
in talibus, sed auctoritatis verba solummodo. Cui ego:
in such-things but of-authority the-words only to-whom I
Vertite, inquam, folium libri, et invenietis auctoritatem. Et
turn I-say the-leaf of-the-book and you-will-find the-authority and
erat præsto liber quem secum ipse detulerat. Revolvi ad
was at-hand the-book which with-him he-himself had-brought I-turned to
locum quem noveram, quem ipse minime compererat, aut
the-place which I-knew which he-himself by-no-means had-discovered or

qui non nisi mihi nocitura quærebat. Et voluntas Dei
who not except to-me things-about-to-harm sought and the-will of-God
fuit, ut cito occurreret mihi quod volebam. Erat autem
was that quickly should-occur to-me what I-wanted was moreover
sententia intitulata: Augustinus de Trinitate lib. I: «Qui putat
the-sentence entitled Augustine on the-Trinity book I who thinks
ejus potentiæ Deum, ut seipsum ipse genuerit, eo plus
of-such power God that himself he-himself has-begotten by-that more
errat quod non solum Deus ita non est; sed nec spiritualis
errs because not only God so not is but neither spiritual
creatura, nec corporalis. Nulla enim omnino res est, quæ
creature nor corporeal no for at-all thing is which
seipsam gignat.» Quod quum discipuli ejus qui aderant,
itself begets which when the-disciples his who were-present
audissent, obstupefacti erubescebant. Ipse autem, ut se
had-heard astounded they-blushed he moreover that himself
quoquomodo protegeret: Bene, inquit, est intelligendum. Ego
somehow he-might-protect well he-says it-is to-be-understood I
autem subjeci, hoc non esse novellum, sed ad præsens nihil
moreover added this not to-be new but to the-present nothing
attinere, quum ipse verba tantum, non sensum requisisset.
to-pertain since he words only not sense had-required
Si autem sensum et rationem attendere vellet, paratum me
if moreover the-sense and reason to-attend he-wished ready myself
dixi ei ostendere secundum ejus sententiam, quod in eam
I-said to-him to-show according-to his opinion that into that
lapsus esset hæresim, secundum quam is qui pater est sui
fallen he-had heresy according-to which he who father is of-himself
ipsius filius sit. Quo ille audito, statim quasi furibundus
himself son should-be which he heard at-once as-if raging
effectus, ad minas conversus est, asserens nec rationes
made to threats turned he-was asserting neither reasons

meas, nec auctoritates mihi in hac causa suffragaturas esse.
my nor authorities to-me in this cause about-to-support to-be
Atque ita recessit. Extrema vero die concilii, priusquam
and so he-withdrew on-the-last but day of-the-council before
residerent, diu legatus ille atque archiepiscopus cum æmulis
they-sat-down long legate that and archbishop with rivals
meis et quibusdam personis deliberare cœperunt, quid de
my and certain persons to-deliberate began what about
meipso et libro meo statueretur, pro quo maxime vocati
myself and book my should-be-determined for which most called
fuerant. Et quoniam ex verbis meis, aut scripto quod
they-had-been and since from words my or from-the-writing which
erat in præsenti, non habebant quod in me prætenderent,
was in present not they-had what against me they-might-put-forward
omnibus aliquantulum conticentibus, aut jam mihi minus
all somewhat falling-silent or now from-me less
aperte detrahentibus, Gaufridus, carnotensis episcopus, qui
openly disparaging Geoffrey of-Chartres bishop who
ceteris episcopis et religionis nomine et sedis dignitate
the-other bishops both by-the-name of-religion and of-(his)-see by-the-dignity
præcellebat, ita exorsus est: «Nostis, domini omnes qui
excelled thus begun he-has you-know O-lords all who
adestis, hominis hujus doctrinam, qualiscunque sit, ejusque
are-present of-man this the-teaching whatever-kind it-be and-his
ingenium, in quibuscunque studuerit, multos assentatores
talent in whatever he-has-studied many flatterers
et sequaces habuisse, et magistrorum tam suorum quam
and followers to-have-had and of-masters as-well his-own as
nostrorum famam maxime compressisse, et quasi ejus
our the-fame most to-have-pressed-down and as-if his
vineam a mari usque ad mare palmites suos extendisse. Si
vine from sea up to sea branches its to-have-extended if

hunc præjudicio, quod non arbitror, gravaveritis, etiamsi
him by-prejudgment which not I-think you-will-have-burdened even-if
recte, multos vos offensuros sciatis et non deesse
rightly many you about-to-offend you-should-know and not to-be-lacking
plurimos qui eum defendere velint; præsertim quum in
very-many who him to-defend wish especially since in
præsenti scripto nulla videamus, quæ aliquid obtineant apertæ
present writing nothing we-see which anything they-hold of-open
calumniæ; et quia juxta illud Hieronymi: «Semper in
calumny and because according-to that of-Jerome always in
propatulo fortitudo æmulos habet,»
the-open strength rivals has

feriuntque summos
and-strike the-highest
Fulgura montes,
thunderbolts mountains

videte ne plus ei nominis conferatis violenter agendo,
see lest more to-him of-name you-confer violently by-acting
et plus nobis criminis ex invidia, quam ei ex justitia
and more to-us of-crime from envy than to-him from justice
conquiramus. «Falsus enim rumor,» ut prædictus doctor
we-acquire false for rumor as aforesaid doctor
meminit, «cito opprimitur, et vita posterior judicat de
mentions quickly is-crushed and life later judges about
priore.» Si autem canonice agere in eum disponitis, dogma
earlier if moreover canonically to-act against him you-arrange teaching
ejus vel scriptum in medium proferatur, et interrogato
his or writing into the-midst let-be-brought-forth and to-the-one-questioned
libere respondere liceat, ut convictus vel confessus
freely to-answer let-it-be-permitted that convicted or having-confessed

penitus obmutescat juxta illam saltem beati Nicodemi
wholly he-may-fall-silent according-to that at-least of-blessed Nicodemus
sententiam, qua dominum ipsum liberare cupiens, aiebat:
saying by-which the-Lord himself to-free desiring he-said
«Nunquid lex nostra judicat hominem, nisi audierit
surely-not law our judges a-man unless it-will-have-heard
ab ipso prius, et cognoverit quid faciat?» Quo audito,
from him first and will-have-known what he-does which heard
statim æmuli mei obstrepentes exclamaverunt: «O sapientis
at-once rivals my clamoring exclaimed O of-a-wise-man
consilium, ut contra ejus verbositatem contendamus, cujus
counsel that against his verbosity we-should-contend whose
argumentis vel sophismatibus universus obsistere mundus non
arguments or sophisms the-whole to-resist world not
posset!» Sed certe multo difficilius erat cum ipso contendere
could but surely much more-difficult was with him to-contend
Christo, ad quem tamen audiendum Nicodemus juxta
Christ to whom yet to-be-heard Nicodemus according-to
Legis sanctionem invitabat. Quum autem episcopus ad
of-the-Law the-sanction invited when moreover the-bishop to
id quod proposuerat eorum animos inducere non posset,
that which he-had-proposed their minds to-lead not could
alia via eorum invidiam refrenare attentat, dicens ad
by-another way their envy to-curb he-tries saying for
discussionem tantæ rei, paucos qui aderant non posse
the-discussion of-so-great thing few who were-present not to-be-able
sufficere, majorisque examinis causam hanc indigere; in
to-suffice and-of-greater examination cause this to-need in
hocque ulterius tantum suum esse consilium, ut ad abbatiam
and-this further only his to-be counsel that to abbey
meam, hoc est monasterium Sancti Dionysii, abbas meus,
my that is the-monastery of-Saint Denis abbot my

qui aderat, me reduceret; ibique pluribus ac doctioribus
who was-present me should-lead-back and-there more and more-learned
personis convocatis, diligentiori examine quid super hoc
persons having-been-called-together by-more-diligent examination what about this
faciendum esset statueretur. Assensit legatus huic novissimo
to-be-done was should-be-determined assented the-legate to-this last
consilio, et cæteri omnes. Inde mox legatus assurrexit,
counsel and the-others all thence soon the-legate rose
ut missam celebraret, antequam concilium intraret, et
that mass he-might-celebrate before the-council he-should-enter and
mihi per episcopum illum licentiam constitutam mandavit,
to-me through bishop that license appointed he-sent
revertendi scilicet ad monasterium nostrum, ibi expectaturo
of-returning namely to monastery our there about-to-await
quod condictum fuerat. Tunc æmuli mei, nihil se
what agreed had-been then rivals my nothing themselves
egisse cogitantes si extra diocesim suam hoc negotium
to-have-done thinking if outside diocese their this business
ageretur, ubi videlicet judicium minime exercere valerent,
should-be-done where namely judgment by-no-means to-exercise they-would-be-able
qui scilicet de justitia minus confidebant, archiepiscopo
who namely about justice less trusted to-the-archbishop
persuaserunt hoc sibi valde ignominiosum esse, si ad aliam
persuaded this to-himself very shameful to-be if to another
audientiam causa hæc transferretur, et periculosum fieri,
hearing cause this should-be-transferred and dangerous to-become
si sic evaderem. Et statim ad legatum concurrentes, ejus
if thus I-should-escape and at-once to the-legate running-together his
immutaverunt sententiam, et ad hoc invitum pertraxerunt,
they-changed opinion and to this unwilling dragged
ut librum sine ulla inquisitione damnaret, atque in
that the-book without any inquiry he-should-condemn and in

conspectu omnium statim combureret, et me in alieno
sight of-all at-once he-should-burn and me in another's
monasterio perenni clausura cohiberet. Dicebant enim ad
monastery by-perpetual enclosure he-should-confine they-said for for
damnationem libelli satis hoc esse debere, quod nec
the-condemnation of-the-little-book enough this to-be to-be-bound that neither
romani pontificis, nec Ecclesiæ auctoritate commendatum
of-the-Roman pontiff nor of-the-Church by-authority commended
legere publice præsumpseram, atque ad transcribendum jam
to-read publicly I-had-presumed and for transcribing already
pluribus eum ipse præstitissem; et hoc perutile futurum
to-many it I-myself had-furnished and this very-useful about-to-be
fidei christianæ, si exemplo mei multorum similis præsumptio
to-faith Christian if by-example of-me of-many similar presumption
præveniretur. Quia autem legatus ille minus quam necesse
should-be-forestalled because moreover legate that less than necessary
esset, litteratus fuerat, plurimum archiepiscopi consilio utebatur,
was lettered had-been very-much of-the-archbishop counsel he-used
sicut et archiepiscopus illorum. Quod quum carnotensis
as also the-archbishop theirs which when of-Chartres
præsensisset episcopus, statim machinamenta hæc ad me
had-foreseen the-bishop at-once machinations these to me
retulit, et me vehementer hortatus est, ut hoc tanto
he-reported and me vehemently exhorted he-has that this by-so-much
lenius tolerarem, quanto violentius agere eos omnibus
more-gently I-should-tolerate by-how-much more-violently to-act they to-all
patebat; atque hanc tam manifestæ invidiæ violentiam eis
was-evident and this so of-manifest envy violence to-them
plurimum obfuturam, et mihi profuturam non dubitarem;
very-much about-to-harm and to-me about-to-profit not I-should-doubt
nec de clausura monasterii ullatenus perturbarer, sciens
nor about the-enclosure of-the-monastery in-any-way I-should-be-disturbed knowing

profecto legatum ipsum, qui coactus hoc faciebat, post paucos
certainly legate himself who compelled this was-doing after few
dies, quum hinc recesserit, me penitus liberaturum.
days when hence he-will-have-withdrawn me wholly about-to-free
Et sic me ut potuit flentem flens et ipse consolatus est.
and thus me as he-could weeping weeping also himself consoled he-has

De combustione ipsius libri

X · THE BOOK BURNED

Abelard is made to burn the book with his own hand and recite the Athanasian Creed, then confined at Saint Medard. Sent back to Saint-Denis, he shows the brothers a passage of Bede making Dionysius the Areopagite bishop of Corinth, not Athens, against the abbey's claim that its patron was the Areopagite, and he flees the abbot's wrath to Provins. After the abbot's death the king's steward wins his release, if he submits to no other abbey, and he builds an oratory of reeds and thatch in a solitude near Troyes.

Vocatus itaque statim ad concilium adfui, et sine
called and-so at-once to the-council I-was-present and without
ullo discussionis examine meipsum compulerunt propria
any of-discussion examination myself they-compelled with-my-own
manu librum memoratum meum in ignem projicere. Et sic
hand the-book mentioned my into the-fire to-throw and thus
combustus est, ut tamen quum nihil dicere viderentur,
burned it-was so-that yet since nothing to-say they-seemed
quidam de adversariis meis id submurmuravit, quod in libro
a-certain-one of adversaries my this murmured which in the-book
scriptum deprehenderat solum Deum patrem omnipotentem
written he-had-detected only God the-father almighty
esse. Quod quum legatus subintellexisset, valde admirans
to-be which when the-legate had-understood very wondering

ei respondit hoc nec de puerulo aliquo credi
to-him answered this not-even about a-little-boy any to-be-believed
debere, quod adeo erraret, quum communis, inquit, fides
ought that so he-should-err since the-common he-says faith
et teneat et profiteatur tres omnipotentes esse. Quo audito
both holds and professes three almighties to-be which heard
Terricus quidam, scholarum magister, irridendo subintulit
Thierry a-certain of-the-schools master mocking added
illud Athanasii: «Et tamen non tres omnipotentes, sed unus
that of-Athanasius and yet not three almighties but one
omnipotens.» Quem quum episcopus suus increpare cœpisset,
almighty whom when bishop his to-rebuke had-begun
et reprimere quasi reum, qui in majestatem loqueretur,
and to-restrain as-if guilty who against majesty should-speak
audacter ille restitit, et quasi Danielis verba commemorans,
boldly he resisted and as-if of-Daniel the-words recalling
ait: «Sic fatui filii Israel, non judicantes, neque quod verum
said thus foolish sons of-Israel not judging nor what true
est cognoscentes, condemnastis filium Israel. Revertimini
is knowing you-have-condemned a-son of-Israel return
ad judicium, et de ipso judice judicate, qui talem
to judgment and about the-very judge judge who such
judicem quasi ad instructionem fidei et correctionem erroris
a-judge as-if for the-instruction of-faith and the-correction of-error
instituistis, qui quum judicare deberet, ore se proprio
you-have-appointed who when to-judge he-ought with-mouth himself his-own
condemnavit. Divina hodie misericordia innocentem patenter,
has-condemned by-divine today mercy the-innocent openly
sicut olim Susannam a falsis accusatoribus, liberate.» Tunc
as once Susanna from false accusers free then
archiepiscopus assurgens, verbis, prout oportebat, commutatis,
the-archbishop rising with-words as was-fitting changed

sententiam legati confirmavit, dicens: «Revera, domine,
the-opinion of-the-legate confirmed saying truly O-lord
inquit, omnipotens pater, omnipotens filius, omnipotens
he-says almighty the-father almighty the-son almighty
spiritus sanctus. Et qui ab hoc dissentit, aperte devius est,
the-spirit holy and who from this dissents openly astray is
nec est audiendus. Et modo si placet, bonum est ut frater
nor is to-be-heard and now if it-pleases good it-is that brother
ille fidem suam coram omnibus exponat, ut ipsa, prout
that faith his before all should-set-forth that it as
oportet, vel approbetur, vel improbetur, atque corrigatur.»
is-fitting either may-be-approved or may-be-disapproved and may-be-corrected
Quum autem ego ad profitendam et exponendam fidem meam
when moreover I for professing and setting-forth faith my
assurgerem, ut quod sentiebam verbis propriis exprimerem,
I-rose that what I-thought with-words my-own I-might-express
adversarii dixerunt non aliud mihi necessarium esse, nisi ut
the-adversaries said not other to-me necessary to-be except that
symbolum Athanasii recitarem, quod quivis puer æque facere
the-creed of-Athanasius I-should-recite which any boy equally to-do
posset. Ac ne ex ignorantia prætenderem excusationem,
could and lest from ignorance I-should-put-forward an-excuse
quasi qui verba illa in usu non haberem, scripturam ad
as-if one-who words those in use not I-had a-writing for
legendum afferri fecerunt. Legi inter suspiria, singultus
reading to-be-brought they-made I-read amid sighs sobs
et lacrymas, prout potui. Inde quasi reus et convictus
and tears as I-could thence as-if guilty and convicted
abbati Sancti Medardi, qui aderat, traditus, ad claustrum
to-the-abbot of-Saint Medard who was-present handed-over to cloister
ejus tanquam ad carcerem trahor; statimque concilium
his as-if to a-prison I-am-dragged and-at-once the-council

solvitur. Abbas autem et monachi illius monasterii me
is-dissolved the-abbot moreover and monks of-that monastery me
sibi remansurum ulterius arbitrantes, summa exultatione
with-them about-to-remain further reckoning with-the-highest exultation
susceperunt, et cum omni diligentia tractantes, consolari
received and with all diligence treating to-console
frustra nitebantur. Deus qui judicas æquitatem, quanto
in-vain strove O-God who you-judge equity with-how-great
tunc animi felle, quanta mentis amaritudine teipsum
then of-mind gall with-how-great of-mind bitterness yourself
insanus arguebam, te furibundus accusabam, sæpius repetens
insane I-reproached you raging I-accused often repeating
illam beati Antonii conquestionem: «Jesu bone, ubi eras?»
that of-blessed Anthony complaint O-Jesus good where were-you
Quanto autem dolore æstuarem, quanta erubescentia
with-how-great moreover grief I-burned with-how-great shame
confunderer, quanta desperatione perturbarer, sentire tunc
I-was-confounded with-how-great despair I-was-disturbed to-feel then
potui, proferre non possum. Conferebam cum his quæ in
I-could to-express not I-can I-compared with these which in
corpore passus olim fueram, quanta nunc sustinerem;
body suffered once I-had how-great-things now I-was-enduring
et omnium hominum me æstimabam miserrimum. Parvam
and of-all men myself I-reckoned most-wretched small
illam ducebam proditionem in comparatione hujus injuriæ,
that I-held betrayal in comparison of-this injury
et longe amplius famæ quam corporis detrimentum
and far more of-reputation than of-body the-damage
plangebam: quum ad illam ex aliqua culpa devenerim, ad
I-bewailed since to that from some fault I-have-come to
hanc me tam patentem violentiam sincera intentio amorque
this me so open violence a-sincere intention and-love

fidei nostræ induxissent, quæ me ad scribendum compulerant.
of-faith our had-led which me to writing had-compelled
Quum autem hoc tam crudeliter et inconsiderate factum
when moreover this so cruelly and inconsiderately done
omnes ad quos fama delatum est vehementer arguerent,
all to whom by-report brought it-was vehemently blamed
singuli qui interfuerant a se culpam repellentes in alios
each who had-been-present from himself the-blame repelling onto others
transfundebant: adeo ut ipsi quoque æmuli nostri id
poured so so-that the-very also rivals our it
consilio suo factum esse denegarent, et legatus coram
by-counsel their done to-have-been denied and the-legate before
omnibus invidiam Francorum super hoc maxime detestaretur.
all the-envy of-the-French about this most detested
Qui statim pœnitentia ductus post aliquos dies, quum ad
who at-once by-penitence led after some days when for
tempus coactus satisfecisset illorum invidiæ, me de alieno
a-time compelled he-had-satisfied their envy me from another's
eductum monasterio ad proprium remisit; ubi fere quotquot
led-out monastery to my-own sent-back where almost as-many-as
erant olim jam, ut supra memini, infestos habebam; quum
were once already as above I-have-mentioned hostile I-had since
eorum vitæ turpitudo et impudens conversatio me suspectum
their of-life shamefulness and shameless conduct me suspect
penitus haberent, quem arguentem graviter sustinerent.
wholly held whom reproving grievously they-would-bear
Paucis autem elapsis mensibus, occasionem eis fortuna
few moreover having-passed months an-occasion to-them fortune
obtulit, qua me perdere molirentur. Fortuitu namque
offered by-which me to-ruin they-might-strive by-chance for
mihi quadam die legenti occurrit quædam Bedæ sententia
to-me on-a-certain day reading occurred a-certain of-Bede sentence

qua in expositione Actuum Apostolorum asserit Dionysium
in-which in exposition of-the-Acts of-the-Apostles he-asserts Dionysius
areopagitam Corinthiorum potius quam Atheniensium fuisse
the-Areopagite of-the-Corinthians rather than of-the-Athenians to-have-been
episcopum. Quod valde eis contrarium videbatur, qui suum
bishop which very to-them contrary seemed who their
Dionysium esse illum areopagitam jactitant, quem ipsum
Dionysius to-be that Areopagite boast whom himself
atheniensem episcopum gesta ejus fuisse profitentur. Quod
Athenian bishop acts his to-have-been profess which
quum reperissem, quibusdam circumstantium fratrum quasi
when I-had-found to-certain of-the-standing-around brothers as-if
jocando monstravi, testimonium scilicet illud Bedæ, quod
jesting I-showed the-testimony namely that of-Bede which
nobis objiciebatur. Illi vero valde indignati, dixerunt Bedam
to-us was-objected they but very indignant said Bede
mendacissimum scriptorem, et se Hildonium abbatem
a-most-lying writer and themselves Hilduin abbot
suum veriorem habere testem, qui pro hoc investigando
their a-truer to-have witness who for this investigating
Græciam diu perlustravit, et rei veritate agnita, in gestis
Greece long traveled-through and of-the-thing the-truth known in acts
illius, quæ conscripsit, hanc veraciter dubitationem removit.
his which he-wrote this truthfully doubt removed
Unde quum unus eorum importuna interrogatione pulsaret,
whence when one of-them with-importunate questioning pressed
quid mihi super hac controversia, Bedæ videlicet atque
what to-me about this controversy of-Bede namely and
Hildonii, videretur, respondi, Bedæ auctoritatem, cujus scripta
of-Hilduin seemed I-answered of-Bede the-authority whose writings
universæ Latinorum frequentant Ecclesiæ, gratiorem mihi
all of-the-Latins frequent Churches more-acceptable to-me

videri. Ex quo illi vehementer accensi, clamare cœperunt,
to-seem from which they vehemently inflamed to-shout began
nunc me patenter ostendisse, quod semper monasterium illud
now me openly to-have-shown that always monastery that
nostrum infestaverim, et quod nunc maxime toti regno
our I-have-harassed and that now most to-the-whole kingdom
derogaverim, ei videlicet honorem illum auferens, quo
I-have-disparaged from-it namely honor that taking-away in-which
singulariter gloriaretur, quum eorum patronum areopagitam
singularly it-gloried since their patron the-Areopagite
fuisse denegarem. Ego autem respondi, nec me hoc
to-have-been I-denied I moreover answered neither myself this
denegasse, nec multum curandum esse, utrum ipse areopagita
to-have-denied nor much to-be-cared to-be whether he the-Areopagite
an aliunde fuerit, dummodo tantam apud Deum adeptus
or from-elsewhere he-was provided-that so-great with God gained
sit coronam. Illi vero ad abbatem statim concurrentes,
he-has a-crown they but to the-abbot at-once running
quod mihi imposuerant nuntiaverunt. Qui libenter hoc
what on-me they-had-imposed reported who gladly this
audivit, gaudens se occasionem aliquam adipisci qua
heard rejoicing himself an-occasion some to-get by-which
me opprimeret, utpote qui quanto cæteris turpius
me he-might-crush as one-who by-how-much than-the-others more-shamefully
vivebat, magis me verebatur. Tunc concilio suo congregato,
lived the-more me feared then council his gathered
et fratribus congregatis, graviter mihi comminatus est, et
and brothers gathered heavily me threatened he-has and
se ad regem cum festinatione missurum dixit, ut de
himself to the-king with haste about-to-send said that on
me vindictam sumeret, tanquam regni sui gloriam et
me vengeance he-might-take as-if of-kingdom his the-glory and

coronam ei auferente; et me interim bene observare
crown from-him taking-away and me meanwhile well to-guard
præcepit, donec me regi traderet. Ego autem ad
ordered until me to-the-king he-should-hand-over I moreover to
regularem disciplinam, si quid deliquissem, frustra me
the-regular discipline if anything I-had-done-wrong in-vain myself
offerebam. Tunc ego nequitiam eorum vehementer exhorrens,
I-offered then I wickedness their vehemently abhorring
utpote qui tandiu tam adversam habuissem fortunam,
as one-who so-long so adverse I-had-had fortune
penitus desperatus, quasi adversum me universus conjurasset
wholly despairing as-if against me the-whole had-conspired
mundus, quorumdam consensu fratrum mei miserantium, et
world of-certain by-consent brothers me pitying and
quorumdam discipulorum nostrorum suffragio, nocte latenter
of-certain disciples our by-support at-night secretly
aufugi, atque ad terram comitis Theobaldi proximam, ubi
I-fled and to the-land of-count Theobald nearest where
antea in cella moratus fueram, abcessi. Ipse quippe et
before in a-cell stayed I-had I-went-off he indeed both
mihi aliquantulum notus erat, et oppressionibus meis quas
to-me somewhat known was and with-oppressions my which
audierat admodum compatiebatur. Ibi autem in castro
he-had-heard very sympathized there moreover in the-fortress
Privigni morari cœpi, in cella videlicet quadam trecensium
of-Provins to-stay I-began in a-cell namely a-certain of-Troyes
monachorum, quorum prior antea mihi familiaris extiterat,
monks whose prior before to-me familiar had-been
et valde dilexerat: qui valde in adventu meo gavisus, cum
and very had-loved who very at arrival my rejoicing with
omni diligentia me procurabat. Accidit autem quadam
all diligence me provided-for it-happened moreover on-a-certain

die, ut ad ipsum castrum abbas noster ad prædictum
day that to the-very fortress abbot our to aforesaid
comitem pro quibusdam suis negotiis veniret. Quo cognito,
count for certain his business came which known
accessi ad comitem cum priore illo, rogans eum quatenus
I-went to the-count with prior that asking him so-that
pro me ipse intercederet ad abbatem nostrum, ut me
for me he should-intercede with abbot our that me
absolveret, et licentiam daret vivendi monastice ubicunque
he-might-absolve and license might-give of-living monastically wherever
mihi competens locus occurreret. Ipse autem, et qui cum
to-me a-suitable place should-occur he moreover and who with
eo erant, in consilio rem posuerunt, responsuri comiti
him were into counsel the-thing put about-to-answer the-count
super hoc in ipsa die, ante quam recederent. Inito
about this on the-very day earlier than they-should-withdraw entered
autem consilio, visum est eis me ad aliam abbatiam
moreover counsel seemed it-was to-them me to another abbey
velle transire, et hoc suæ dedecus immensum fore.
to-wish to-pass and this of-their-own a-disgrace immense to-be
Maximæ namque gloriæ sibi imputabant, quod ad eos
for-the-greatest for glory to-themselves they-reckoned that to them
in conversione mea divertissem, quasi cæteris omnibus abbatiis
in conversion my I-had-turned as-if the-other all abbeys
contemptis; et nunc maximum sibi imminere dicebant
despised and now the-greatest to-themselves to-threaten they-said
opprobrium, si eis abjectis, ad alios transmearem. Unde
reproach if them cast-off to others I-should-pass whence
nullatenus vel me, vel comitem super hoc audierunt; imo
in-no-way either me or the-count about this they-heard nay
mihi statim comminati sunt, quod nisi festinus redirem,
me at-once threatened they-have that unless quickly I-returned

me excommunicarent; et priori illi, ad quem refugeram,
me they-would-excommunicate and to-prior that to whom I-had-fled
modis omnibus interdixerunt ne me deinceps retineret, nisi
by-means all they-forbade lest me thereafter he-should-keep unless
excommunicationis particeps esse sustineret. Quo audito, tam
of-excommunication a-partaker to-be he-would-bear which heard as-well
prior ipse quam ego valde anxiati fuimus. Abbas autem
the-prior himself as I very made-anxious we-were the-abbot moreover
in hac obstinatione recedens, post paucos dies defunctus est.
in this obstinacy withdrawing after few days died he-has
Cui quum alius successisset, conveni eum cum episcopo
to-whom when another had-succeeded I-met him with the-bishop
meldensi, ut mihi hoc quod a prædecessore ejus petieram,
of-Meaux that to-me this which from predecessor his I-had-sought
indulgeret. Cui rei quum nec ille primo acquiesceret,
he-might-grant to-which thing when not-even he at-first acquiesced
postea intervenientibus amicis quibusdam nostris, regem et
afterward intervening friends certain our the-king and
consilium ejus super hoc compellavi; et sic quod volebam
council his about this I-approached and thus what I-wished
impetravi. Stephanus quippe regis tunc dapifer, vocato in
I-obtained Stephen indeed of-the-king then steward called to
partem abbate et familiaribus ejus, quæsivit ab eis cur me
one-side the-abbot and intimates his asked from them why me
invitum retinere vellent, ex quo incurrere facile scandalum
unwilling to-keep they-wished from which to-incur easily scandal
possent, et nullam utilitatem habere; quum nullatenus
they-could and no usefulness to-have since in-no-way
vita mea et ipsorum convenire possent. Sciebam autem in
life my and their to-agree could I-knew moreover in
hoc regii consilii sententiam esse, ut quo minus
this of-the-royal council the-opinion to-be that by-how-much less

regularis abbatia illa esset, magis regi esset subjecta
regular abbey that should-be the-more to-the-king it-would-be subject
atque utilis, quantum videlicet ad lucra temporalia; unde
and useful as-far-as namely to gains temporal whence
me facile regis et suorum assensum consequi credideram;
me easily of-the-king and of-his-own the-assent to-obtain I-had-believed
sicque actum est. Sed ne glorationem suam quam de
and-thus done it-was but lest glorying its which over
me habebat, monasterium nostrum amitteret, concesserunt
me had monastery our should-lose they-granted
mihi ad quam vellem solitudinem transire, dummodo nulli
to-me to whatever I-wished solitude to-pass provided-that to-no
me abbatiæ subjugarem; hocque in præsentia regis et
me abbey I-should-subject and-this in the-presence of-the-king and
suorum utrinque assensum est et confirmatum. Ego itaque
of-his-own on-both-sides assented it-was and confirmed I and-so
ad solitudinem quamdam, in trecensi pago, mihi antea
to solitude a-certain in of-Troyes the-district to-me before
cognitam, me contuli, ibique a quibusdam terra mihi
known myself betook and-there from certain-ones land to-me
donata, assensu episcopi terræ, oratorium quoddam in
given with-the-assent of-the-bishop of-the-land an-oratory a-certain in
nomine sanctæ Trinitatis, ex calamis et culmo primum
the-name of-the-holy Trinity from reeds and thatch first
construxi, ubi cum quodam clerico nostro latitans, illud
I-built where with a-certain cleric our hiding that
vere Domino poteram decantare: «Ecce elongavi fugiens,
truly to-the-Lord I-could to-sing behold I-have-gone-far-off fleeing
et mansi solitudine.»
and I-have-stayed in-solitude

Scholars flock to the solitude, living in huts on herbs and coarse bread like the philosophers Jerome describes, and his rivals' envy grows with their numbers. Poverty drives Abelard back to teaching, and the students enlarge his oratory in stone and wood. He names it the Paraclete for the consolation he found there, and defends the name against those who say a church may not be dedicated to the Holy Spirit alone.

Quod quum cognovissent scholares, cœperunt undique
which when had-learned the-scholars they-began from-everywhere
concurrere, et relictis civitatibus et castellis, solitudinem
to-run-together and having-left cities and castles the-solitude
inhabitare, et pro amplis domibus, parva tabernacula sibi
to-inhabit and for spacious houses small huts for-themselves
construere, et pro delicatis cibis, herbis agrestibus et
to-build and for delicate foods on-herbs wild and
pane cibario victitare, et pro mollibus stratis, culmum
bread coarse to-live and for soft beds thatch
sibi et stramen comparare, et pro mensis, glebas
for-themselves and straw to-procure and for tables sods
erigere. Et vere eos priores philosophos imitari crederes,
to-raise and truly them the-earlier philosophers to-imitate you-would-believe
de quibus et Hieronymus in libro secundo Contra
about whom also Jerome in the-book second Against
Jovinianum his commemorat verbis: «Per sensus, quasi
Jovinian with-these records words through the-senses as-if
per quasdam fenestras, vitiorum ad animam introitus est.
through certain windows of-the-vices to the-soul entry is
Non potest metropolis et arx mentis capi, nisi per
not can the-capital and citadel of-the-mind to-be-taken unless through
portas irruerit hostilis exercitus. Si circensibus quispiam
the-gates will-have-burst a-hostile army if in-the-circus-games anyone

delectatur, si athletarum certamine, si mobilitate histrionum,
is-delighted if of-athletes in-the-contest if in-the-agility of-actors
si formis mulierum, si splendore gemmarum, vestium, et
if in-the-beauty of-women if in-the-splendor of-gems of-garments and
cæteris hujusmodi, per oculorum fenestras animæ capta
other such-things through of-the-eyes the-windows of-the-soul captured
libertas est, et impletur illud propheticum: Mors intravit
the-liberty is and is-fulfilled that prophetic death has-entered
per fenestras nostras. Igitur quum per has portas, quasi
through windows our therefore when through these gates as-if
quidam perturbationum cunei ad arcem nostræ mentis
certain of-perturbations wedges to the-citadel of-our mind
intraverint, ubi erit libertas? ubi fortitudo ejus? ubi de
will-have-entered where will-be liberty where strength its where about
Deo cogitatio? Maxime quum tactus depingat sibi etiam
God thought most when touch paints for-itself even
præteritas voluptates, et recordatione vitiorum cogat animam
past pleasures and by-the-recollection of-vices compels the-soul
compati, et quodam modo exercere quod non agit. His
to-suffer-with and in-a-certain way to-carry-out what not it-does by-these
igitur rationibus invitati, multi philosophorum reliquerunt
therefore reasons invited many of-the-philosophers left
frequentias urbium et hortulos suburbanos, ubi ager irriguus,
the-crowds of-cities and gardens suburban where field watered
et arborum comæ, et susurrus avium, fontis speculum,
and of-trees the-foliage and the-whispering of-birds of-the-spring the-mirror
rivus murmurans, et multæ oculorum auriumque illecebræ,
a-stream murmuring and many of-eyes and-of-ears allurements
ne per luxum et abundantiam copiarum, animæ fortitudo
lest through luxury and abundance of-supplies of-the-soul the-strength
mollesceret, et ejus pudicitia stupraretur. Inutile quippe est
might-grow-soft and its chastity might-be-violated useless indeed it-is

crebro videre per quæ aliquando captus sis, et eorum
often to-see through which-things once captured you-were and of-those
te experimento committere quibus difficulter careas.
yourself to-the-trial to-commit which with-difficulty you-may-do-without
Nam et Pythagoræi hujusmodi frequentiam declinantes, in
for also the-Pythagoreans such crowding declining in
solitudine et desertis locis habitare consueverant. Sed et ipse
solitude and deserted places to-dwell were-accustomed but also himself
Plato, quum dives esset et torum ejus Diogenes lutatis
Plato though rich he-was and couch his Diogenes with-muddied
pedibus conculcaret, ut posset vacare philosophiæ elegit
feet trampled that he-might-be-able to-be-free for-philosophy chose
academiam villam, ab urbe procul non solum desertam,
the-Academy a-villa from the-city far not only deserted
sed et pestilentem: ut cura et assiduitate morborum,
but also pestilent that by-care and the-constancy of-diseases
libidinis impetus frangerentur, discipulique sui nullam aliam
of-lust the-onsets might-be-broken and-disciples his no other
sentirent voluptatem nisi earum rerum quas discerent. Talem
might-feel pleasure except of-those things which they-learned such
et filii prophetarum, Elisæo adhærentes, vitam referuntur
also the-sons of-the-prophets to-Elisha clinging a-life are-reported
duxisse. De quibus ipse quoque Hieronymus, quasi de
to-have-led about whom himself also Jerome as-if about
monachis illius temporis, ad Rusticum monachum, inter
the-monks of-that time to Rusticus the-monk among
cætera ita scribit: «Filii prophetarum, quos monachos in
other-things thus writes the-sons of-the-prophets whom monks in
Veteri legimus Testamento, ædificabant sibi casulas prope
the-Old we-read Testament built for-themselves huts near
fluenta Jordanis, et turbis et urbibus derelictis, polenta
the-streams of-Jordan and crowds and cities having-left on-barley-meal

et herbis agrestibus victitabant.» Tales discipuli nostri ibi
and herbs wild they-lived such disciples our there
super Arduzonem fluvium casulas suas ædificantes, eremitæ
by the-Arduzon river huts their building hermits
magis quam scholares videbantur. Quanto autem illuc
more than scholars seemed by-how-much moreover thither
major scholarium erat confluentia, et quanto duriorem
greater of-scholars was the-flocking and by-how-much harder
in doctrina nostra vitam sustinebant, tanto amplius mihi
in teaching our life they-bore by-so-much more to-me
æmuli æstimabant gloriosum, et sibi ignominiosum.
rivals reckoned glorious and to-themselves shameful
Qui quum cuncta quæ poterant in me egissent, omnia
who when all-things which they-could against me had-done all-things
cooperari mihi in bonum dolebant; atque ita juxta
to-work-together for-me for good they-grieved and so according-to
illud Hieronymi, me procul ab urbibus, foro, litibus,
that of-Jerome me far from cities forum lawsuits
turbis remotum, sic quoque, ut Quintilianus ait, latentem
crowds removed thus also as Quintilian says hiding
invenit invidia, quia apud semetipsos tacite conquerentes, et
found envy because among themselves silently complaining and
ingemiscentes, dicebant: Ecce mundus totus post eum abiit,
groaning they-said behold the-world whole after him has-gone
nihil persequendo profecimus: sed magis eum gloriosum
nothing by-persecuting we-have-achieved but more him glorious
effecimus. Extinguere nomen ejus studuimus, sed magis
we-have-made to-extinguish name his we-strove but more
accendimus. Ecce in civitatibus omnia necessaria scholares
we-have-kindled behold in the-cities all necessities the-scholars
ad manum habent, et civiles delicias contemnentes, ad
at hand have and civic delights despising to

solitudinis inopiam confluunt, et sponte miseri fiunt.
of-solitude the-want they-flock and of-their-own-accord wretched become
Tunc autem præcipue ad scholarum regimen intolerabilis me
then moreover especially to of-the-schools the-government intolerable me
compulit paupertas, quum «fodere non valerem, et mendicare
drove poverty since to-dig not I-was-able and to-beg
erubescerem.» Ad artem itaque, quam noveram, recurrens,
I-was-ashamed to the-art and-so which I-knew running-back
pro labore manuum, ad officium linguæ compulsus sum.
instead-of the-labor of-hands to the-office of-the-tongue compelled I-was
Scholares autem ultro mihi quælibet necessaria præparabant,
the-scholars moreover voluntarily for-me whatever necessities prepared
tam in victu scilicet quam in vestitu vel cultura agrorum,
as-well in food namely as in clothing or in-cultivation of-fields
seu in expensis ædificiorum, ut nulla me scilicet a studio
or in expenses of-buildings that no me namely from study
cura domestica retardaret. Quum autem oratorium nostrum
care domestic should-delay when moreover oratory our
modicam eorum portionem capere non posset, necessario
a-modest their portion to-hold not could necessarily
ipsum dilataverunt, et de lapidibus et lignis construentes
it they-enlarged and from stones and wood building
melioraverunt. Quod quum in nomine sanctæ Trinitatis esset
they-improved which when in the-name of-the-holy Trinity had-been
fundatum, ac postea dedicatum; quia tamen ibi profugus
founded and afterward dedicated because yet there a-fugitive
ac jam desperatus divinæ gratia consolationis aliquantulum
and now despairing of-divine by-grace of-consolation somewhat
respirassem, in memoriam hujus beneficii, ipsum Paracletum
I-had-breathed in memory of-this benefit it the-Paraclete
nominavi. Quod multi audientes, non sine magna admiratione
I-named which many hearing not without great wonder

susceperunt, et nonnulli hoc vehementer calumniati sunt;
received and some this vehemently calumniated they-have
dicentes non licere Spiritui sancto specialiter magis
saying not to-be-lawful to-the-Spirit holy specially more
quam Deo patri ecclesiam aliquam assignari; sed vel
than to-God the-father a-church any to-be-assigned but either
soli filio, vel toti simul Trinitati, secundum antiquam
to-the-sole son or to-the-whole together Trinity according-to the-ancient
consuetudinem. Ad quam nimirum calumniam hic eos
custom to which doubtless calumny this them
error plurimum induxit, quod inter paracletum et Spiritum
error very-much led that between paraclete and the-Spirit
paracletum nihil referre crederent, quum ipsa quoque
paraclete nothing to-matter they-believed since the-very also
Trinitas et quælibet in Trinitate persona, sicut Deus vel
Trinity and any in the-Trinity person as God or
adjutor dicitur, ita et paracletus, id est consolator recte
helper is-called so also paraclete that is consoler rightly
nuncupetur, juxta illud apostoli: «Benedictus Deus et
may-be-named according-to that of-the-apostle blessed-be God and
pater domini nostri Jesu Christi, pater misericordiarum,
the-father of-the-Lord our Jesus Christ the-father of-mercies
et Deus totius consolationis, qui consolatur nos in omni
and the-God of-all consolation who consoles us in every
tribulatione nostra.» Et secundum quod Veritas ait: «Et
tribulation our and according-to what the-Truth says and
alium paracletum dabit vobis.» Quid etiam impedit, quum
another paraclete he-will-give to-you what also hinders since
omnis Ecclesia in nomine Patris, et Filii, et Spiritus
every Church in the-name of-the-Father and of-the-Son and of-the-Spirit
sancti pariter consecretur, nec sic eorum in aliquo possessio
holy equally is-consecrated nor thus of-them in any-respect the-possession

diversa, quod domus Domini non ita Patri, vel Spiritui
different that the-house of-the-Lord not so to-the-Father or to-the-Spirit
sancto adscribatur, sicut Filio? Quis titulum ejus, cujus
holy should-be-ascribed as to-the-Son who the-title his whose
est ipsa domus, de fronte vestibuli radere præsumat?
is the-very house from the-front of-the-porch to-erase would-presume
Aut quum se Filius in sacrificium Patri obtulerit,
or since himself the-Son in sacrifice to-the-Father has-offered
et secundum hoc in celebrationibus missarum specialiter
and according-to this in the-celebrations of-masses specially
ad Patrem orationes dirigantur, et hostiæ fiat immolatio;
to the-Father prayers are-directed and of-the-host is-made the-immolation
cur ejus præcipue altare esse non videatur, cui maxime
why his especially the-altar to-be not should-it-seem to-whom most
supplicatio et sacrificium agitur? Nunquid rectius ejus
supplication and sacrifice is-performed surely-not more-rightly his
cui immolatur, quam illius qui immolatur, altare dicendum
to-whom is-immolated than of-him who is-immolated the-altar to-be-called
est? An melius dominicæ crucis, aut sepulcri, vel beati
is or better of-the-Lord's cross or of-the-tomb or of-blessed
Michaelis, seu Joannis, aut Petri, aut alicujus sancti, qui nec
Michael or of-John or of-Peter or of-any saint who neither
ibi immolantur, nec eis immolatur, aut obsecrationes eis
there are-immolated nor to-them is-immolated or entreaties to-them
fiunt, altare quis esse confitebitur? Nimirum nec inter
are-made the-altar who to-be will-confess doubtless not-even among
idolatras altaria vel templa aliquorum dicebantur, nisi quibus
idolaters altars or temples of-any were-called except to-whom
ipsi sacrificium atque obsequium impendere intendebant.
they-themselves sacrifice and service to-pay intended
Sed fortasse dicat aliquis, ideo Patri non esse vel
but perhaps may-say someone therefore to-the-Father not to-be either

ecclesias, vel altaria dedicanda, quod ejus aliquod festum non
churches or altars to-be-dedicated because his any feast not
existit, quod specialem ei solemnitatem tribuat. Sed hæc
exists which special to-him solemnity may-assign but this
profecto ratio ipsi hoc Trinitati aufert, et Spiritui
certainly reason from-the-very this Trinity takes-away and from-the-Spirit
sancto non aufert, quum ipse quoque Spiritus ex adventu
holy not takes-away since the-very also Spirit from coming
suo propriam habeat Pentecostes solemnitatem, sicut filius
his his-own has of-Pentecost solemnity as the-son
ex suo Natalis sui festivitatem. Sicut enim filius missus est
from his of-Nativity his the-festival as for the-son sent was
in mundum, ita et Spiritus sanctus in discipulos propriam
into the-world so also the-Spirit holy upon the-disciples its-own
sibi vindicat solemnitatem. Cui etiam probabilius quam
for-itself claims solemnity to-which also more-probably than
alicui aliarum personarum templum adscribendum videtur,
to-any of-the-other persons a-temple to-be-ascribed seems
si diligentius apostolicam attendamus auctoritatem, atque
if more-diligently apostolic we-attend-to authority and
ipsius Spiritus operationem. Nulli enim trium personarum
of-the-very Spirit the-working to-none for of-the-three persons
spirituale templum specialiter adscribit apostolus, nisi Spiritui
a-spiritual temple specially ascribes the-apostle except to-the-Spirit
sancto. Non enim ita templum Patris, vel templum Filii
holy not for so the-temple of-the-Father or the-temple of-the-Son
dicit, sicut templum Spiritus sancti, in prima ad Corinthios
he-says as the-temple of-the-Spirit holy in the-first to the-Corinthians
ita scribens: «Qui adhæret Domino, unus spiritus est.» Item:
thus writing who clings to-the-Lord one spirit is likewise
«An nescitis quia corpora vestra templum sunt Spiritus
or do-you-not-know that bodies your the-temple are of-the-Spirit

sancti, qui in vobis est, quem habetis a Deo, et non
holy who in you is whom you-have from God and not
estis vestri?» Quis etiam divinorum sacramenta beneficiorum,
you-are your-own who also of-divine the-sacraments benefits
quæ in Ecclesia fiunt, operationi divinæ gratiæ, qua
which in the-Church are-done to-the-working of-divine grace by-which
Spiritus sanctus intelligitur, nesciat specialiter adscribi?
the-Spirit holy is-understood would-not-know specially to-be-ascribed
Ex aqua quippe et Spiritu sancto, in baptismo renascimur,
from water indeed and the-Spirit holy in baptism we-are-reborn
et tunc primo quasi speciale templum Deo constituimur. In
and then first as-if a-special temple to-God we-are-established in
consummatione quoque septiformis Spiritus gratia traditur,
the-consummation also of-the-sevenfold Spirit the-grace is-handed-on
quibus ipsum Dei templum adornatur atque dedicatur. Quid
by-which the-very of-God temple is-adorned and dedicated what
ergo mirum, si ei personæ cui specialiter spirituale
therefore wonder if to-that person to-whom specially a-spiritual
templum apostolus tribuit, nos corporale assignemus? Aut
temple the-apostle assigns we a-bodily-one assign or
cujus personæ rectius ecclesia esse dicitur, quam ejus
of-which person more-rightly a-church to-be is-said than his
cujus operationi cuncta quæ in ecclesia ministrantur beneficia
whose to-the-working all which in the-church are-ministered benefits
specialiter assignantur? Non tamen hoc ita conjicimus, ut
specially are-assigned not yet this so we-conjecture that
quum Paracletum primo nostrum vocaverimus oratorium, uni
since the-Paraclete first our we-have-called oratory to-one
ipsum personæ nos dicasse fateamur; sed propter
it person ourselves to-have-dedicated we-should-confess but for
eam quam supra reddidimus causam, in memoriam scilicet
that which above we-have-rendered cause in memory namely

nostræ consolationis, quanquam si illo quoque, quo
of-our consolation although if in-that also in-which
creditur, modo id fecissemus, non esset rationi adversum,
it-is-believed way it we-had-done not it-would-be to-reason contrary
licet consuetudini incognitum.
although to-custom unknown

De persecutione quorumdam quasi novorum apostolorum in eum

XII · THE NEW APOSTLES

Two new apostles, one reviving the life of regular canons and the other of monks, preach against Abelard's faith and life and turn even his friends from him. He dreads every council as a summons to his own condemnation, and despairs so far that he thinks of living among the pagans.

Hoc autem loco me corpore latitante, sed fama tunc
in-this moreover place me in-body hiding but in-fame then
maxime universum mundum perambulante, et illius poetici
most the-whole world traversing and of-that poetic
figmenti quod Echo dicitur instar penitus recinente, quod
fiction which Echo is-called like wholly resounding which
videlicet plurimum vocis habeat, sed nihil subest: priores
namely very-much of-voice has but nothing is-beneath the-earlier
æmuli, quum per se jam minus valerent, quosdam
rivals since by themselves now less they-prevailed certain
adversum me novos apostolos, quibus mundus plurimum
against me new apostles whom the-world very-much
credebat, excitaverunt; quorum alter regularium canonicorum
believed stirred-up of-whom one of-regular canons
vitam, alter monachorum se resuscitasse gloriabatur. Hi
the-life the-other of-monks himself to-have-revived boasted these

prædicando per mundum discurrentes, et me impudenter
by-preaching through the-world running-about and me shamelessly
quantum poterant corrodentes, non modice tam ecclesiasticis
as-much-as they-could gnawing not moderately as-well to-ecclesiastical
quibusdam quam secularibus potestatibus contemptibilem
certain as to-secular powers contemptible
ad tempus effecerunt, et de mea tam fide quam vita,
for a-time made and about my as-well faith as life
adeo sinistra disseminaverunt, ut ipsos quoque amicorum
so sinister-things disseminated that the-very also of-friends
nostrorum præcipuos a me averterent, et si qui adhuc
our the-chief from me they-turned-away and if any still
pristini amoris erga me aliquid retinerent, hoc ipsi modis
of-former love toward me anything retained this they by-means
omnibus, metu illorum, dissimularent. Deus ipse mihi testis
all from-fear of-them they-concealed God himself to-me witness
est, quoties aliquem ecclesiasticarum personarum conventum
is as-often-as any of-ecclesiastical persons an-assembly
adunari noveram, hoc in damnationem meam agi
to-be-gathered I-knew this for the-condemnation my to-be-done
credebam. Stupefactus illico quasi supervenientis ictum fulguris,
I-believed astounded at-once as-if of-a-falling the-stroke of-lightning
expectabam ut quasi hæreticus aut profanus in conciliis
I-awaited that as-if a-heretic or profane in councils
traherer, aut synagogis. Atque ut de pulice ad leonem,
I-should-be-dragged or synagogues and that from the-flea to the-lion
de formica ad elephantem comparatio ducatur, non me
from the-ant to the-elephant the-comparison may-be-drawn not me
mitiori animo persequebantur æmuli mei, quam beatum olim
with-milder mind persecuted rivals my than blessed once
Athanasium hæretici. Sæpe autem (Deus scit) in tantam lapsus
Athanasius the-heretics often moreover God knows into such fallen

sum desperationem, ut Christianorum finibus excessis, ad
I-have despair that of-Christians the-bounds having-left to
gentes transire disponerem, atque ibi quiete, sub quacunque
the-gentiles to-pass I-was-arranging and there quietly under whatever
tributi pactione, inter inimicos Christi christiane vivere; quos
of-tribute agreement among the-enemies of-Christ in-Christian-fashion to-live whom
tanto magis propitios me habiturum credebam, quanto me
by-so-much more favorable me about-to-have I-believed by-how-much me
minus christianum ex imposito mihi crimine suspicarentur, et
less Christian from the-imposed on-me charge they-would-suspect and
ob hoc facilius ad sectam suam inclinari posse crederent.
for this more-easily to sect their to-be-inclined to-be-able they-would-believe

De abbatia ad quam assumptus est, et persecutione tam filiorum, id est monachorum, quam tyranni in eum

XIII · THE ABBEY OF SAINT-GILDAS

Abelard is elected abbot of Saint-Gildas of Rhuys in Brittany, among a barbarous people and undisciplined monks who keep concubines and children, while a local tyrant seizes the abbey's lands. When the abbot of Saint-Denis expels the nuns of Argenteuil, Abelard gives the Paraclete to Heloise and her sisters; in one year they prosper more than he would have in a hundred, and all revere Heloise.

Quum autem tantis perturbationibus incessanter affligerer,
when moreover by-so-great disturbances incessantly I-was-afflicted
atque hoc extremum mihi superesset consilium, ut apud
and this last to-me remained counsel that among
inimicos Christi ad Christum confugerem; occasionem
the-enemies of-Christ to Christ I-should-flee an-occasion
quamdam adeptus qua insidias istas paululum declinare
certain having-gained by-which the-snares these a-little to-avoid

me credidi, incidi in christianos atque monachos gentibus
myself I-believed I-fell among Christians and monks than-the-gentiles
longo sæviores, atque pejores. Erat quippe in Britannia
by-far more-savage and worse there-was indeed in Britain
minore, in episcopatu Venetensi, abbatia quædam Sancti Gildasii
the-lesser in the-bishopric of-Vannes an-abbey a-certain of-Saint Gildas
Ruiensis, pastore defuncto desolata, ad quam me concors
of-Rhuys its-pastor dead desolate to which me the-concordant
fratrum electio cum assensu principis terræ vocavit, atque
of-the-brothers election with the-assent of-the-prince of-the-land called and
hoc ab abbate nostro et fratribus facile impetravit; sicque
this from abbot our and the-brothers easily obtained and-thus
me Francorum invidia ad Occidentem, sicut Hieronymum
me of-the-French envy to the-West as Jerome
Romanorum expulit ad Orientem. Nunquam enim huic rei
of-the-Romans drove to the-East never for to-this thing
(sciat Deus) acquievissem, nisi ut quocunque modo has
let-know God I-would-have-acquiesced unless that in-whatever way these
quas incessanter sustinebam oppressiones, ut dixi, declinarem.
which incessantly I-was-bearing oppressions as I-said I-might-avoid
Terra quippe barbara, et terræ lingua mihi incognita
the-land indeed barbarous and of-the-land the-tongue to-me unknown
erat, et turpis atque indomabilis illorum monachorum vita
was and shameful and untamable of-those monks the-life
omnibus fere notissima, et gens terræ illius inhumana
to-all almost most-known and the-people of-the-land that inhuman
atque incomposita. Sicut ergo ille, qui imminente sibi
and disordered as therefore he who impending to-him
gladio perterritus in præcipitium se collidit, et, ut
the-sword terrified into a-precipice himself dashes and that
puncto temporis mortem unam differat, aliam incurrit: sic
by-a-point of-time death one he-may-put-off another incurs so

ego ab uno periculo in aliud scienter me contuli, ibique
I from one danger into another knowingly myself betook and-there
ad horrisoni undas Oceani, quum fugam mihi ulterius
at of-the-horrid-sounding the-waves of-Ocean since flight to-me further
terræ postremitas non præberet, sæpe in orationibus meis
of-the-land the-furthest-end not would-afford often in prayers my
illud revolvebam: «A finibus terræ ad te clamavi, dum
that I-turned-over from the-ends of-the-earth to you I-have-cried while
anxiaretur cor meum.» Quanta enim anxietate illa etiam
was-anguished heart my with-how-great for anxiety that also
quam regendam susceperam indisciplinata fratrum congregatio
which to-be-governed I-had-undertaken undisciplined of-brothers congregation
cor meum die ac nocte cruciaret, quum tam animæ
heart my by-day and by-night tormented when as-well of-soul
meæ quam corporis pericula pensarem, neminem jam latere
my as of-body the-dangers I-weighed no-one now to-escape
arbitror. Certum quippe habebam quod si eos ad regularem
I-think certain indeed I-held that if them to regular
vitam quam professi fuerant compellere tentarem, me vivere
life which professed they-had to-compel I-should-try me to-live
non posse, et si hoc in quantum possem non agerem, me
not to-be-able and if this in as-much-as I-could not I-should-do me
damnandum esse. Ipsam etiam abbatiam tyrannus quidam in
to-be-damned to-be the-very also abbey a-tyrant certain in
terra illa potentissimus ita jam diu sibi subjugaverat, ex
land that most-powerful so now long to-himself had-subjugated from
inordinatione scilicet ipsius monasterii nactus occasionem,
the-disorder namely of-the-very monastery having-got an-occasion
ut omnia loca monasterio adjacentia in usus proprios
that all places to-the-monastery adjacent to uses his-own
redegisset, ac gravioribus exactionibus monachos ipsos
he-had-reduced and by-heavier exactions the-monks themselves

quam tributarios judæos exagitaret. Urgebant me monachi
than tributary Jews he-harassed pressed me the-monks
pro necessitudinibus quotidianis, quum nihil in commune
for necessities daily since nothing in common
haberent quod eis ministrarem, sed unusquisque de
they-had which to-them I-might-supply but each from
propriis olim marsupiis se et concubinas suas cum filiis et
their-own of-old purses himself and concubines his with sons and
filiabus sustentaret. Gaudebant me super hoc anxiari, et
daughters sustained they-rejoiced me about this to-be-anguished and
ipsi quoque furabantur et asportabant quæ poterant,
themselves also stole and carried-off what-things they-could
ut quum in administratione ipsa deficerem, compellerer
that when in administration itself I-should-fail I-might-be-compelled
aut a disciplina cessare, aut omnino recedere. Quum autem
either from discipline to-cease or altogether to-withdraw when moreover
tota terræ illius barbaries pariter exlex et indisciplinata
the-whole of-the-land that barbarism equally lawless and undisciplined
esset, nulli erant hominum ad quorum confugere possem
was none there-were of-men to whose to-flee I-could
adjutorium, quum a moribus omnium pariter dissiderem.
help since from the-ways of-all equally I-dissented
Foris me tyrannus ille et satellites sui assidue opprimebant,
outside me tyrant that and henchmen his constantly oppressed
intus mihi fratres incessanter insidiabantur: ut illud apostoli
within to-me the-brothers incessantly laid-snares as that of-the-apostle
in me specialiter dictum res ipsa indicaret: «Foris pugnæ,
about me specially said the-thing itself might-show outside fights
intus timores.» Considerabam, et plangebam quam inutilem
within fears I-considered and I-bewailed how useless
et miseram vitam ducerem, et quam infructuose tam mihi
and wretched a-life I-led and how fruitlessly as-well for-me

quam aliis viverem, et quantum antea clericis profecissem,
as for-others I-lived and how-much before to-clerics I-had-profited
et quod nunc, eis propter monachos dimissis, nec in ipsis,
and that now them for monks dismissed neither in them
nec in monachis aliquem fructum haberem, et quam inefficax
nor in the-monks any fruit I-had and how ineffective
in omnibus incœptis atque conatibus meis redderer, ut
in all undertakings and efforts my I-was-rendered so-that
jam mihi de omnibus illud improperari rectissime deberet:
now to-me about all-things that to-be-reproached most-rightly ought
«Hic homo cœpit ædificare, et non potuit consummare.»
this man began to-build and not could to-finish
Desperabam penitus, quum recordarer quæ fugeram, et
I-despaired wholly when I-recalled what-things I-had-fled and
considerarem quæ incurrerem; et priores molestias quasi
I-considered what-things I-was-incurring and the-earlier troubles as-if
jam nullas reputans, crebro apud me ingemiscens dicebam:
now nothing reckoning often with myself groaning I-said
Merito hæc patior, qui, Paracletum, id est consolatorem,
deservedly these-things I-suffer who the-Paraclete that is the-consoler
deserens, in desolationem certam me intrusi, et minas evitare
deserting into desolation certain myself thrust and threats to-avoid
cupiens, ad certa confugi pericula. Illud autem plurimum
desiring to certain fled dangers that moreover very-much
me cruciabat, quod oratorio nostro dimisso, de divini
me tormented that oratory our having-been-left about of-divine
celebratione officii ita ut oporteret providere non poteram;
the-celebration of-office so as it-would-behoove to-provide not I-could
quoniam loci nimia paupertas vix unius hominis
since of-the-place the-excessive poverty scarcely of-one man
necessitudini sufficeret. Sed ipse quoque verus Paracletus
to-need sufficed but the-very also true Paraclete

mihi maxime super hoc desolato veram attulit consolationem,
to-me most about this desolate true brought consolation
et proprio prout debebat providit oratorio. Accidit namque
and for-his-own as he-ought provided oratory it-happened for
ut abbas noster Sancti Dyonisii prædictam illam Argenteoli
that abbot our of-Saint Denis aforesaid that of-Argenteuil
abbatiam, in qua religionis habitum nostra illa jam in
abbey in which of-religion the-habit our that now in
Christo soror potius quam uxor Heloissa susceperat, tanquam
Christ sister rather than wife Heloise had-taken as-if
ad jus monasterii sui antiquitus pertinentem, quocunque
to the-right of-monastery his of-old belonging in-whatever
modo acquireret, et conventum inde sanctimonialium, ubi
way he-acquired and the-community thence of-nuns where
illa comes nostra prioratum habebat, violenter expelleret.
she companion our the-priorship held violently expelled
Quæ quum diversis locis exules dispergerentur, oblatam mihi
who when in-various places exiles were-scattered offered to-me
a Domino intellexi occasionem qua nostro consulerem
by the-Lord I-understood an-occasion by-which to-our I-might-provide
oratorio. Illuc itaque reversus, eam cum quibusdam aliis
oratory thither and-so returned her with certain others
de eadem congregatione ipsi adhærentibus, ad prædictum
of the-same congregation to-her clinging to the-aforesaid
oratorium invitavi; eoque illis adductis, ipsum oratorium
oratory I-invited and-thither them led-in the-very oratory
cum omnibus ei pertinentibus concessi et donavi; ipsamque
with all to-it belonging I-granted and gave and-this-very
postmodum donationem nostram, assensu atque interventu
afterward donation our with-the-assent and intervention
episcopi terræ, papa Innocentius secundus ipsis et earum
of-the-bishop of-the-land the-pope Innocent the-second to-them and their

sequacibus per privilegium in perpetuum corroboravit. Quas
followers by privilege in perpetuity confirmed whom
ibi quidem primo inopem sustinentes vitam, et ad tempus
there indeed at-first a-poor enduring life and for a-time
plurimum desolatas, divinæ misericordiæ respectus, cui devote
very-much desolate of-divine mercy the-regard which devoutly
serviebant, in brevi consolatus est, et se eis quoque
they-served in short-time consoled it-has and itself to-them also
verum exhibuit Paracletum, et circumadjacentes populos
true showed a-Paraclete and the-surrounding peoples
misericordes eis atque propitios effecit. Et plus (sciat
merciful to-them and favorable made and more let-know
Deus), ut arbitror, uno anno in terrenis commodis sunt
God as I-think in-one year in earthly goods they-have-been
multiplicatæ, quam ego per centum, si ibi permansissem.
multiplied than I in a-hundred if there I-had-remained
Quippe quo feminarum sexus est infirmior, tanto
indeed by-how-much of-women the-sex is weaker by-so-much
earum inopia miserabilior facile humanos commovet affectus,
their poverty more-pitiable easily human moves feelings
et earum virtus tam Deo quam hominibus est gratior.
and their virtue as-well to-God as to-men is more-pleasing
Tantam autem gratiam in oculis omnium illi sorori nostræ,
so-great moreover favor in the-eyes of-all to-that sister our
quæ cæteris præerat, Dominus annuit, ut eam episcopi quasi
who the-others headed the-Lord granted that her the-bishops as-if
filiam, abbates quasi sororem, laici quasi matrem diligerent;
daughter the-abbots as-if sister the-laity as-if mother loved
et omnes pariter ejus religionem, prudentiam, et in omnibus
and all equally her religion prudence and in all-things
incomparabilem patientiæ mansuetudinem admirabantur. Quæ
incomparable of-patience mildness admired who

quanto rarius se videri permittebat, ut scilicet clauso
by-how-much more-rarely herself to-be-seen allowed that namely in-closed
cubiculo sacris meditationibus atque orationibus purius
chamber to-sacred meditations and prayers more-purely
vacaret, tanto ardentius ejus præsentiam atque spiritualis
she-might-be-free by-so-much more-ardently her presence and of-spiritual
colloquii monita hi qui foris sunt efflagitabant.
conversation the-counsels those who outside are demanded

De infamatione turpitudinis

XIV · THE CHARGE OF SHAME

Neighbors blame Abelard for neglecting the nuns, and when he visits them his enemies whisper that he still desires his old love. He answers with Jerome's complaint, with his own mutilation, which should end suspicion as the eunuchs set to guard women did, and with Christ and the apostles, whom holy women served; women need a man's rule, and abbesses should not command clerics.

Quum autem omnes earum vicini vehementer me culparent
when moreover all their neighbors vehemently me blamed
quod earum inopiæ minus quam possem et deberem
that their for-the-want less than I-could and I-ought
consulerem, et facile id nostra saltem prædicatione valerem;
I-provided and easily this by-our at-least preaching I-could
cœpi sæpius ad eas reverti, ut eis quoquomodo
I-began more-often to them to-return that to-them in-some-way
subvenirem. In quo nec invidiæ mihi murmur defuit,
I-might-give-help in which not-even of-envy to-me the-murmur was-lacking
et quod me facere sincera charitas compellebat, solita
and what me to-do sincere charity compelled the-usual
derogantium pravitas impudentissime accusabat; dicens me
of-detractors depravity most-shamelessly accused saying me

adhuc quadam carnalis concupiscentiæ oblectatione teneri,
still by-a-certain of-carnal concupiscence delight to-be-held
quasi pristinæ dilectæ sustinere absentiam vix aut nunquam
as-if of-the-former beloved to-bear the-absence scarcely or never
paterer. Qui frequenter illam beati Hieronymi querimoniam
I-could-suffer who frequently that of-blessed Jerome complaint
mecum volvens, qui ad Asellam de fictis amicis scribens,
with-me turning-over who to Asella about false friends writing
ait: «Nihil mihi objicitur nisi sexus meus, et hoc nunquam
says nothing to-me is-objected except sex my and this never
objiceretur nisi quum Hierosolimam Paula proficiscitur.»
would-be-objected except when to-Jerusalem Paula sets-out
Et iterum: «Antequam,» inquit, «domum sanctæ Paulæ
and again before he-says the-house of-holy Paula
nossem, totius in me urbis studia consonabant, omnium
I-knew of-the-whole for me of-the-city the-zeals were-in-harmony of-all
pene judicio dignus summo sacerdotio decernebar.
almost by-the-judgment worthy of-the-highest priesthood I-was-judged
Sed scio per bonam et malam famam pervenire ad
but I-know through good and evil report to-come to
regna cœlorum.» Quum hanc, inquam, in tantum
the-kingdoms of-the-heavens when this I-say against so-great
virum detractionis injuriam ad mentem reducerem, non
a-man of-detraction injury to mind I-recalled not
modicam hinc consolationem carpebam, inquiens: O si tantam
small thence consolation I-plucked saying O if so-great
suspicionis causam æmuli mei in me reperirent, quanta me
of-suspicion cause rivals my in me should-find with-how-great me
detrectatione opprimerent! Nunc vero mihi divina misericordia
detraction they-would-crush now but for-me by-divine mercy
ab hac suspicione liberato, quomodo hujus perpetrandæ
from this suspicion freed how of-this to-be-perpetrated

turpitudinis facultate ablata, suspicio remanet? Quæ etiam
shamefulness the-faculty taken-away suspicion does-remain what also
tam impudens hæc criminatio novissima? Adeo namque res
so shameless this accusation latest so for thing
ista omnem hujus turpitudinis suspicionem apud omnes
this all of-this shamefulness suspicion with all
removet, ut quicunque mulieres observare diligentius student,
removes that whoever women to-watch more-diligently strive
eis eunuchos adhibeant: sicut de Esther et cæteris regis
to-them eunuchs they-assign as about Esther and the-other of-king
Assueri puellis sacra narrat historia. Legimus et potentem
Ahasuerus girls the-sacred tells history we-read also mighty
illum reginæ Candacis eunuchum universis ejus gazis
that of-queen Candace eunuch all her treasures
præesse; ad quem convertendum et baptisandum Philippus
to-head to whom to-be-converted and to-be-baptized Philip
apostolus ab angelo directus est. Tales quippe semper apud
the-apostle by an-angel directed was such indeed always among
verecundas et honestas feminas tanto amplius dignitatis
modest and honorable women by-so-much more of-dignity
et familiaritatis adepti sunt quanto longius ab hac
and of-familiarity gained they-have by-how-much farther from this
absistebant suspicione. Ad quam quidem penitus removendam
they-stood-away suspicion for which indeed wholly to-be-removed
maximum illum christianorum philosophum Origenem, quum
greatest that of-Christians philosopher Origen since
mulierum quoque sanctæ doctrinæ intenderet, sibi ipsi
of-women also to-holy teaching he-attended on-him himself
manus intulisse Ecclesiasticæ Historiæ liber VI continet.
hands to-have-laid of-the-Ecclesiastical History book VI contains
Putabam tamen in hoc mihi magis quam illi divinam
I-thought yet in this to-me more than to-him divine

misericordiam propitiam fuisse, ut quod ille minus provide
mercy favorable to-have-been that what he less providently
creditur egisse, atque inde non modicum crimen incurrisse,
is-believed to-have-done and thence not small crime to-have-incurred
id aliena culpa in me ageret, ut ad simile opus me
that by-another's fault in me it-might-do that for similar work me
liberum præpararet, ac tanto minore pœna, quanto
free it-might-prepare and with-so-much less pain by-how-much
breviore ac subita, ut oppressus somno, quum mihi manus
briefer and sudden that overpowered by-sleep when on-me hands
injicerent, nihil pœnæ fere sentirem. Sed quod tunc forte
they-laid nothing of-pain almost I-felt but what then perhaps
minus pertuli ex vulnere, nunc ex detractione diutius
less I-suffered from the-wound now from detraction longer
plector, et plus ex detrimento famæ quam ex corporis
I-am-punished and more from the-damage of-reputation than from of-the-body
crucior diminutione. Sicut enim scriptum est: «Melius est
I-am-tormented the-diminution as for written it-is better is
nomen bonum quam divitiæ multæ.» Et ut beatus meminit
a-name good than riches many and as blessed mentions
Augustinus in sermone quodam de Vita et Moribus
Augustine in sermon a-certain on the-Life and Morals
Clericorum: «Qui fidens conscientiæ suæ negligit famam suam,
of-Clerics who trusting to-conscience his neglects reputation his
crudelis est.» Idem supra: «Providemus,» inquit, «bona,
cruel is the-same above we-provide he-says good-things
ut ait apostolus, non solum coram Deo, sed etiam coram
as says the-apostle not only before God but also before
hominibus. Propter nos, conscientia nostra sufficit in nobis.
men for ourselves conscience our suffices in us
Propter alios, fama nostra non pollui, sed pollere debet
for others reputation our not to-be-polluted but to-excel ought

in nobis. Duæ res sunt conscientia et fama. Conscientia
in us two things there-are conscience and reputation conscience
tibi, fama proximo.» Quid autem horum invidia ipsi
for-you reputation for-your-neighbor what moreover of-these envy to-the-very
Christo vel ejus membris, tam prophetis scilicet quam
Christ or his to-the-members as-well the-prophets namely as
apostolis, seu aliis patribus sanctis objiceret, si in eorum
the-apostles or the-other fathers holy would-object if in their
temporibus existeret, quum eos videlicet corpore integros tam
times it-existed when them namely in-body whole in-such
familiari conversatione feminis præcipue videret sociatos?
familiar intercourse with-women especially it-would-see associated
Unde et beatus Augustinus in libro de Opere Monachorum,
whence also blessed Augustine in the-book on the-Work of-Monks
ipsas etiam mulieres domino Jesu Christo atque apostolis
the-very even women to-the-Lord Jesus Christ and to-the-apostles
ita inseparabiles comites adhæsisse demonstrat, ut et cum
so inseparable companions to-have-clung shows that also with
eis etiam ad prædicationem procederent. «Ad hoc enim,»
them even to preaching they-went-forth for this for
inquit, «et fideles mulieres habentes terrenam substantiam
he-says also faithful women having earthly substance
ibant cum eis, et ministrabant eis de sua substantia, ut
went with them and ministered to-them from their substance that
nullius indigerent horum quæ ad substantiam vitæ hujus
of-none they-should-need of-these-things which to the-substance of-life of-this
pertinerent.» Et quisquis non putat ab apostolis fieri, ut
pertained and whoever not thinks by the-apostles to-be-done that
cum eis sanctæ conversationis mulieres cursitarent quocunque
with them of-holy of-way-of-life women should-run-about wherever
evangelium prædicabant, evangelium audiat, et cognoscat
the-gospel they-preached the-gospel let-him-hear and let-him-know

quemadmodum hoc ipsius Domini exemplo faciebant. In
how this the-very Lord's by-the-example they-did in
evangelio enim scriptum est: «Deinceps et ipse iter faciebat
the-gospel for written it-is thereafter also he journey made
per civitates et castella, evangelizans regnum Dei, et
through cities and villages evangelizing the-kingdom of-God and
duodecim cum illo, et mulieres aliquæ, quæ erant curatæ
the-twelve with him and women some who had-been cured
a spiritibus immundis, et infirmitatibus, Maria, quæ vocatur
from spirits unclean and infirmities Mary who is-called
Magdalena, et Joanna, uxor Cuzæ procuratoris Herodis,
Magdalene and Joanna wife of-Chuza steward of-Herod
et Susanna, et aliæ multæ quæ ministrabant ei de
and Susanna and others many who ministered to-him from
facultatibus suis.» Et Leo Nonus contra epistolam Parmeniani
means their and Leo the-Ninth against the-letter of-Parmenianus
de Studio Monasterii: «Omnino,» inquit, «profitemur non
on the-Study of-the-Monastery altogether he-says we-profess not
licere episcopo, presbytero, diacono, subdiacono propriam
to-be-lawful for-a-bishop priest deacon subdeacon his-own
uxorem causa religionis abjicere cura sua, ut non
wife for-the-sake of-religion to-cast-off from-care his-own so-that not
ei victum et vestitum largiatur, sed non ut cum illa
to-her food and clothing he-should-bestow but not that with her
carnaliter jaceat. Sic et sanctos apostolos legimus egisse
carnally he-should-lie thus also the-holy apostles we-read to-have-done
beato Paulo dicente: Nunquid non habemus potestatem
blessed Paul saying surely-not not we-have the-power
sororem mulierem circumducendi, sicut fratres Domini et
a-sister a-woman of-leading-about as the-brothers of-the-Lord and
Cephas? Vide insipiens quia non dixit: Nunquid non habemus
Cephas see O-fool that not he-said surely-not not we-have

potestatem sororem mulierem amplectendi? sed circumducendi;
the-power a-sister a-woman of-embracing but of-leading-about
scilicet ut mercede prædicationis sustentarentur ab eis,
namely that by-the-reward of-preaching they-might-be-sustained by them
nec tamen deinceps foret inter eos carnale conjugium.»
nor yet thereafter should-be between them carnal union
Ipse certe pharisæus, qui intra se de Domino ait:
he certainly the-Pharisee who within himself about the-Lord says
«Hic, si esset propheta, sciret utique quæ et qualis
this-man if he-were a-prophet he-would-know surely who and what-kind
esset mulier quæ tangit eum, quia peccatrix est;» multo
were the-woman who touches him that a-sinner she-is much
commodiorem, quantum ad humanum judicium spectat,
more-convenient as-far-as to human judgment looks
turpitudinis conjecturam de Domino concipere poterat,
of-shamefulness a-conjecture about the-Lord to-conceive could
quam de nobis isti; aut qui matrem ejus juveni
than about us these or he-who mother his to-a-young-man
commendatam; vel prophetas cum viduis maxime hospitari
commended or the-prophets with widows most to-lodge
atque conversari videbat, multo probabiliorem inde suspicionem
and to-converse saw much more-probable thence suspicion
contrahere. Quid etiam dixissent isti detractores nostri, si
to-contract what also would-have-said these detractors our if
Malchum illum captivum monachum, de quo beatus scribit
Malchus that captive monk about whom blessed writes
Hieronymus; eodem contubernio cum uxore victitantem
Jerome in-the-same household with wife living
conspicerent? Quanto id crimini ascriberent, quod
they-should-behold with-how-much that to-crime would-they-ascribe which
egregius ille doctor quum vidisset, maxime commendans ait:
distinguished that doctor when he-had-seen most commending says

«Erat illic senex quidam nomine Malchus, ejusdem loci
there-was there an-old-man a-certain by-name Malchus of-the-same place
indigena. Anus quoque in ejus contubernio. Studiosi ambo
a-native an-old-woman also in his household zealous both
religionis, et sic ecclesiæ limen terentes, ut Zachariam
of-religion and so of-the-church the-threshold wearing that Zachary
et Elisabeth de evangelio crederes, nisi quod Joannes
and Elizabeth from the-gospel you-would-believe except that John
in medio non erat.» Cur denique a detractione sanctorum
in the-midst not was why finally from the-detraction of-holy
patrum se continent, quos frequenter legimus, vel etiam
fathers themselves do-they-restrain whom frequently we-read or even
vidimus monasteria quoque feminarum constituere, atque
have-seen monasteries also of-women to-establish and
eis ministrare; exemplo quidem septem diaconorum,
to-them to-minister by-the-example indeed of-the-seven deacons
quos pro se apostoli mensis et procurationi mulierum
whom for themselves the-apostles over-the-tables and over-the-care of-the-women
præfecerunt? Adeo namque sexus infirmior fortioris indiget
set so for the-sex weaker of-the-stronger needs
auxilio, ut semper virum mulieri quasi caput præsse
the-help that always the-man to-the-woman as-if head to-be-over
apostolus statuat; in cujus etiam rei signo ipsam semper
the-apostle establishes in of-which also thing sign her always
velatum habere caput præcipit. Unde non mediocriter miror
veiled to-have the-head he-commands whence not moderately I-wonder
consuetudines has in monasteriis dudum inolevisse, quod
customs these in monasteries long-since to-have-grown-in that
quemadmodum viris abbates, ita et feminis abbatissæ
as over-men abbots so also over-women abbesses
præponantur, et ejusdem regulæ professione tam feminæ
are-set and by-the-same rule's profession as-well women

quam viri se astringant, in qua tamen pleraque
as men themselves bind in which yet very-many-things
continentur quæ a feminis tam prælatis quam subjectis
are-contained which by women as-well set-over as subject
nullatenus possunt adimpleri. In plerisque etiam locis, ordine
in-no-way can to-be-fulfilled in very-many also places the-order
perturbato naturali, ipsas abbatissas atque moniales clericis
disturbed natural the-very abbesses and nuns over-clerics
quoque ipsis, quibus subest populus, dominari conspicimus,
also themselves to-whom is-subject the-people to-rule we-behold
et tanto facilius eos ad prava desideria inducere posse,
and by-so-much more-easily them to depraved desires to-lead to-be-able
quanto eis amplius habent præesse, et jugum illud in
by-how-much over-them more they-have to-be-over and yoke that upon
eos gravissimum exercere. Quod satiricus ille considerans ait:
them most-heavy to-exercise which satirist that considering says

Intolerabilius nihil est quam femina dives.
more-intolerable nothing is than a-woman rich

XV · PLOTS AT SAINT-GILDAS

Abelard means to help the nuns more, but his monks try to poison him, even in the chalice, and set robbers on his road; he breaks his neck in a fall. Oaths sworn before a papal legate do not stop them. He bids his friend count his own trials slight, since the godly must suffer persecution and God's will is done in everything.

Hoc ego sæpe apud me pertractando, quantum mihi
this I often with myself turning-over as-much-as to-me
liceret, sororibus illis providere, et earum curam
it-would-be-permitted for-sisters those to-provide and their care

agere disposueram, et quo me amplius revererentur, corporali
to-take I-had-arranged and so-that me more they-might-revere in-bodily
quoque præsentia eis invigilare, et sic etiam earum magis
also presence over-them to-watch and so also their more
necessitudinibus subvenire. Et quum me nunc frequentior ac
needs to-help and since me now more-frequent and
major persecutio filiorum quam olim fratrum affligeret, ad eas
greater persecution of-sons than once of-brothers afflicted to them
de æstu hujus tempestatis quasi ad quemdam tranquillitatis
from the-heat of-this storm as-if to a-certain of-tranquility
portum recurrerem, atque ibi aliquantulum respirarem, et qui
harbor I-might-run-back and there a-little I-might-breathe and who
in monachis nullum, aliquem saltem in illis assequerer
among monks no some at-least among them I-might-gain
fructum; ac tanto id mihi fieret magis saluberrimum,
fruit and by-so-much this to-me might-be more most-salutary
quanto id earum infirmitati magis esset necessarium. Nunc
by-how-much it their to-the-weakness more would-be necessary now
autem ita me Satanas impedivit, ut ubi quiescere possim,
moreover so me Satan has-hindered that where to-rest I-may-be-able
aut etiam vivere, non inveniam, sed vagus et profugus,
or even to-live not I-find but a-wanderer and a-fugitive
ad instar maledicti Cain ubique circumferar: quem, ut
in the-likeness of-cursed Cain everywhere I-am-carried-about whom as
supra memini, «foris pugnæ, intus timores» incessanter
above I-have-mentioned outside fights within fears incessantly
cruciant, imo tam foris quam intus timores incessanter,
torment nay as-well outside as within fears incessantly
pugnæ pariter et timores. Et multo periculosior et crebrior
fights equally and fears and much more-dangerous and more-frequent
persecutio filiorum adversum me sævit quam hostium. Istos
persecution of-sons against me rages than of-enemies these

quippe semper præsentes habeo, et eorum insidias jugiter
indeed always present I-have and their snares continually
sustineo. Hostium violentiam in corporis mei periculum
I-endure of-enemies the-violence in of-body my danger
video, si a claustro procedam. In claustro autem filiorum,
I-see if from the-cloister I-go-forth in the-cloister moreover of-sons
id est monachorum mihi tanquam abbati, hoc est patri,
that is of-monks to-me as-if to-the-abbot that is to-the-father
commissorum, tam violenta quam dolosa incessanter sustineo
committed as-well violent as deceitful incessantly I-endure
machinamenta. O quoties veneno me perdere tentaverunt!
machinations O how-often with-poison me to-destroy they-have-tried
sicut et in beato factum est Benedicto. Ac si hæc ipsa
as also in blessed done it-was Benedict as if this very
causa, qua ille perversos deservit filios, ad hoc ipsum
cause for-which he perverse deserted sons to this very
me patenter tanti patris adhortaretur exemplo, ne me
me openly of-so-great father should-exhort by-the-example lest me
certo videlicet opponens periculo, temerarius Dei tentator
to-certain namely exposing danger a-rash of-God tempter
potius quam amator, imo mei ipsius peremptor invenirer.
rather than lover nay of-me myself the-destroyer I-should-be-found
A talibus autem eorum quotidianis insidiis quum mihi in
from such moreover their daily snares when for-me in
administratione cibi vel potus quantum possem providerem,
the-serving of-food or of-drink as-far-as I-could I-took-precautions
in ipso altaris sacrificio toxicare me moliti sunt, veneno
in the-very of-the-altar sacrifice to-poison me striven they-have with-poison
scilicet calici immisso. Qui etiam quadam die quum
namely into-the-chalice put who also on-a-certain day when
Nanneti ad comitem in ægritudine sua visitandum venissem,
at-Nantes to the-count in sickness his to-be-visited I-had-come

hospitatum me ibi in domo cujusdam fratris mei carnalis,
lodged me there in the-house of-a-certain brother my by-blood
per ipsum qui in comitatu nostro erat famulum, veneno
through the-very who in retinue our was servant with-poison
interficere machinati sunt, ubi videlicet me minus a
to-kill schemed they-have where namely me less from
tali machinatione providere crediderunt. Divina autem
such machination to-take-precautions they-believed by-divine moreover
dispositione tunc actum est, ut dum cibum mihi apparatum
disposition then done it-was that while the-food for-me prepared
non curarem, frater quidam ex monachis quem mecum
not I-cared-for brother a-certain of the-monks whom with-me
adduxeram, hoc cibo per ignorantiam usus, ibidem mortuus
I-had-brought this food by ignorance having-used there dead
occumberet, et famulus ille qui hoc præsumpserat, tam
fell and servant that who this had-presumed as-well
conscientiæ suæ, quam testimonio ipsius rei perterritus,
by-conscience his-own as by-the-testimony of-the-very thing terrified
aufugeret. Ex tunc itaque manifesta omnibus eorum nequitia,
fled from then and-so manifest to-all their wickedness
patenter jam cœpi eorum, prout poteram, insidias declinare,
openly now I-began their as I-could snares to-avoid
et jam a conventu abbatiæ me subtrahere, et in
and now from the-community of-the-abbey myself to-withdraw and in
cellulis cum paucis habitare. Qui si me transiturum aliquo
little-cells with few to-dwell who if me about-to-pass somewhere
præsensissent, corruptos per pecuniam latrones in viis
they-had-foreseen corrupted by money robbers on the-roads
aut semitis, ut me interficerent, opponebant. Dum autem
or paths that me they-might-kill they-set-against while moreover
in istis laborarem periculis, forte me die quadam,
in these I-labored dangers by-chance me on-day a-certain

de nostra lapsum equitatura, manus Domini vehementer
from our fallen mount the-hand of-the-Lord vehemently
collisit, colli videlicet mei canalem confringens. Et multo
struck of-the-neck namely my the-channel breaking and much
me amplius hæc fractura afflixit et debilitavit, quam
me more this fracture afflicted and weakened than
prior plaga. Quandoque horum indomitam rebellionem per
the-earlier blow sometimes of-these the-untamed rebellion by
excommunicationem coercens, quosdam eorum, quos magis
excommunication coercing certain of-them whom more
formidabam, ad hoc compuli, ut fide sua seu sacramento
I-dreaded to this I-compelled that by-faith their or by-oath
publice mihi promitterent, se ulterius ab abbatia penitus
publicly to-me they-should-promise themselves further from the-abbey wholly
recessuros, nec me amplius in aliquo inquietaturos. Qui
about-to-withdraw nor me more in anything about-to-disquiet who
publice et impudentissime tam fidem datam quam sacramenta
publicly and most-shamelessly as-well the-faith given as the-oaths
facta violantes, tandem per auctoritatem romani pontificis
made violating at-last by the-authority of-the-Roman pontiff
Innocentii, legato proprio ad hoc destinato, in præsentia
Innocent a-legate his-own for this appointed in the-presence
comitis et episcoporum, hoc ipsum jurare compulsi sunt,
of-the-count and of-the-bishops this very to-swear compelled they-were
et pleraque alia. Nec sic adhuc quieverunt. Nuper autem
and very-many other-things nor thus still they-rested lately moreover
quum illis, quos prædixi, ejectis, ad conventum abbatiæ
when those whom I-mentioned-before cast-out to the-community of-the-abbey
rediissem; et reliquis fratribus, quos minus suspicabar,
I-had-returned and to-the-remaining brothers whom less I-suspected
me committerem, multo hos pejores quam illos reperi. Quos
myself I-committed much these worse than those I-found whom

jam quidem non de veneno, sed de gladio in jugulum
now indeed not about poison but about the-sword into throat
meum tractantes, cujusdam proceris terræ conductu vix
my plotting of-a-certain noble of-the-land by-escort scarcely
evasi. In quo etiam adhuc laboro periculo, et quotidie quasi
I-escaped in which also still I-labor danger and daily as-if
cervici meæ gladium imminentem suspicio, ut inter epulas
over-neck my a-sword hanging I-look-up that among feasts
vix respirem, sicut de illo legitur qui quum Dionysii
scarcely I-breathe as about him is-read who when of-Dionysius
tyranni potentiam atque opes conquisitas maximæ imputaret
the-tyrant the-power and riches acquired to-the-greatest he-reckoned
beatitudini, filo latenter appensum super se gladium
blessedness by-a-thread secretly hung over himself a-sword
aspiciens, quæ terrenam potentiam felicitas consequatur
beholding what earthly power happiness follows
edoctus est. Quod nunc quoque ipse de paupere monacho
taught he-was which now also I-myself from a-poor monk
in abbatem promotus, incessanter experior, tanto scilicet
to abbot promoted incessantly I-experience by-so-much namely
miserior quanto ditior effectus; ut nostro etiam exemplo,
more-wretched by-how-much richer made that by-our also example
eorum qui id sponte appetunt, ambitio refrenetur.
of-those who this of-their-own-accord seek the-ambition may-be-curbed
Hæc, dilectissime frater in Christo, et ex diutina
these-things O-most-beloved brother in Christ and from long
conversatione familiarissime comes, de calamitatum mearum
association most-familiar companion about of-calamities my
historia, in quibus quasi a cunabulis jugiter laboro, tuæ
the-history in which as-if from the-cradle continually I-labor for-your
me desolationi atque injuriæ illatæ scripsisse sufficiat; ut,
me desolation and injury inflicted to-have-written let-it-suffice that

sicut in exordio præfatus sum epistolæ, oppressionem tuam
as in the-beginning said-before I-have of-the-letter oppression your
in comparatione mearum, aut nullam, aut modicam esse
in comparison of-mine either none or slight to-be
judices; et tanto eam patientius feras, quanto
you-may-judge and by-so-much it more-patiently you-may-bear by-how-much
minorem consideras, illud semper in consolationem assumens,
smaller you-consider that always for consolation taking
quod membris suis de membris diaboli Dominus prædixit:
what to-members his about the-members of-the-devil the-Lord foretold
«Si me persecuti sunt, et vos persequentur. Si mundus vos
if me persecuted they-have also you they-will-persecute if the-world you
odit, scitote quoniam me priorem vobis odio habuit. Si
hates know that me before you in-hatred it-had if
de mundo fuissetis, mundus quod suum erat diligeret.» Et:
of the-world you-had-been the-world what its-own was would-love and
«Omnes,» inquit apostolus, «qui volunt pie vivere in Christo,
all says the-apostle who wish piously to-live in Christ
persecutionem patientur.» Et alibi: «Haud quæro hominibus
persecution will-suffer and elsewhere not I-seek men
placere. Si adhuc hominibus placerem, Christi servus non
to-please if still men I-pleased of-Christ a-servant not
essem.» Et psalmista: «Confusi sunt,» inquit, «qui hominibus
I-should-be and the-psalmist confounded they-are he-says who men
placent, quoniam Deus sprevit eos.» Quod diligenter beatus
please since God has-despised them which diligently blessed
attendens Hieronymus, cujus me præcipue in contumeliis
attending Jerome whose me especially in the-insults
detractionum hæredem conspicio, ad Nepotianum scribens
of-detractions heir I-behold to Nepotian writing
ait: «Si adhuc, inquit apostolus, hominibus placerem, Christi
says if still he-says the-apostle men I-pleased of-Christ

servus non essem. Desiit placere hominibus, et servus factus
a-servant not I-should-be he-ceased to-please men and a-servant made
est Christi.» Idem ad Asellam de fictis amicis: «Gratias
he-was of-Christ the-same to Asella about false friends thanks
ago Deo meo, quod dignus sim quem mundus oderit.» Et
I-give to-God my that worthy I-am whom the-world should-hate and
ad Heliodorum monachum: «Erras, frater, erras si putas
to Heliodorus the-monk you-err O-brother you-err if you-think
unquam christianum persecutionem non pati. Adversarius
ever a-Christian persecution not to-suffer adversary
noster tanquam leo rugiens devorare quærens circuit, et tu
our as-if lion roaring to-devour seeking goes-about and you
pacem putas? Sedet in insidiis cum divitibus.» His itaque
peace you-think he-sits in ambush with the-rich by-these and-so
documentis atque exemplis animati, tanto securius ista
lessons and examples encouraged by-so-much more-securely these-things
toleremus, quanto injuriosius accidunt. Quæ si non ad
let-us-tolerate by-how-much more-injuriously they-happen which if not for
meritum nobis, saltem ad purgationem aliquam proficere non
merit to-us at-least for purgation some to-profit not
dubitemus. Et quoniam omnia divina dispositione geruntur,
let-us-doubt and since all-things by-divine disposition are-done
in hoc se saltem quisque fidelium in omni pressura
in this himself at-least each of-the-faithful in every distress
consoletur, quod nihil inordinate fieri unquam summa
may-console that nothing disorderly to-be-done ever the-highest
Dei bonitas permittit, et quod quæcunque perverse fiunt,
of-God goodness permits and that whatever-things perversely are-done
optimo fine ipse terminat. Unde et ei de omnibus
to-the-best end he-himself concludes whence also to-him about all-things
recte dicitur, fiat voluntas tua. Quanta denique diligentium
rightly is-said be-done will your how-great finally of-those-loving

Deum illa est ex auctoritate apostolica consolatio, quæ dicit:
God that is from authority apostolic the-consolation which says
«Scimus quoniam diligentibus Deum omnia cooperantur in
we-know that for-those-loving God all-things work-together for
bonum.» Quod diligenter ille sapientissimus attendebat, quum
good which diligently that most-wise-man attended when
in Proverbiis diceret: «Non contristabit justum quicquid
in Proverbs he-said not will-sadden the-just-man whatever
ei acciderit.» Ex quo manifeste a justitia eos recedere
to-him will-have-happened from which manifestly from justice them to-withdraw
demonstrat, quicunque pro aliquo suo gravamine his
he-shows whoever for some their-own grievance at-these-things
irascuntur, quæ erga se divina dispensatione geri non
they-are-angry which toward themselves by-divine dispensation to-be-done not
dubitant; et se propriæ voluntati magis quam divinæ
they-doubt and themselves to-their-own will more than to-divine
subjiciunt, et ei quod in verbis sonat, fiat voluntas
they-subject and to-that which in words sounds be-done will
tua, desideriis occultis repugnant, divinæ voluntati propriam
your with-desires hidden they-fight-against to-divine will their-own
anteponentes. Vale.
preferring farewell

PETER ABELARD · HELOISE

Epistolæ

The Letters

Quæ est Heloissæ ad Petrum deprecatoria

II · HELOISE TO ABELARD

Heloise has read his letter to a friend and asks him to write often to the Paraclete, which he founded. She reminds him of all he owes her: she obeyed him in everything, preferred love to marriage and freedom to a bond, and would rather be his harlot than Augustus's empress. She entered religion at his command, not God's, yet he has never consoled her, and all suspect lust, not love, bound him. She begs him to write.

Domino suo, imo patri, conjugi suo, imo fratri; ancilla
to-lord her-own nay to-father to-husband her-own nay to-brother handmaid
sua, imo filia; ipsius uxor, imo soror; Abælardo Heloissa.
his nay daughter his-own wife nay sister to-Abelard Heloise
Missam ad amicum pro consolatione epistolam, dilectissime,
sent to a-friend for consolation the-letter O-most-beloved
vestram ad me forte quidam nuper attulit. Quam ex
your to me by-chance someone lately brought which from
ipsa statim tituli fronte vestram esse considerans, tanto
the-very at-once of-the-title front yours to-be considering by-so-much
ardentius eam cœpi legere, quanto scriptorem ipsum
more-ardently it I-began to-read by-how-much the-writer himself
charius amplector, ut cujus rem perdidi, verbis saltem
more-dearly I-embrace that of-whom the-thing I-have-lost by-words at-least
tanquam ejus quadam imagine recreer. Erant, memini,
as-if his by-a-certain image I-may-be-refreshed there-were I-remember
hujus epistolæ verba fere omnia felle et absinthio plena,
of-this letter the-words almost all with-gall and wormwood full
quæ scilicet nostræ conversionis miserabilem historiam, et
which namely of-our conversion the-wretched history and
tuas, unice, cruces assiduas referebant. Complesti revera
your O-only-one crosses constant related you-have-fulfilled truly

in epistola illa quod in exordio ejus amico promisisti,
in letter that what in the-beginning its to-the-friend you-promised
ut videlicet in comparatione tuarum suas molestias nullas
that namely in comparison of-yours his-own troubles none
vel parvas reputaret. Ubi quidem expositis prius
or small he-might-reckon where indeed having-been-set-forth first
magistrorum tuorum in te persecutionibus, deinde in
of-masters your against you persecutions then against
corpus tuum summæ proditionis injuria, ad condiscipulorum
body your of-the-highest treachery the-injury to of-fellow-students
quoque tuorum, Alberici videlicet Rhemensis et Lotulfi
also your of-Alberic namely of-Rheims and of-Lotulf
Lombardi execrabilem invidiam, et infestationem nimiam
the-Lombard the-execrable envy and harassment excessive
stylum contulisti. Quorum quidem suggestionibus quid de
the-pen you-brought whose indeed by-the-suggestions what about
glorioso illo theologiæ tuæ opere, quid de te ipso
glorious that of-theology your work what about you yourself
quasi in carcere damnato actum sit non prætermisisti.
as-if in prison condemned done was not you-have-passed-over
Inde ad abbatis tui fratrumque falsorum machinationem
thence to of-abbot your and-of-brothers false the-machination
accessisti, et detractiones illas tibi gravissimas duorum
you-came and detractions those to-you most-grievous of-two
illorum pseudoapostolorum a prædictis æmulis in te
those pseudo-apostles by the-aforesaid rivals against you
commotas, atque ad scandalum plerisque subortum de
stirred-up and to the-scandal for-very-many arisen about
nomine Paracleti oratorio præter consuetudinem imposito:
the-name of-the-Paraclete on-the-oratory beyond custom imposed
denique ad intolerabiles illas et adhuc continuas in
finally to intolerable those and still continual against

te persecutiones, crudelissimi scilicet illius exactoris, et
you persecutions of-most-cruel namely that extortioner and
pessimorum, quos filios nominas, monachorum profectus,
of-the-worst whom sons you-name monks having-proceeded
miserabilem historiam consummasti. Quæ cum siccis oculis
the-wretched history you-have-completed which with dry eyes
neminem vel legere vel audire posse æstimem: tanto
no-one either to-read or to-hear to-be-able I-think by-so-much
dolores meos amplius renovarunt, quanto diligentius
griefs my more they-have-renewed by-how-much more-diligently
singula expresserunt et eo magis auxerunt, quo in
each-thing they-expressed and by-that more increased by-how-much against
te adhuc pericula crescere retulisti; ut omnes pariter
you still dangers to-grow you-have-reported that all equally
de vita tua desperare cogamur, et quotidie ultimos
about life your to-despair we-are-compelled and daily the-last
illos de nece tua rumores trepidantia nostra corda et
those about death your rumors trembling our hearts and
palpitantia pectora expectent. Per ipsum itaque, qui te
throbbing breasts await by him and-so who you
sibi adhuc quoquo modo protegit, Christum obsecramus;
for-himself still in-whatever way protects Christ we-beseech
quatenus ancillulas ipsius et tuas crebris litteris de his,
that little-handmaids his and yours by-frequent letters about those
in quibus adhuc fluctuas, naufragiis certificare digneris; ut
in which still you-toss shipwrecks to-inform you-may-deign that
nos saltem quæ tibi solæ remansimus, doloris vel gaudii
us at-least who to-you alone have-remained of-grief or of-joy
participes habeas. Solent etenim dolenti nonnullam
partners you-may-have are-wont for to-one-grieving some
afferre consolationem qui condolent, et quodlibet onus
to-bring consolation those-who grieve-with and any burden

pluribus impositum levius sustinetur, sive defertur. Quod
on-many laid more-lightly is-borne or is-carried but
si paululum hæc tempestas quieverit, tanto amplius
if a-little this storm will-have-calmed by-so-much more
maturandæ sunt litteræ, quanto sunt jucundiores futuræ.
to-be-hastened are letters by-how-much they-are more-pleasing about-to-be
De quibuscunque autem nobis scribas, non parvum
about whatever moreover to-us you-may-write not small
nobis remedium conferes; hoc saltem uno quod te
to-us remedy you-will-confer by-this at-least one that you
nostri memorem esse monstrabis. Quam jucundæ vero sint
of-us mindful to-be you-will-show how pleasing indeed are
absentium litteræ amicorum, ipse nos exemplo proprio
of-absent the-letters friends himself us by-example his-own
Seneca docet, ad amicum Lucilium quodam loco sic scribens:
Seneca teaches to friend Lucilius in-a-certain place thus writing
«Quod frequenter mihi scribis, gratias ago. Nam quo
that frequently to-me you-write thanks I-give for in-which
uno modo potes te mihi ostendis. Nunquam epistolam
one way you-can yourself to-me you-show never letter
tuam accipio, quin protinus una simus. Si imagines nobis
your I-receive but at-once together we-are if images to-us
amicorum absentium jucundæ sunt, quæ memoriam renovant,
of-friends absent pleasing are which memory renew
et desiderium absentiæ falso atque inani solatio levant,
and the-longing of-absence with-false and empty solace relieve
quanto jucundiores sunt litteræ, quæ amici absentis veras
by-how-much more-pleasing are letters which of-a-friend absent true
notas afferunt?» Deo autem gratias, quod hoc saltem modo
marks bring to-God moreover thanks that in-this at-least way
præsentiam tuam nobis reddere nulla invidia prohiberis, nulla
presence your to-us to-render by-no envy you-are-forbidden by-no

difficultate præpediris, nulla, obsecro, negligentia retarderis.
difficulty you-are-hindered by-no I-beseech negligence may-you-be-delayed
Scripsisti ad amicum prolixæ consolationem epistolæ,
you-have-written to a-friend of-a-long consolation letter
et pro adversitatibus quidem suis, sed de tuis. Quas
and for adversities indeed his but about yours which
videlicet tuas diligenter commemorans, quum ejus intenderes
namely yours diligently recalling while his you-attended
consolationi, nostræ plurimum addidisti desolationi, et dum
to-the-consolation to-our very-much you-have-added desolation and while
ejus mederi vulneribus cuperes, nova quædam nobis vulnera
his to-heal wounds you-desired new certain on-us wounds
doloris inflixisti, et priora auxisti. Sana, obsecro,
of-grief you-have-inflicted and the-earlier you-have-increased heal I-beseech
ipse quæ fecisti, qui quæ alii fecerunt curare
yourself what-things you-have-made who what-things others have-made to-cure
satagis. Morem quidem amico et socio gessisti,
you-busy-yourself the-custom indeed for-a-friend and comrade you-have-performed
et tam amicitiæ quam societatis debitum persolvisti; sed
and as-well of-friendship as of-comradeship the-debt you-have-paid but
majore te debito nobis astrinxisti, quas non tam amicas
by-a-greater you debt to-us you-have-bound whom not so-much friends
quam amicissimas, non tam socias quam filias convenit
as most-dear-friends not so-much companions as daughters it-befits
nominari, vel si quod dulcius et sanctius vocabulum potest
to-be-named or if any sweeter and holier word can
excogitari. Quanto autem debito te erga eas obligaveris,
to-be-devised by-how-great moreover debt you toward them you-have-obligated
non argumentis, non testimoniis indiget, ut quasi dubium
not of-arguments not of-testimonies it-needs that as-if doubtful
comprobetur: et si omnes taceant, res ipsa clamat.
it-should-be-proved and if all should-be-silent the-thing itself cries-out

Hujus quippe loci tu post Deum solus es fundator,
of-this indeed place you after God alone are the-founder
solus hujus oratorii constructor, solus hujus congregationis
alone of-this oratory the-builder alone of-this congregation
ædificator. Nihil hic super alienum ædificasti fundamentum.
the-builder nothing here upon another's you-have-built foundation
Totum quod hic est, tua creatio est. Solitudo hæc feris
all which here is your creation is solitude this to-wild-beasts
tantum, sive latronibus vacans, nullam hominum habitationem
only or robbers given-over no of-men habitation
noverat, nullam domum habuerat. In ipsis cubilibus ferarum,
had-known no house had-had in the-very lairs of-wild-beasts
in ipsis latibulis latronum, ubi nec nominari Deus
in the-very hiding-places of-robbers where not-even to-be-named God
solet, divinum erexisti tabernaculum, et Spiritus sancti
is-wont a-divine you-have-raised tabernacle and of-the-Spirit holy
proprium dedicasti templum. Nihil ad hoc ædificandum
his-own you-have-dedicated temple nothing for this to-be-built
ex regum vel principum opibus intulisti, quum plurima
from of-kings or of-princes riches you-brought-in though very-much
posses et maxima, ut quidquid fieret, tibi soli posset
you-could and the-greatest that whatever should-be-done to-you alone might
ascribi. Clerici sive scholares huc certatim ad disciplinam
to-be-ascribed clerics or scholars hither eagerly to discipline
tuam confluentes omnia ministrabant necessaria; et qui de
your flocking all-things supplied necessary and who on
beneficiis vivebant ecclesiasticis, nec oblationes facere noverant,
benefices lived ecclesiastical not offerings to-make knew
sed suscipere, et qui manus ad suscipiendum non ad
but to-receive and who hands for receiving not for
dandum habuerant, hic in oblationibus faciendis prodigi atque
giving had-had here in offerings to-be-made prodigal and

importuni fiebant. Tua itaque, vere tua hæc est proprie in
importunate became yours and-so truly yours this is properly in
sancto proposito novella plantatio, cujus adhuc teneris maxime
holy purpose new planting whose still tender most
plantis frequens, ut proficiant, necessaria est irrigatio. Satis
to-plants frequent that they-may-thrive necessary is watering enough
ex ipsa feminei sexus natura debilis est hæc plantatio,
from the-very of-the-female sex nature weak is this planting
et est infirma, etiamsi non esset nova. Unde diligentiorem
and it-is infirm even-if not it-were new whence more-diligent
culturam exigit et frequentiorem, juxta illud apostoli:
cultivation it-requires and more-frequent according-to that of-the-apostle
«Ego plantavi, Apollo rigavit, Deus autem incrementum
I planted Apollo watered God moreover the-increase
dedit.» Plantaverat apostolus atque fundaverat in fide per
gave had-planted the-apostle and had-founded in the-faith through
prædicationis suæ doctrinam Corinthios, quibus scribebat.
of-preaching his the-teaching the-Corinthians to-whom he-was-writing
Rigaverat postmodum eos ipsius apostoli discipulus Apollo
had-watered afterward them of-the-very apostle the-disciple Apollo
sacris exhortationibus, et sic eis incrementum virtutum
with-sacred exhortations and so to-them the-increase of-virtues
divina largita est gratia. Vitis alienæ vineam, quam non
divine bestowed it-has grace of-a-vine another's the-vineyard which not
plantasti, in amaritudinem tibi conversam, admonitionibus
you-planted into bitterness for-you turned with-admonitions
sæpe cassis, et sacris frustra sermonibus excolis. Quid
often vain and with-sacred in-vain sermons you-cultivate what
tuæ debeas attende, qui sic curam impendis alienæ.
to-your-own you-may-owe consider who thus care spend on-another's
Doces et admones rebelles, nec proficis. Frustra ante porcos
you-teach and you-admonish rebels nor you-profit in-vain before swine

divini eloquii margaritas spargis. Qui obstinatis tanta
of-divine utterance pearls you-scatter who on-the-obstinate so-much
impendis, quid obedientibus debeas considera. Qui tanta
spend what to-the-obedient you-may-owe consider who so-much
hostibus largiris, quid filiabus debeas meditare. Atque ut
on-enemies bestow what to-daughters you-may-owe meditate and that
cæteras omittam, quanto erga me te obligaveris debito,
the-others I-may-omit by-how-great toward me you you-have-obligated debt
pensa: ut quod devotis communiter debes feminis, unicæ tuæ
weigh that what to-devout in-common you-owe women to-only your
devotius solvas. Quot autem et quantos tractatus in
more-devoutly you-may-pay how-many moreover and how-great treatises in
doctrina, vel exhortatione, seu etiam consolatione sanctarum
the-teaching or exhortation or even consolation of-holy
feminarum sancti patres consummaverint, et quanta eos
women holy fathers completed and with-how-great them
diligentia composuerint, tua melius excellentia quam nostra
diligence they-composed your better excellence than our
parvitas novit. Unde non mediocri admiratione nostræ
littleness knows whence not with-moderate wonder our
tenera conversionis initia tua jam dudum oblivio movit,
tender of-conversion beginnings your already long-since forgetfulness has-moved
quod nec reverentia Dei, nec amore nostri, nec sanctorum
that neither by-reverence of-God nor by-love of-us nor of-holy
patrum exemplis admonitus fluctuantem me et jam diutino
fathers by-examples admonished wavering me and already by-long
mœrore confectam, vel sermone præsentem, vel epistola
grief worn-out either by-speech present or by-letter
absentem consolari tentaveris. Cui quidem tanto te
absent to-console you-have-tried to-whom indeed by-so-much you
majore debito noveris obligatum, quanto te amplius
by-greater debt you-should-know obligated by-how-much you more

nuptialis fœdere sacramenti constat esse astrictum; et eo
of-nuptial by-the-bond sacrament it-is-agreed to-be bound and by-that
te magis mihi obnoxium, quo te semper, ut omnibus
you more to-me beholden by-how-much you always as to-all
patet, immoderato amore complexa sum. Nosti, charissime,
is-evident with-immoderate love embraced I-have you-know O-dearest
noverunt omnes, quanta in te amiserim, et quam miserabili
know all how-much in you I-have-lost and how by-a-wretched
casu summa et ubique nota proditio me ipsam quoque
chance the-highest and everywhere known treachery me myself also
mihi tecum abstulerit, et incomparabiliter major sit dolor
from-me with-you took-away and incomparably greater is the-grief
ex amissionis modo quam ex damno. Quo vero
from of-the-loss the-manner than from the-damage by-how-much indeed
major est dolendi causa, majora sunt consolationis adhibenda
greater is of-grieving the-cause the-greater are of-consolation to-be-applied
remedia, non utique ab alio, sed a teipso, ut qui solus
remedies not surely from another but from yourself that who alone
es in causa dolendi, solus sis in gratia consolandi.
are in the-cause of-grieving alone you-may-be in the-grace of-consoling
Solus quippe es qui me contristare, qui me lætificare,
alone indeed you-are who me to-sadden who me to-gladden
seu consolari valeas. Et solus es qui plurimum id mihi
or to-console can and alone you-are who very-much this to-me
debeas, et tunc maxime quum universa quæ jusseris in
owe and then most when all-things which you-ordered into
tantum impleverim, ut quum te in aliquo offendere non
so-far I-have-fulfilled that when you in anything to-offend not
possem, meipsam pro jussu tuo perdere sustinerem. Et quod
I-could myself at command your to-ruin I-bore and what
majus est, dictuque mirabile, in tantam versus est amor
greater is and-to-be-said wonderful into such turned it-has love

insaniam, ut quod solum appetebat, hoc ipse sibi sine
madness that what alone it-sought this itself from-itself without
spe recuperationis auferret, quum ad tuam statim jussionem
hope of-recovery took-away when at your at-once command
tam habitum ipsa quam animum immutarem: ut te tam
as-well habit myself as mind I-changed that you as-well
corporis mei quam animi unicum possessorem ostenderem.
of-body my as of-mind the-only possessor I-might-show
Nihil unquam (Deus scit) in te nisi te requisivi; te
nothing ever God knows in you except you I-have-sought you
pure, non tua concupiscens. Non matrimonii fœdera, non
purely not yours desiring not of-marriage the-bonds not
dotes aliquas expectavi, non denique meas voluptates aut
dowries any I-have-awaited not finally my pleasures or
voluntates, sed tuas, sicut ipse nosti, adimplere studui. Et
wills but yours as yourself you-know to-fulfill I-strove and
si uxoris nomen sanctius ac validius videtur, dulcius mihi
if of-wife the-name holier and more-valid seems sweeter to-me
semper extitit amicæ vocabulum; aut, si non indigneris,
always has-been of-mistress the-word or if not you-be-offended
concubinæ vel scorti; ut, quo me videlicet pro te
of-concubine or of-whore that by-how-much myself namely for you
amplius humiliarem, ampliorem apud te consequerer gratiam,
more I-humbled the-greater with you I-might-obtain favor
et sic etiam excellentiæ tuæ gloriam minus læderem. Quod
and thus also of-excellence your the-glory less I-might-hurt which
et tu ipse tui gratia oblitus penitus non fuisti, in ea,
also you yourself of-yourself for-the-sake forgetful wholly not you-were in that
quam supra memini, ad Amicum epistola pro consolatione
which above I-have-mentioned to the-Friend letter for consolation
directa; ubi et rationes nonnullas, quibus te a conjugio
directed where also reasons some by-which you from marriage

nostro infaustis thalamis revocare conabar, exponere non es
our ill-starred bed to-call-back I-tried to-set-forth not you-have
dedignatus, sed plerisque tacitis, quibus amorem conjugio,
disdained but very-many silent by-which love to-marriage
libertatem vinculo præferebam. Deum testem invoco, si me
freedom to-a-bond I-preferred God as-witness I-invoke if me
Augustus universo præsidens mundo matrimonii honore
Augustus the-whole ruling world of-marriage with-the-honor
dignaretur, totumque mihi orbem confirmaret in perpetuo
should-deem-worthy and-whole to-me the-world should-confirm in perpetuity
præsidendum, carius mihi et dignius videretur tua dici
to-be-ruled dearer to-me and more-worthy it-would-seem your to-be-called
meretrix, quam illius imperatrix. Non enim quo quisque
harlot than his empress not for by-how-much each
ditior sive potentior, ideo et melior; fortunæ illud est,
richer or more-powerful therefore also better of-fortune that is
hoc virtutis. Nec se minime venalem æstimet esse quæ
this of-virtue nor herself by-no-means venal should-reckon to-be who
libentius ditiori quam pauperi nubit, et plus in marito
more-gladly to-a-richer than to-a-poor-man is-married and more in a-husband
sua quam ipsum concupiscit. Certe quamcunque ad nuptias
his than himself desires certainly whomever to marriage
hæc concupiscentia ducit, merces ei potius quam gratia
this concupiscence leads wages to-her rather than favor
debetur. Certum quippe est eam res ipsas, non hominem
is-owed certain indeed it-is her the-things themselves not the-man
sequi, et se, si posset, velle prostituere ditiori. Sicut
to-follow and herself if she-could to-wish to-prostitute to-a-richer as
inductio illa Aspasiæ philosophæ apud socraticum Æschinem
induction that of-Aspasia the-philosopher in the-Socratic Aeschines
cum Xenophonte et uxore ejus habita manifeste convincit.
with Xenophon and wife his held manifestly proves

Quam quidem inductionem quum prædicta philosopha ad
which indeed induction when aforesaid philosopher for
reconciliandos invicem illos proposuisset, tali fine ipsam
reconciling mutually them had-proposed with-such end it
conclusit: «Quia nisi hoc peregeritis, ut neque vir
she-concluded because unless this you-will-have-accomplished that neither a-man
melior, neque femina in terris lectior sit, profecto semper
better nor a-woman on earth choicer may-be certainly always
id quod optimum putabis esse multo maxime requiretis,
that which best you-will-think to-be much most you-will-require
ut et tu maritus sis quam optimæ, et hæc quam
that both you husband may-be of-the-very best and she to-the-very
optimo viro nupta sit.» Sancta profecto hæc et plus
best man married may-be holy certainly this and more
quam philosophica est sententia ipsius potius sophiæ quam
than philosophical is sentence of-the-very rather of-wisdom than
philosophiæ dicenda. Sanctus hic error, et beata fallacia in
of-philosophy to-be-called holy this error and blessed deception in
conjugatis, ut perfecta dilectio illæsa custodiat matrimonii
the-married that perfect love unharmed may-guard of-marriage
fœdera non tam corporum continentia, quam animorum
the-bonds not so-much of-bodies by-continence as of-minds
pudicitia. At quod error cæteris, veritas mihi manifesta
by-chastity but what error to-the-others truth to-me manifest
contulerat, quum quod illæ videlicet de suis æstimarent
had-brought since what they namely about their-own might-reckon
maritis, hoc ego de te, hoc mundus universus non tam
husbands this I about you this the-world whole not so-much
crederet quam sciret; ut tanto verior in te meus
believed as knew that by-so-much truer toward you my
amor existeret, quanto ab errore longius absisteret.
love might-be by-how-much from error further it-might-stand-off

Quis etenim regum aut philosophorum tuam exæquare
who for of-kings or of-philosophers your to-equal
famam poterat? Quæ te regio, aut civitas, seu villa videre
fame could what you region or city or town to-see
non æstuabat? Quis te, rogo, in publicum procedentem
not burned who you I-ask into public coming-forth
conspicere non festinabat, ac discedentem collo erecto,
to-behold not hastened and departing with-neck raised
oculis directis non insectabatur? Quæ conjugata, quæ virgo
with-eyes directed not followed what married-woman what virgin
non concupiscebat absentem, et non exardebat in præsentem?
not desired absent and not was-on-fire for present
Quæ regina vel præpotens femina gaudiis meis non invidebat
what queen or very-powerful woman joys my not envied
vel thalamis? Duo autem, fateor, tibi specialiter inerant,
or bedchambers two moreover I-confess in-you specially were-present
quibus feminarum quarumlibet animos statim allicere poteras:
by-which of-women any the-minds at-once to-allure you-could
dictandi videlicet, et cantandi gratia; quæ cæteros minime
of-composing namely and of-singing the-grace which the-others by-no-means
philosophos assecutos esse novimus. Quibus quidem quasi
philosophers attained to-have we-know by-which indeed as-if
ludo quodam laborem exercitii recreans philosophici, pleraque
by-play a-certain the-labor of-exercise refreshing of-philosophical very-many
amatorio metro vel rhythmo composita reliquisti carmina,
in-amatory meter or rhythm composed you-left songs
quæ præ nimia suavitate tam dictaminis quam cantus sæpius
which for excessive sweetness as-well of-composition as of-tune more-often
frequentata, tuum in ore omnium nomen incessanter
frequented your in the-mouth of-all name incessantly
tenebant: ut etiam illitteratos melodiæ dulcedo tui non
kept that even the-unlettered of-melody the-sweetness of-you not

sineret immemores esse. Atque hinc maxime in amorem
allowed unmindful to-be and hence most into love
tui feminæ suspirabant. Et quum horum pars maxima
of-you women sighed and since of-these the-part greatest
carminum nostros decantaret amores, multis me regionibus
songs our sang loves many me in-regions
brevi tempore nuntiavit, et multarum in me feminarum
in-brief time it-announced and of-many against me of-women
accendit invidiam. Quod enim bonum animi vel corporis
kindled envy what for good of-mind or of-body
tuam non exornabat adolescentiam? Quam tunc mihi
your not adorned youth what-woman then me
invidentem, nunc tantis privatæ deliciis compati calamitas
envying now such deprived of-delights to-sympathize calamity
mea non compellat? Quem vel quam, licet hostem
my not would-compel whom or what-woman although an-enemy
primitus, debita compassio mihi nunc non emolliat? Quæ
at-first due compassion toward-me now not would-soften who
plurimum nocens, plurimum, ut nosti, sum innocens. Non
very-much guilty very-much as you-know am innocent not
enim rei effectus, sed efficientis affectus in crimine
for of-the-deed the-effect but of-the-doer the-intention in crime
est; nec quæ fiunt, sed quo animo fiunt, æquitas
is nor what-things are-done but with-what mind they-are-done justice
pensat. Quem autem animum in te semper habuerim,
weighs what moreover mind toward you always I-have-had
solus qui expertus es judicare potes. Tuo examini cuncta
alone who experienced you-have to-judge you-can to-your examination all-things
committo, tuo per omnia cedo testimonio. Dic unum, si
I-commit to-your in all-things I-yield testimony tell one-thing if
vales, cur post conversionem nostram, quam tu solus facere
you-can why after conversion our which you alone to-do

decrevisti, in tantam tibi negligentiam atque oblivionem
decided into such for-you neglect and forgetfulness
venerim, ut nec colloquio præsentis recreer, nec absentis
I-have-come that neither by-conversation of-you-present I-am-refreshed nor of-you-absent
epistola consoler: dic, inquam, si vales, aut ego quod sentio,
by-letter I-am-consoled tell I-say if you-can or I what I-feel
imo quod omnes suspicantur dicam. Concupiscentia te mihi
nay what all suspect shall-say concupiscence you to-me
potius quam amicitia sociavit, libidinis ardor potius quam
rather than friendship joined of-lust the-heat rather than
amor. Ubi igitur quod desiderabas cessavit, quidquid propter
love when therefore what you-desired ceased whatever because-of
hoc exhibebas pariter evanuit. Hæc, dilectissime, non tam
this you-showed equally vanished this O-most-beloved not so-much
mea est quam omnium conjectura, non tam specialis quam
mine is as of-all the-conjecture not so-much special as
communis, non tam privata quam publica. Utinam mihi
common not so-much private as public would-that to-me
soli sic videretur, atque aliquos in excusationem sui amor
alone so it-seemed and some in excuse of-itself love
tuus inveniret, per quos dolor meus paululum resideret.
your might-find by whom grief my a-little might-subside
Utinam occasiones fingere possem, quibus te excusando mei
would-that pretexts to-feign I-could by-which you by-excusing my
quoquo modo tegerem vilitatem. Attende, obsecro, quæ
in-whatever way I-might-cover vileness attend I-beseech what-things
requiro; et parva hæc videbis et tibi facillima. Dum tui
I-require and small these you-will-see and for-you most-easy while of-you
præsentia fraudor, verborum saltem votis, quorum tibi
presence I-am-defrauded of-words at-least by-vows of-which to-you
copia est, tuæ mihi imaginis præsenta dulcedinem. Frustra
plenty is your to-me of-image present the-sweetness in-vain

te in rebus dapsilem expecto, si in verbis avarum sustineo.
you in things lavish I-expect if in words stingy I-endure
Nunc vero plurimum a te me promereri credideram,
now indeed very-much from you me to-merit I-had-believed
quum omnia propter te compleverim, nunc in tuo maxime
when all-things for you I-have-fulfilled now in your most
perseverans obsequio. Quam quidem juvenculam ad monasticæ
persevering service whom indeed a-young-girl to of-monastic
conversationis asperitatem non religionis devotio, sed tua
of-way-of-life the-harshness not of-religion the-devotion but your
tantum pertraxit jussio; ubi si nihil a te promerear,
only drew command where if nothing from you I-should-merit
quam frustra laborem dijudica. Nulla mihi super hoc merces
how in-vain I-labor judge no to-me about this reward
expectanda est a Deo, cujus adhuc amore nihil me
to-be-awaited is from God whose still for-the-love nothing me
constat egisse. Properantem te ad Deum secuta sum
it-is-agreed to-have-done hastening you to God followed I-have
habitu, imo præcessi. Quasi enim memor uxoris Loth retro
in-habit nay I-went-before as-if for mindful of-the-wife of-Lot backward
conversæ, prius me sacris vestibus et professione monastica
turned before me in-sacred garments and profession monastic
quam teipsum Deo mancipasti. In quo, fateor, uno minus te
than yourself to-God you-gave-over in which I-confess one less you
de me confidere vehementer dolui atque erubui. Ego autem
in me to-trust vehemently I-grieved and I-blushed I moreover
(Deus scit) ad Vulcania loca te properantem præcedere vel
God knows to the-Vulcanian places you hastening to-go-before or
sequi pro jussu tuo minime dubitarem. Non enim mecum
to-follow at command your by-no-means I-would-hesitate not for with-me
animus meus, sed tecum erat. Sed et nunc maxime si tecum
mind my but with-you was but also now most if with-you

non est, nusquam est. Esse vero sine te nequaquam potest.
not it-is nowhere it-is to-be indeed without you by-no-means it-can
Sed ut tecum bene sit, age, obsecro. Bene autem tecum
but that with-you well it-may-be act I-beseech well moreover with-you
fuerit, si te propitium invenerit, si gratiam referas
it-will-have-been if you favorable it-will-have-found if grace you-return
pro gratia, modica pro magnis, verba pro rebus. Utinam,
for grace small for great words for things would-that
dilecte, tua de me dilectio minus confideret, ut sollicitior
O-beloved your about me love less trusted that more-anxious
esset! Sed quo te amplius nunc securum reddidi,
it-might-be but by-how-much you more now secure I-have-rendered
negligentiorem sustineo. Memento obsecro quæ fecerim, et
more-negligent I-endure remember I-beseech what-things I-have-done and
quanta debeas attende. Dum tecum carnali fruerer voluptate,
how-much you-owe attend while with-you carnal I-enjoyed pleasure
utrum id amore, vel libidine agerem, incertum pluribus
whether this from-love or from-lust I-did uncertain to-many
habebatur. Nunc autem finis indicat quo id inchoaverim
it-was-held now moreover the-end shows from-what this I-began
principio. Omnes denique mihi voluptates interdixi, ut tuæ
beginning all finally to-me pleasures I-forbade that your
parerem voluntati. Nihil mihi reservavi, nisi sic tuam nunc
I-might-obey will nothing for-me I-have-reserved except thus yours now
præcipue fieri. Quæ vero tua sit iniquitas perpende,
especially to-become what indeed your may-be iniquity weigh
si merenti amplius persolvis minus, imo nihil penitus:
if to-one-deserving more you-pay less nay nothing wholly
præsertim quum parvum sit quod exigeris, et tibi
especially since small it-is what you-are-asked and for-you
facillimum. Per ipsum itaque, cui te obtulisti, Deum
most-easy by him and-so to-whom yourself you-have-offered God

te obsecro, ut quoquo modo potes tuam mihi præsentiam
you I-beseech that in-whatever way you-can your to-me presence
reddas, consolationem videlicet mihi aliquam rescribendo,
you-may-restore consolation namely to-me some by-writing-back
hoc saltem pacto, ut sic recreata divino alacrior vacem
this at-least on-terms that thus refreshed divine more-eager I-may-be-free
obsequio. Quum me ad temporales olim voluptates expeteres,
for-service when me to temporal once pleasures you-sought
crebris me epistolis visitabas, frequenti carmine tuam in
frequent me with-letters you-visited with-frequent song your in
ore omnium Heloissam ponebas. Me plateæ omnes, me
the-mouth of-all Heloise you-set me the-streets all me
domus singulæ resonabant. Quanto autem rectius me
the-houses each resounded by-how-much moreover more-rightly me
nunc in Deum, quam tunc in libidinem excitares?
now toward God than then toward lust you-would-rouse
Perpende, obsecro, quæ debes, attende quæ postulo;
weigh I-beseech what-things you-owe attend what-things I-demand
et longam epistolam brevi fine concludo. Vale, unice.
and a-long letter with-a-brief end I-conclude farewell O-only-one

Quæ est rescriptum Petri ad Heloissam

III · ABELARD TO HELOISE

Abelard has not written because he trusted her wisdom. He sends the Psalter she asked for, shows from Scripture how much the prayers of women and wives avail, and gives the nuns a prayer for him at each hour. If he dies away from them, he asks to be buried in their cemetery at the Paraclete, so that his grave will move them to pray for his soul.

Heloissæ dilectissimæ sorori suæ in Christo Abælardus
to-Heloise most-beloved to-sister his-own in Christ Abelard
frater ejus in ipso.
brother her in him
Quod post nostram a seculo ad Deum conversionem
that after our from the-world to God conversion
nondum tibi aliquid consolationis vel exhortationis scripserim,
not-yet to-you anything of-consolation or of-exhortation I-have-written
non negligentiæ meæ, sed tuæ, de qua semper plurimum
not to-negligence my but to-your of which always very-much
confido, prudentiæ imputandum est. Non enim eam his
I-trust prudence to-be-imputed is not for it these-things
indigere credidi, cui abundanter quæ necessaria sunt
to-need I-believed to-whom abundantly what-things necessary are
divina gratia impertivit; ut tam verbis quam exemplis
divine grace has-imparted that as-well by-words as by-examples
errantes valeas docere, pusillanimes consolari, tepidos
the-erring you-may-be-able to-teach the-faint-hearted to-console the-lukewarm
exhortari, sicut et facere jam dudum consuevisti,
to-exhort as also to-do already long-since you-have-been-accustomed
quum sub abbatissa prioratum obtineres. Quod si nunc
when under the-abbess the-priorship you-held but if now

tanta diligentia tuis provideas filiabus, quanta tunc
with-so-great diligence your you-provide for-daughters with-how-great then
sororibus, satis esse credimus, ut jam omnino superfluam
for-sisters enough to-be we-believe so-that now altogether superfluous
doctrinam vel exhortationem nostram arbitremur. Sin autem
teaching or exhortation our we-may-reckon but-if moreover
humilitati tuæ aliter videtur, et in iis etiam quæ
to-humility your otherwise it-seems and in those-things also which
ad Deum pertinent magisterio nostro atque scriptis indiges,
to God pertain of-mastership our and writings you-need
super his quæ velis scribe mihi, ut ad ipsam
about those-things which you-wish write to-me that to her
rescribam prout Dominus mihi annuerit. Deo autem
I-may-write-back as the-Lord to-me will-have-granted to-God moreover
gratias, qui gravissimorum et assiduorum periculorum
thanks who of-most-grievous and constant dangers
meorum sollicitudinem vestris cordibus inspirans, afflictionis
my the-anxiety into-your hearts breathing of-affliction
meæ participes vos fecit; ut orationum suffragio vestrarum
my partners you has-made that of-prayers by-the-support your
divina miseratio me protegat, et velociter Sathanam sub
divine compassion me may-protect and swiftly Satan under
pedibus nostris conterat. Ad hoc autem præcipue Psalterium,
feet our may-crush for this moreover especially the-Psalter
quod a me sollicite requisisti, soror in seculo quondam
which from me anxiously you-have-requested O-sister in the-world once
chara, nunc in Christo charissima, mittere maturavi. In
dear now in Christ dearest to-send I-have-hastened in
quo videlicet pro nostris magnis et multis excessibus, et
which namely for our great and many excesses and
quotidiana periculorum meorum instantia, juge Domino
daily of-dangers my the-pressure a-perpetual to-the-Lord

sacrificium immoles orationum. Quantum autem locum
sacrifice you-may-offer of-prayers how-great moreover a-place
apud Deum et sanctos ejus fidelium orationes obtineant,
with God and saints his of-the-faithful the-prayers hold
et maxime mulierum pro charis suis, et uxorum pro
and most of-women for dear-ones their-own and of-wives for
viris, multa nobis occurrunt testimonia et exempla. Quod
husbands many to-us occur testimonies and examples which
diligenter attendens apostolus, sine intermissione orare nos
diligently attending the-apostle without intermission to-pray us
admonet. Legimus Dominum Moysi dixisse: «Dimitte me
admonishes we-read the-Lord to-Moses to-have-said let-go me
ut irascatur furor meus.» Et Jeremiæ: «Tu vero,» inquit,
that may-be-angered fury my and to-Jeremiah you but he-says
«Noli orare pro populo hoc, et non obsistas mihi.» Ex
do-not pray for people this and not oppose me from
quibus videlicet verbis manifeste Dominus ipse profitetur
which namely words manifestly the-Lord himself professes
orationes sanctorum quasi quoddam frenum iræ ipsius
the-prayers of-the-saints as-if a-certain bridle on-anger his
immittere, quo scilicet ipsa coerceatur, ne quantum
to-put by-which namely it may-be-restrained lest as-much-as
merita peccantium exigunt, ipsa in eos sæviat. Ut quem
the-merits of-sinners demand it against them may-rage that whom
ad vindictam justitia quasi spontaneum ducit, amicorum
to vengeance justice as-if spontaneous leads of-friends
supplicatio flectat, et tanquam invitum quasi vi quadam
supplication may-bend and as-if unwilling as-if by-force a-certain
retineat. Sic quippe oranti vel oraturo dicitur: «Dimitte
may-hold-back thus indeed to-one-praying or about-to-pray it-is-said let-go
me, et ne obsistas mihi.» Præcipit Dominus ne oretur
me and do-not oppose me commands the-Lord that-not it-be-prayed

pro impiis. Orat justus, Domino prohibente, et ab
for the-impious prays the-just-man the-Lord forbidding and from
ipso impetrat quod postulat, et irati judicis sententiam
him obtains what he-asks and of-the-angry judge the-sentence
immutat. Sic quippe de Moyse subjunctum est: «Et placatus
changes thus indeed about Moses added it-is and appeased
factus est Dominus de malignitate quam dixit facere
made was the-Lord about the-wickedness which he-said to-do
populo suo.» Scriptum est alibi de universis operibus
to-people his written it-is elsewhere about all works
Dei: «Dixit, et facta sunt.» Hoc autem loco et dixisse
of-God he-spoke and made they-were in-this moreover place both to-have-said
memoratur quod de afflictione populus meruerat, et virtute
he-is-recorded what of affliction the-people had-deserved and by-the-power
orationis præventus, non implesse quod dixerat. Attende
of-prayer forestalled not to-have-fulfilled what he-had-said attend
itaque quanta sit orationis virtus, si quod jubemur
and-so how-great is of-prayer the-power if what we-are-commanded
oremus, quando id quod orare prophetam Deus prohibuit,
we-pray when that which to-pray the-prophet God forbade
orando tamen obtinuit, et ab eo quod dixerat, eum
by-praying yet he-obtained and from that which he-had-said him
avertit. Cui et alius propheta dicit: «Et quum iratus
he-turned-away to-whom also another prophet says and when angry
fueris, misericordiæ recordaberis.» Audiant id atque
you-will-have-been of-mercy you-will-remember let-hear this and
advertant principes terreni, qui occasione præpositæ et
let-mark princes earthly who by-occasion of-set-forth and
edictæ justitiæ suæ obstinati magis quam justi reperiuntur,
proclaimed justice their obstinate rather than just are-found
et se remissos videri erubescunt, si misericordes fiant,
and themselves remiss to-seem blush if merciful they-become

et mendaces, si edictum suum mutent, vel quod minus
and lying if edict their they-change or what less
provide statuerunt, non impleant, et si verba rebus
providently they-have-determined not they-fulfill and if words by-deeds
emendent. Quos quidem recte dixerim Jephthæ comparandos,
they-amend whom indeed rightly I-should-say to-Jephthah to-be-compared
qui quod stulte voverat stultius adimplens, unicam
who what foolishly he-had-vowed more-foolishly fulfilling his-only-daughter
interfecit. Qui vero ejus membrum fieri cupit, tunc cum
killed who but his member to-become desires then with
psalmista dicit: «Misericordiam et judicium cantabo tibi,
the-psalmist says mercy and judgment I-shall-sing to-you
Domine. Misericordia,» sicut scriptum est, «judicium exaltat,»
O-Lord mercy as written it-is judgment exalts
attendens quod alibi Scriptura comminatur, «judicium sine
attending what elsewhere Scripture threatens judgment without
misericordia in eum qui misericordiam non facit.» Quod
mercy against him who mercy not does which
diligenter ipse psalmista considerans, ad supplicationem
diligently himself the-psalmist considering at the-supplication
uxoris Nabal Carmeli, juramentum quod ex justitia fecerat,
of-the-wife of-Nabal of-Carmel the-oath which from justice he-had-made
de viro ejus scilicet et ipsius domo delenda, per
about husband her namely and his house to-be-destroyed through
misericordiam cassavit. Orationem itaque justitiæ prætulit,
mercy he-annulled prayer and-so to-justice he-preferred
et quod vir deliquerat, supplicatio uxoris delevit. In
and what the-husband had-sinned the-supplication of-the-wife blotted-out in
quo quidem tibi, soror, exemplum proponitur, et securitas
which indeed to-you O-sister an-example is-set-forth and security
datur, ut si hujus oratio apud hominem tantum obtinuit,
is-given that if her prayer with a-man so-much obtained

quid apud Deum tua pro me audeat instruaris. Plus
what with God yours for me may-dare you-may-be-instructed more
quippe Deus, qui pater est noster, filios diligit, quam David
indeed God who father is our sons loves than David
feminam supplicantem. Et ille quidem pius et misericors
a-woman supplicating and he indeed pious and merciful
habebatur, sed ipsa pietas et misericordia Deus est. Et
was-held but the-very piety and mercy God is and
quæ tunc supplicabat mulier secularis erat et laica, nec ex
she-who then supplicated woman secular was and lay nor from
sanctæ devotionis professione Domino copulata. Quod si ex
of-holy devotion profession to-the-Lord joined but if of
te minus ad impetrandum sufficias, sanctus qui tecum est
yourself less for obtaining you-suffice the-holy which with-you is
tam virginum quam viduarum conventus, quod per te
as-well of-virgins as of-widows community what through yourself
non potes, obtinebit. Quum enim discipulis Veritas dicat:
not you-can will-obtain since for to-the-disciples the-Truth says
«Ubi duo vel tres congregati fuerint in nomine meo,
where two or three gathered will-have-been in the-name my
ibi sum in medio eorum;» et rursum: «Si duo ex vobis
there I-am in the-midst of-them and again if two of you
consenserint de omni re quam petierint, fiet
will-have-agreed about every thing which they-will-have-asked it-will-be-done
illud a Patre meo;» quis non videat quantum apud Deum
that by the-Father my who not would-see how-much with God
valeat sanctæ congregationis frequens oratio? Si, ut apostolus
may-avail of-a-holy congregation frequent prayer if as the-apostle
asserit, «multum valet oratio justi assidua,» quid de
asserts much avails the-prayer of-the-just constant what about
multitudine sanctæ congregationis sperandum est? Nosti,
the-multitude of-a-holy congregation to-be-hoped is you-know

charissima soror, ex homelia beati Gregorii XXXVIII,
O-dearest sister from the-homily of-blessed Gregory XXXVIII
quantum suffragium invito seu contradicenti fratri oratio
how-great support to-an-unwilling or resisting brother the-prayer
fratrum mature attulerit. De quo jam ad extremum
of-the-brothers promptly brought about whom already to the-end
ducto quanta periculi anxietate miserrima ejus anima
led with-how-great of-danger anxiety most-wretched his soul
laboraret, et quanta desperatione et tædio vitæ fratres
labored and with-how-great despair and weariness of-life the-brothers
ab oratione revocaret, quid ibi diligenter scriptum sit tuam
from prayer he-called-back what there diligently written is your
minime latet prudentiam. Atque utinam confidentius te et
by-no-means escapes prudence and would-that more-confidently you and
sanctarum conventum sororum ad orationem invitet, ut
of-holy the-community sisters to prayer it-might-invite that
me scilicet vobis ipse vivum custodiat, per quem, Paulo
me namely for-you he-himself alive may-keep through whom Paul
attestante, mortuos etiam suos de resurrectione mulieres
witnessing dead even their-own from resurrection women
acceperunt. Si enim Veteris et Evangelici Testamenti paginas
received if for of-the-Old and Gospel Testament the-pages
revolvas, invenies maxima resuscitationis miracula solis vel
you-turn-over you-will-find the-greatest of-resuscitation miracles alone or
maxime feminis exhibita fuisse, pro ipsis vel de ipsis
most to-women shown to-have-been for them or about them
facta. Duos quippe mortuos suscitatos ad supplicationes
done two indeed dead raised at supplications
maternas Vetus commemorat Testamentum, per Eliam
maternal the-Old records Testament by Elijah
scilicet, et ipsius discipulum Elisæum. Evangelium vero
namely and his disciple Elisha the-Gospel but

trium tantum mortuorum suscitationem a Domino factam
of-three only dead the-raising by the-Lord done
continet, quæ, mulieribus exhibita, maxime illud quod supra
contains which to-women shown most that which above
commemoravimus apostolicum dictum rebus suis confirmant:
we-have-recalled apostolic saying by-the-facts its confirm
«Acceperunt mulieres de resurrectione mortuos suos.»
received women from resurrection dead their
Filium quippe viduæ ad portam civitatis Naym suscitatum
the-son indeed of-a-widow at the-gate of-the-city of-Nain raised
matri reddidit, ejus compassione compunctus. Lazarum
to-the-mother he-gave-back her by-the-compassion moved Lazarus
quoque amicum suum ad obsecrationem sororum ejus, Mariæ
also friend his at the-entreaty of-sisters his of-Mary
videlicet ac Marthæ, suscitavit. Quo etiam archisynagogi
namely and of-Martha he-raised he also of-the-ruler-of-the-synagogue
filiæ hanc ipsam gratiam ad petitionem patris
to-the-daughter this very grace at the-petition of-the-father
impendente, «mulieres de resurrectione mortuos suos
bestowing women from resurrection dead their
acceperunt,» quum hæc videlicet suscitata proprium de
received since she namely raised her-own from
morte receperit corpus, sicut illæ corpora suorum. Et paucis
death received-back body as they the-bodies of-their-own and by-few
quidem intervenientibus hæ factæ sunt resuscitationes. Vitæ
indeed intervening these made were resuscitations of-life
vero nostræ conservationem multiplex vestræ devotionis oratio
but our the-preservation manifold of-your devotion prayer
facile obtinebit; quarum tam abstinentia quam continentia
easily will-obtain whose as-well abstinence as continence
Deo sacrata quanto ipsi gratior habetur, tanto
to-God consecrated by-how-much to-him more-pleasing is-held by-so-much

ipsum propitiorem inveniet. Et plerique fortassis horum qui
him more-favorable will-find and very-many perhaps of-those who
suscitati sunt, nec fideles extiterunt, sicut nec vidua
raised were not-even faithful were as neither the-widow
prædicta, cui non roganti filium Dominus suscitavit, fidelis
aforesaid to-whom not asking a-son the-Lord raised faithful
extitisse legitur. Nos autem invicem non solum fidei colligat
to-have-been is-read us moreover mutually not only of-faith binds
integritas, verum etiam ejusdem religionis professio sociat. Ut
the-integrity but also of-the-same religion the-profession joins that
autem sacrosanctum collegii vestri nunc omittam conventum,
moreover the-sacrosanct of-college your now I-may-omit community
in quo plurimarum virginum ac viduarum devotio Domino
in which of-very-many virgins and of-widows the-devotion to-the-Lord
jugiter deservit, ad te unam veniam, cujus apud Deum
continually serves to you alone I-may-come whose with God
sanctitatem plurimum non ambigo posse, et quæ potes
holiness very-much not I-doubt to-be-able and what-things you-can
mihi præcipue debere, maxime nunc in tantæ adversitatis
to-me especially to-owe most now in of-so-great adversity
laboranti discrimine. Memento itaque semper in orationibus
laboring danger remember and-so always in prayers
tuis ejus, qui specialiter est tuus, et tanto confidentius
your him who specially is yours and by-so-much more-confidently
in oratione vigila, quanto id esse tibi recognoscis justius,
in prayer watch by-how-much it to-be for-you you-recognize more-just
et ob hoc ipsi qui orandus est acceptabilius. Exaudi,
and for this to-him who to-be-prayed-for is more-acceptable hear
obsecro, aure cordis, quod sæpius audisti aure
I-beseech with-the-ear of-the-heart what more-often you-have-heard with-the-ear
corporis. Scriptum est in Proverbiis: «Mulier diligens corona
of-the-body written it-is in Proverbs a-woman diligent a-crown

est viro suo.» Et rursum: «Qui invenit mulierem bonam,
is to-husband her and again who finds a-woman good
invenit bonum, et hauriet jucunditatem a Domino.» Et
finds a-good and will-draw delight from the-Lord and
iterum: «Domus et divitiæ dantur a parentibus, a Domino
again house and riches are-given by parents by the-Lord
autem proprie uxor prudens.» Et in Ecclesiastico: «Mulieris
moreover properly a-wife prudent and in Ecclesiasticus of-a-woman
bonæ beatus vir.» Et post pauca: «Pars bona, mulier
good blessed the-husband and after a-few-things a-portion good a-woman
bona.» Et juxta auctoritatem apostolicam, «Sanctificatus est
good and according-to the-authority apostolic sanctified is
vir infidelis per mulierem fidelem.» Cujus quidem rei
the-husband unbelieving through the-wife believing of-which indeed thing
experimentum in regno præcipue nostro, id est Francorum,
the-experience in kingdom especially our that is of-the-Franks
divina specialiter exhibuit gratia, quum ad orationem videlicet
divine specially has-shown grace when at the-prayer namely
uxoris magis quam ad sanctorum prædicationem, Clodoveo
of-the-wife rather than at of-the-saints the-preaching Clovis
rege ad fidem Christi converso, regnum sic universum
the-king to the-faith of-Christ converted the-kingdom thus whole
divinis legibus mancipaverunt, ut exemplo maxime
to-divine laws they-made-over that by-the-example most
superiorum ad orationis instantiam inferiores provocarentur.
of-superiors to of-prayer insistence the-inferiors might-be-provoked
Ad quam quidem instantiam dominica nos vehementer
to which indeed insistence the-Lord's us vehemently
invitans parabola: «Ille,» inquit, «si perseveraverit pulsans,
inviting parable he says if he-will-have-persevered knocking
dico vobis quia si non dabit ei eo quod amicus
I-say to-you that if not he-will-give to-him by-that that friend

illius sit, propter improbitatem ejus surgens dabit ei
his he-is because-of the-importunity his rising he-will-give to-him
quotquot habet necessarios.» Ex hac profecto, ut ita dicam,
as-many-as he-has necessary from this certainly that so I-may-say
orationis improbitate, sicut supra memini, Moyses divinæ
of-prayer importunity as above I-have-mentioned Moses of-divine
justitiæ severitatem enervavit, et sententiam immutavit. Nosti,
justice the-severity enervated and the-sentence changed you-know
dilectissima, quantum charitatis affectum præsentiæ meæ
O-most-beloved how-great of-charity the-affection to-presence my
conventus olim vester in oratione solitus sit exhibere. Ad
community once your in prayer accustomed was to-show at
expletionem namque quotidie singularum horarum specialem
the-completion for daily of-single hours special
pro me Domino supplicationem hanc offerre consuevit, ut
for me to-the-Lord supplication this to-offer it-was-accustomed that
responso proprio cum versu ejus præmissis et decantatis,
the-response proper with verse its having-been-put-first and sung
preces his et collectam in hunc modum subjungeret:
prayers to-these and a-collect in this manner it-added
Responsum. «Non me derelinquas, nec discedas a me,
response not me forsake nor depart from me
Domine.» Versus. «In adjutorium meum semper intende,
O-Lord verse to help my always attend
Domine.» Preces. «Salvum fac servum tuum, Deus meus,
O-Lord prayers safe make servant your O-God my
sperantem in te. Domine, exaudi orationem meam, et clamor
hoping in you O-Lord hear prayer my and outcry
meus ad te veniat.» Oratio. «Deus, qui per servulum tuum
my to you let-come prayer O-God who through little-servant your
ancillulas tuas in nomine tuo dignatus es aggregare,
little-handmaids your in name your deigned you-have to-gather

te quæsumus, ut tam ipsi quam nobis in tua tribuas
you we-beseech that as-well to-him as to-us in your you-may-grant
perseverare voluntate. Per Dominum, etc.» Nunc autem
to-persevere will through the-Lord etc now moreover
absenti mihi tanto amplius orationum vestrarum opus
for-absent me by-so-much more of-prayers your need
est suffragio, quanto majoris anxietate periculi constringor.
is of-the-support by-how-much of-greater by-anxiety of-danger I-am-bound
Supplicando itaque postulo, et postulando supplico, quatenus
by-supplicating and-so I-ask and by-asking I-supplicate so-that
præcipue nunc absens experiar quam vera charitas vestra
especially now absent I-may-experience how true charity your
erga absentem extiterit, singulis videlicet horis expletis
toward the-absent has-been at-each namely hours completed
hunc orationis propriæ modum adnectens: Responsum. «Ne
this of-prayer proper manner adding response do-not
derelinquas me, Domine pater et dominator vitæ meæ,
forsake me O-Lord father and ruler of-life my
ut non corruam in conspectu adversariorum meorum, ne
that not I-may-fall in sight of-adversaries my lest
gaudeat de me inimicus meus.» Versus. «Apprehende arma
may-rejoice over me enemy my verse take-hold-of arms
et scutum, et exsurge in adjutorium mihi, ne gaudeat.»
and shield and rise-up to help to-me lest he-may-rejoice
Preces. «Salvum fac servum tuum, Deus meus, sperantem
prayers safe make servant your O-God my hoping
in te. Mitte ei, Domine, auxilium de sancto, et de
in you send to-him O-Lord help from the-holy and from
Sion tuere eum. Esto ei, Domine, turris fortitudinis a
Zion protect him be to-him O-Lord a-tower of-strength from
facie inimici. Domine, exaudi orationem meam, et clamor
the-face of-the-enemy O-Lord hear prayer my and outcry

meus ad te veniat.» Oratio. «Deus, qui per servum tuum
my to you let-come prayer O-God who through servant your
ancillulas tuas in nomine tuo dignatus es aggregare,
little-handmaids your in name your deigned you-have to-gather
te quæsumus, ut eum ab omni adversitate protegas, et
you we-beseech that him from every adversity you-may-protect and
ancillis tuis incolumem reddas. Per Dominum, etc.»
to-handmaids your safe you-may-restore through the-Lord etc
Quod si me Dominus in manibus inimicorum tradiderit,
but if me the-Lord into the-hands of-enemies will-have-delivered
scilicet ut ipsi prævalentes me interficiant, aut quocunque
namely that they prevailing me may-kill or by-whatever
casu viam universæ carnis absens a vobis ingrediar; cadaver
chance the-way of-all flesh absent from you I-shall-enter the-corpse
obsecro nostrum ubicunque vel sepultum vel expositum
I-beseech our wherever either buried or exposed
jacuerit, ad cimiterium vestrum deferri faciatis, ubi
it-will-have-lain to cemetery your to-be-carried you-may-have where
filiæ nostræ, imo in Christo sorores, sepulcrum nostrum
daughters our nay in Christ sisters tomb our
sæpius videntes, ad preces pro me Domino fundendas
more-often seeing to prayers for me to-the-Lord to-be-poured
amplius invitentur. Nullum quippe locum animæ dolenti de
more may-be-invited no indeed place for-a-soul grieving over
peccatorum suorum errore desolatæ tutiorem ac salubriorem
of-sins its error desolate safer and more-healthful
arbitror, quam eum qui vero paracleto, id est consolatori
I-reckon than that which to-the-true paraclete that is to-the-consoler
proprie consecratus est, et de ejus nomine specialiter
properly consecrated is and with his name specially
insignitus. Nec Christianæ sepulturæ locum rectius apud
marked nor of-Christian burial the-place more-rightly among

aliquos fideles, quam apud feminas Christo devotas consistere
any faithful than among women to-Christ devoted to-stand
censeo, quæ de Domini Jesu Christi sepultura sollicitæ, eam
I-judge who about the-Lord Jesus Christ's burial anxious it
unguentis pretiosis, et prævenerunt et subsecutæ sunt, et
with-ointments precious both went-before and followed they-have and
circa ejus sepulcrum plangentes, sicut scriptum est: «Mulieres
around his tomb lamenting as written it-is the-women
sedentes ad monumentum lamentabantur flentes Dominum.»
sitting at the-tomb lamented weeping-for the-Lord
Primo ibidem de resurrectione ejus angelica apparitione et
first there about resurrection his by-angelic apparition and
allocutione sunt consolatæ, et statim ipsius resurrectionis
address were consoled and at-once of-his resurrection
gaudia, eo bis eis apparente, percipere meruerunt, et
the-joys he twice to-them appearing to-perceive they-deserved and
manibus contrectare. Illud autem demum super omnia
with-hands to-handle that moreover finally above all-things
postulo, ut quæ nunc de corporis mei periculo nimia
I-ask that you-who now about of-body my the-danger with-excessive
sollicitudine laboratis, tunc præcipue de salute animæ
anxiety you-labor then especially about the-salvation of-the-soul
sollicitæ, quantum dilexeritis vivum exhibeatis defuncto,
anxious how-much you-have-loved the-living you-may-show to-the-dead

orationum videlicet vestrarum speciali quodam et proprio
of-prayers namely your by-special a-certain and proper
suffragio:
support

Vive, vale, vivantque tuæ valeantque sorores,
live farewell and-may-live your and-may-fare-well sisters
Vivite, sed Christo, quæso, mei memores.
live but for-Christ I-pray of-me mindful

Quæ est rescriptum Heloissæ ad Petrum

IV · HELOISE TO ABELARD

Heloise protests that Abelard put her name before his and spoke of his death, which would leave the nuns too stricken to pray. She charges God with cruelty for striking their marriage, not their fornication, and calls herself his ruin. She cannot repent, longing for their pleasures even at mass; she took the veil at his command, not for love of God, so he must not praise her chastity, which is hypocrisy, but keep praying: she seeks safety, not a crown.

Unico suo post Christum unica sua in Christo.
to-only-one her-own after Christ only-one his-own in Christ
Miror, unice meus, quod præter consuetudinem epistolarum,
I-wonder O-only-one my that beyond the-custom of-letters
imo contra ipsum ordinem naturalem rerum, in ipsa fronte
nay against the-very order natural of-things in the-very front
salutationis epistolaris me tibi præponere præsumpsisti:
of-salutation epistolary me to-you to-put-before you-have-presumed
feminam videlicet viro, uxorem marito, ancillam domino,
a-woman namely to-a-man a-wife to-a-husband a-handmaid to-a-lord
monialem monacho et sacerdoti, diaconissam abbati. Rectus
a-nun to-a-monk and to-a-priest a-deaconess to-an-abbot right
quippe ordo est et honestus, ut qui ad superiores vel
indeed the-order is and honorable that those-who to superiors or
ad pares scribunt, eorum quibus scribunt nomina suis
to equals write of-those to-whom they-write the-names to-their-own
anteponant. Sin autem ad inferiores, præcedunt scriptionis
they-should-put-before if moreover to inferiors they-go-first of-writing
ordine qui præcedunt rerum dignitate. Illud etiam non
in-order who go-first of-things by-dignity that also not
parva admiratione suscepimus, quod quibus consolationis
with-small wonder we-received that to-those-to-whom of-consolation

remedium afferre debuisti, desolationem auxisti; et quas
a-remedy to-bring you-ought desolation you-have-increased and which
mitigare debueras, excitasti lacrymas. Quæ enim nostrum
to-soothe you-ought you-have-stirred tears who for of-us
siccis oculis audire possit, quod circa finem epistolæ posuisti
with-dry eyes to-hear could what toward the-end of-the-letter you-put
dicens: «Quod si me Dominus in manus inimicorum
saying but if me the-Lord into the-hands of-enemies
tradiderit, ut me scilicet prævalentes interficiant, etc.» O
will-have-delivered that me namely prevailing they-may-kill etc O
charissime, quo id animo cogitasti, quo id ore dicere
dearest with-what this mind did-you-think with-what this mouth to-say
sustinuisti? Nunquam ancillulas suas adeo Deus obliviscatur,
did-you-bear never little-handmaids his so may-God forget
ut eas tibi superstites reservet. Nunquam nobis vitam
that them to-you surviving he-should-keep never to-us life
illam concedat, quæ omni genere mortis sit gravior. Te
that may-he-grant which than-every kind of-death would-be heavier you
nostras exequias celebrare, te nostras Deo animas convenit
our funeral to-celebrate you our to-God souls it-befits
commendare, et quas Deo aggregasti ad ipsum præmittere;
to-commend and whom to-God you-have-gathered to him to-send-ahead
ut nulla amplius de ipsis perturberis sollicitudine, et
that by-no further about them you-may-be-disturbed anxiety and
tanto lætior nos subsequaris, quanto securior de
by-so-much more-joyful us you-may-follow by-how-much more-secure about
nostra salute jam fueris. Parce, obsecro, domine, parce
our salvation now you-will-have-been spare I-beseech O-lord spare
hujusmodi dictis, quibus miseras miserrimas facias; et ut
such words by-which wretched-women most-wretched you-make and that
ipsum, quodcunque vivimus, ne nobis auferas ante mortem.
very whatever we-live not from-us you-take-away before death

Sufficit diei malitia sua, et dies illa omnibus, quos
suffices for-the-day the-evil its-own and the-day that for-all whom
inveniet, satis secum sollicitudinis afferet omni amaritudine
it-will-find enough with-itself of-anxiety will-bring in-every bitterness
involuta. «Quid enim necesse est,» inquit Seneca, «mala
wrapped what for need is says Seneca evils
arcessere, et ante mortem vitam perdere?» Rogas, unice,
to-summon and before death life to-lose you-ask O-only-one
ut quocunque casu nobis absens hanc vitam finieris,
that by-whatever chance from-us absent this life you-will-have-ended
ad cimiterium nostrum corpus tuum adferri faciamus,
to cemetery our body your to-be-brought we-may-have
ut orationum scilicet nostrarum ex assidua tui memoria
that of-prayers namely our from the-constant of-you memory
ampliorem assequaris fructum. At vero quomodo memoriam
more-ample you-may-gain fruit but indeed how memory
tui a nobis labi posse suspicaris? aut quod orationi
of-you from us to-slip to-be-able do-you-suspect or what for-prayer
tempus tunc erit commodum, quando summa perturbatio
time then will-be suitable when the-highest disturbance
nihil permittet quietum? quum nec anima rationis sensum,
nothing will-permit quiet when neither the-soul of-reason the-sense
nec lingua sermonis retinebit usum? quum mens insana in
nor the-tongue of-speech will-retain the-use when the-mind insane against
ipsum, ut ita dicam, Deum magis irata quam pacata, non
the-very that so I-may-say God more angry than appeased not
tam orationibus ipsum placabit quam querimoniis irritabit?
so-much by-prayers him will-placate as by-complaints will-provoke
Flere tunc miseris tantum vacabit, non orare
to-weep then for-wretched-women only there-will-be-leisure not to-pray
licebit, et te magis subsequi quam sepelire maturandum
will-be-permitted and you rather to-follow than to-bury to-be-hastened

erit, ut potius et nos consepeliendæ simus, quam sepelire
it-will-be that rather also we to-be-buried-with we-may-be than to-bury
possimus. Quæ quum in te nostram amiserimus vitam,
we-may-be-able who since in you our we-shall-have-lost life
vivere, te recedente, nequaquam poterimus. Atque utinam
to-live you departing by-no-means we-shall-be-able and would-that
nec tunc usque possimus! Mortis tuæ mentio mors
not-even then even we-may-be-able of-death your the-mention death
quædam nobis est. Ipsa autem mortis hujus veritas quid, si
a-certain to-us is the-very moreover of-death this reality what if
nos invenerit, futura est? Nunquam Deus annuat, ut
us it-will-have-found about-to-be is never may-God grant that
hoc tibi debitum superstites persolvamus, ut hoc tibi
this to-you debt surviving we-may-pay that with-this to-you
patrocinio subveniamus, quod a te penitus expectamus.
with-patronage we-may-help which from you wholly we-await
In hoc utinam te præcessuræ, non secuturæ! Parce itaque,
in this would-that you about-to-go-before not about-to-follow spare and-so
obsecro, nobis, parce itaque unicæ saltem tuæ, hujusmodi
I-beseech us spare and-so only-one at-least your such
scilicet supersedendo verbis, quibus tanquam gladiis mortis
namely by-refraining-from words by-which as-if with-swords of-death
nostras transverberas animas, ut quod mortem prævenit
our you-pierce souls that what death forestalls
ipsa morte gravius sit. Confectus mœrore animus
than-the-very death heavier may-be worn-out by-grief the-mind
quietus non est, nec Deo sincere potest vacare mens
quiet not is nor to-God sincerely can to-be-free the-mind
perturbationibus occupata. Noli, obsecro, divinum impedire
with-disturbances occupied do-not I-beseech divine hinder
servitium, cui nos maxime mancipasti. Omne inevitabile,
service to-which us most you-have-given-over every-thing unavoidable

quod quum acciderit, mœrorem maximum secum
which when it-will-have-happened grief the-greatest with-itself
inferet, ut subito veniat optandum est, ne timore inutili
will-bring that suddenly it-should-come to-be-wished is lest by-fear useless
diu ante cruciet, cui nulla succurri providentia potest.
long before it-may-torment for-which no to-be-helped foresight can
Quod et poeta bene considerans Deum precatur dicens:
which also the-poet well considering God prays saying

Sit subitum quodcunque paras, sit cæca futuri
may-it-be sudden whatever you-prepare may-it-be blind of-the-future
Mens hominum fati, Liceat sperare timenti.
the-mind of-men of-fate let-it-be-permitted to-hope for-one-fearing

Quid autem, te amisso, sperandum mihi superest? Aut quæ
what moreover you lost to-be-hoped for-me remains or what
in hac peregrinatione causa remanendi, ubi nullum nisi
in this pilgrimage cause of-remaining where no except
te remedium habeam, et nullum aliud in te nisi hoc
you remedy I-may-have and no other in you except this
ipsum quod vivis: omnibus de te mihi aliis voluptatibus
very that you-live all from you for-me other pleasures
interdictis, cui nec præsentia tua concessum est frui,
forbidden to-whom not-even the-presence your granted is to-enjoy
ut quandoque mihi reddi valeam? O si fas sit
that sometime to-me to-be-restored I-may-be-able O if right it-be
dici, crudelem mihi per omnia Deum! o inclementem
to-be-called cruel to-me in all-things God O inclement
clementiam! o infortunatam fortunam! quæ jam in me
clemency O unfortunate fortune who now on me
universi conaminis sui tela in tantum consumpsit, ut
of-all effort her the-darts to such-a-degree has-spent that

quibus in alios sæviat, jam non habeat! Plenam in
with-which against others she-may-rage now not she-has full on
me pharetram exhausit, ut frustra jam alii bella ejus
me quiver she-has-emptied so-that in-vain now others wars her
formident. Nec si ei adhuc telum aliquod superesset, locum
may-dread nor if to-her still dart some remained a-place
in me vulneris inveniret. Unum inter tot vulnera metuit,
in me of-wound it-would-find one-thing among so-many wounds she-fears
ne morte supplicia finiam; et quum interimere non cesset,
lest by-death the-torments I-may-end and though to-kill not she-ceases
interitum tamen quem accelerat, timet. O me miserarum
destruction yet which she-hastens she-fears O me of-wretched-women
miserrimam! infelicium infelicissimam, quæ quanto universis
most-wretched of-unhappy most-unhappy who by-how-much to-all
in te feminis prælata sublimiorem obtinui gradum, tanto
in you women preferred a-loftier I-obtained degree by-so-much
hinc prostrata graviorem in te et in me pariter perpessa
hence prostrated a-heavier in you and in me equally suffered
sum casum! Quanto quippe altior ascendentis gradus,
I-have fall by-how-much indeed higher of-the-one-ascending the-degree
tanto gravior corruentis casus. Quam mihi nobilium ac
by-so-much heavier of-the-one-falling the-fall whom to-me of-noble and
potentium feminarum fortuna unquam præponere potuit aut
of-powerful women fortune ever to-prefer could or
æquare? Quam denique adeo dejecit et dolore conficere
to-equal whom finally so cast-down and with-grief to-wear-out
potuit? Quam in te mihi gloriam contulit? Quam in te mihi
could what in you to-me glory she-conferred what in you on-me
ruinam intulit? Quam mihi vehemens in utramque partem
ruin she-brought how to-me vehement in either direction
extitit, ut nec in bonis nec in malis modum habuerit?
she-was that neither in goods nor in ills measure she-had

Quæ, ut me miserrimam omnium faceret, omnibus ante
who that me most-wretched of-all she-might-make than-all before
beatiorem effecerat, ut, quum tanta perdidi pensarem,
more-blessed had-made that when such-great-things I-lost I-weighed
tanto me majora consumerent lamenta, quanto me majora
by-so-much me greater might-consume laments by-how-much me greater
oppresserant damna; et tanto major amissorum succederet
had-oppressed losses and by-so-much greater for-things-lost might-follow
dolor, quanto major possessorum præcesserat amor et
grief by-how-much greater for-things-possessed had-gone-before love and
summæ voluptatis gaudia summa mœroris terminaret tristitia.
of-the-highest pleasure the-joys the-highest of-grief might-end sadness
Et, ut ex injuria major indignatio surgeret, omnia in nobis
and that from injury greater indignation might-rise all in us
æquitatis jura pariter sunt perversa. Dum enim solliciti
of-equity the-rights equally are perverted while for of-anxious
amoris gaudiis frueremur, et, ut turpiore, sed expressiore
love the-joys we-enjoyed and that a-fouler but more-expressive
vocabulo utar, fornicationi vacaremus, divina nobis severitas
word I-may-use to-fornication we-gave-ourselves divine us severity
pepercit. Ut autem illicita licitis correximus. et
spared when moreover unlawful-things by-lawful-ones we-corrected and
honore conjugii turpitudinem fornicationis operuimus,
with-the-honor of-marriage the-shame of-fornication we-covered
ira Domini manum suam super nos vehementer aggravavit,
the-anger of-the-Lord hand his upon us vehemently made-heavy
et immaculatum non pertulit torum, qui diu ante sustinuerat
and an-undefiled not he-bore bed who long before had-borne
pollutum. Deprehensis in quovis adulterio viris hæc satis
polluted caught in any adultery for-men this enough
esset ad vindictam pœna quam pertulisti. Quod ex
would-be for vengeance the-penalty which you-suffered what from

adulterio promerentur alii, id tu ex conjugio incurristi,
adultery deserve others that you from marriage incurred
per quod jam te omnibus satisfecisse confidebas injuriis.
through which now yourself to-all to-have-satisfied you-trusted injuries
Quod fornicatoribus suis adulteræ, hoc propria uxor tibi
what to-fornicators their adulteresses this own wife on-you
contulit. Nec quum pristinis vacaremus voluptatibus, sed
brought nor when to-former we-gave-ourselves pleasures but
quum jam ad tempus segregati, castius viveremus, te
when now for a-time separated more-chastely we-lived you
quidem Parisius scholis præsidente, et me ad imperium
indeed at-Paris over-the-schools presiding and I at command
tuum Argenteoli cum sanctimonialibus conversante, divisis
your at-Argenteuil with nuns living divided
itaque sic nobis adinvicem ut tu studiosius scholis, ego
and-so thus we mutually that you more-zealously to-the-schools I
liberius orationi sive sacræ lectionis meditationi vacarem,
more-freely to-prayer or of-sacred reading to-meditation I-might-give-myself
et tanto nobis sanctius quanto castius degentibus,
and by-so-much us more-holily by-how-much more-chastely living
solus in corpore luisti quod duo pariter commiseramus.
alone in body you-paid what two equally had-committed
Solus in pœna fuisti, duo in culpa, et qui minus
alone in punishment you-were two in fault and who less
debueras, totum pertulisti. Quanto enim amplius te pro
you-owed the-whole you-suffered by-how-much for more you for
me humiliando satisfeceras et me pariter et totum genus
me by-humbling you-had-satisfied and me equally and whole family
meum sublimaveras, tanto te minus tam apud Deum
my had-exalted by-so-much you less as-well with God
quam apud illos proditores obnoxium pœnæ reddideras.
as with those traitors liable to-punishment you-had-rendered

O me miseram in tanti sceleris causa progenitam! O
O me wretched in of-so-great crime the-cause born O
summam in viros summos et consuetam feminarum
the-highest against men highest and accustomed of-women
perniciem! Hinc de muliere cavenda scriptum est in
ruin hence about a-woman to-be-guarded-against written it-is in
Proverbiis: «Nunc ergo, fili, audi me, et attende verbis
Proverbs now therefore O-son hear me and attend to-the-words
oris mei. Ne abstrahatur in viis illius mens tua,
of-mouth my lest may-be-drawn-away in ways her mind your
neque decipiaris semitis ejus. Multos enim vulneratos
nor you-may-be-deceived by-paths her many for wounded
dejecit, et fortissimi quique interfecti sunt ab ea.
she-has-cast-down and the-strongest all killed have-been by her
Viæ inferi domus ejus penetrantes in interiora mortis.»
the-ways of-hell house her penetrating into the-inner-parts of-death
Et in Ecclesiaste: «Lustravi universa animo meo, et inveni
and in Ecclesiastes I-surveyed all-things with-mind my and I-found
amariorem morte mulierem, quæ laqueus venatorum est, et
more-bitter than-death woman who the-snare of-hunters is and
sagena cor ejus. Vincula enim sunt manus ejus. Qui placet
a-net heart her chains for are hands her who pleases
Deo, effugiet eam. Qui autem peccator est, capietur ab
God will-escape her who moreover sinner is will-be-taken by
illa.» Prima statim mulier de paradiso virum captivavit, et
her the-first at-once woman from paradise the-man took-captive and
quæ ei a Domino creata fuerat in auxilium, in summum
who to-him by the-Lord created had-been for help into the-highest
ei conversa est exitium. Fortissimum illum Nazaræum
for-him turned was destruction the-strongest that Nazarite
Domini et angelo nuntiante conceptum Dalila sola superavit,
of-the-Lord and by-angel announcing conceived Delilah alone overcame

et eum inimicis proditum et oculis privatum ad hoc
and him to-enemies betrayed and of-eyes deprived to this
tandem dolor compulit, ut se pariter cum ruina hostium
at-last grief drove that himself together with the-ruin of-enemies
opprimeret. Sapientissimum omnium Salomonem sola quam
he-crushed the-wisest of-all Solomon alone whom
sibi copulaverat mulier infatuavit, et in tantam compulit
to-himself he-had-joined woman infatuated and into such drove
insaniam, et eum quem ad ædificandum sibi Dominus
madness and him whom for building for-himself the-Lord
templum elegerat, patre ejus David, qui justus fuerat, in hoc
a-temple had-chosen father his David who just had-been in this
reprobato, ad idololatriam ipsa usque in finem vitæ dejiceret,
rejected to idolatry she even to the-end of-life cast-down
ipso, quem tam verbis quam scriptis prædicabat atque
the-very which as-well by-words as by-writings he-preached and
docebat, divino cultu derelicto. Job sanctissimus in uxore
taught divine worship forsaken Job most-holy in his-wife
novissimam atque gravissimam sustinuit pugnam, quæ eum
the-last and heaviest sustained fight who him
ad maledicendum Deo stimulabat. Et callidissimus tentator
to cursing to-God goaded and the-most-cunning tempter
hoc optime noverat, quod sæpius expertus fuerat, virorum
this best knew which more-often experienced he-had of-men
videlicet ruinam in uxoribus esse facillimam. Qui denique
namely the-ruin in wives to-be most-easy who finally
etiam usque ad nos consuetam extendens malitiam, quem
even up to us accustomed extending malice whom
de fornicatione sternere non potuit, de conjugio tentavit;
by fornication to-lay-low not he-could by marriage he-tried
et bono male est usus, qui malo male uti non est
and good-thing evilly he-has used who evil-thing evilly to-use not was

permissus. Deo saltem super hoc gratias, quod me ille
permitted to-God at-least about this thanks that me he
ut supra positas feminas in culpam ex consensu non
as above placed women into fault from consent not
traxit, quam tamen in causam commissæ malitiæ ex affectu
he-drew whom yet into cause of-committed malice from affection
convertit. Sed et si purget animum meum innocentia, nec
he-turned but even if may-purge mind my innocence nor
hujus reatum sceleris consensus incurrat; peccata tamen multa
of-this the-guilt of-crime consent may-incur sins yet many
præcesserunt, quæ me penitus immunem ab hujus reatu
have-gone-before which me wholly immune from of-this guilt
sceleris esse non sinunt. Quod videlicet diu ante carnalium,
crime to-be not allow that namely long before of-carnal
illecebrarum voluptatibus serviens, ipsa tunc merui quod
allurements to-pleasures serving I-myself then deserved what
nunc plector, et præcedentium in me peccatorum
now I-am-punished-with and of-the-preceding in me sins
sequentia merito facta sunt pœna. Etiam malis initiis
the-following deservedly made are the-penalty also to-evil beginnings
perversus imputandus est exitus. Atque utinam hujus præcipue
a-perverse to-be-imputed is outcome and would-that of-this especially
commissi dignam agere valeam pœnitentiam, ut pœnæ illi
offense worthy to-do I-may-be-able penitence that for-penalty that
tuæ vulneris illati ex longa saltem pœnitentiæ contritione
your of-the-wound inflicted from a-long at-least of-penitence contrition
vicem quoquo modo recompensare queam; et quod tu
the-requital in-whatever way to-repay I-may-be-able and what you
ad horam in corpore pertulisti, ego in omni vita, ut justum
for an-hour in body suffered I in all life as just
est, in contritione mentis suscipiam, et hoc tibi saltem
is in contrition of-mind I-may-take-on and in-this to-you at-least

modo, si non Deo, satisfaciam. Si enim vere miserrimi
way if not to-God I-may-satisfy if for truly of-most-wretched
mei animi profitear infirmitatem, qua pœnitentia Deum
my mind I-should-confess the-infirmity by-what penitence God
placare valeam non invenio, quem super hac semper injuria
to-placate I-may-be-able not I-find whom over this always injury
summæ crudelitatis arguo; et ejus dispensationi contraria,
of-the-highest cruelty I-accuse and his to-the-dispensation contrary
magis eum ex indignatione offendo, quam ex pœnitentiæ
rather him from indignation I-offend than from of-penitence
satisfactione mitigo. Quomodo etiam pœnitentia peccatorum
satisfaction I-soothe how also penitence for-sins
dicitur, quantacunque sit corporis afflictio, si mens
is-called however-great may-be of-the-body the-affliction if the-mind
adhuc ipsam peccandi retinet voluntatem, et pristinis æstuat
still the-very of-sinning retains will and with-former burns
desideriis? Facile quidem est quemlibet confitendo peccata
desires easy indeed it-is for-anyone by-confessing sins
seipsum accusare, aut etiam in exteriori satisfactione corpus
himself to-accuse or even in outward satisfaction the-body
affligere; difficillimum vero est a desideriis maximarum
to-afflict most-difficult but it-is from the-desires of-the-greatest
voluptatum avellere animum. Unde et merito sanctus
pleasures to-tear-away the-mind whence also deservedly holy
Job quum præmisisset: «Dimittam adversum me eloquium
Job when he-had-put-first I-shall-let-go against myself speech
meum,» id est laxabo linguam, et aperiam os per
my that is I-shall-loosen the-tongue and I-shall-open the-mouth through
confessionem in peccatorum meorum accusationem, statim
confession for of-sins my the-accusation at-once
adjunxit: «Loquar in amaritudine animæ meæ.» Quod beatus
he-added I-shall-speak in the-bitterness of-soul my which blessed

exponens Gregorius: «Sunt,» inquit, «nonnulli, qui apertis
expounding Gregory there-are he-says some who with-open
vocibus culpas fatentur, sed tamen in confessione gemere
voices faults confess but yet in confession to-groan
nesciunt, et lugenda gaudentes dicunt.» «Unde qui
know-not and things-to-be-mourned rejoicing say whence he-who
culpas suas detestans loquitur, restat necesse est ut has in
faults his detesting speaks it-remains necessary it-is that these in
amaritudine animæ loquatur, ut hæc ipsa amaritudo puniat
the-bitterness of-soul he-should-speak that this very bitterness may-punish
quidquid lingua per mentis judicium accusat.» Sed hæc
whatever the-tongue through of-the-mind the-judgment accuses but this
quidem amaritudo veræ pœnitentiæ quam rara sit beatus
indeed bitterness of-true penitence how rare it-is blessed
diligenter attendens Ambrosius: «Facilius,» inquit, «inveni
diligently attending Ambrose more-easily he-says I-have-found
qui innocentiam servaverunt, quam qui pœnitentiam
those-who innocence have-kept than who penitence
egerunt.» In tantum vero illæ, quas pariter exercuimus,
have-done to such-a-degree indeed those which together we-practiced
amantium voluptates dulces mihi fuerunt, ut nec displicere
of-lovers pleasures sweet to-me were that neither to-displease
mihi, nec vix a memoria labi possint. Quocunque loco
me nor scarcely from memory to-slip they-can to-whatever place
me vertam, semper se oculis meis cum suis ingerunt
me I-turn always themselves to-eyes my with their thrust
desideriis. Nec etiam dormienti suis illusionibus parcunt.
desires nor even me-sleeping with-their illusions they-spare
Inter ipsa missarum solemnia, ubi purior esse debet
among the-very of-masses solemnities where purer to-be ought
oratio, obscena earum voluptatum phantasmata ita sibi
prayer obscene of-those pleasures the-phantasms so to-themselves

penitus miserrimam captivant animam, ut turpitudinibus
wholly most-wretched captivate soul that to-shamefulnesses
illis magis quam orationi vacem. Quæ quum ingemiscere
those more than to-prayer I-give-myself who when to-groan
debeam de commissis, suspiro potius de amissis. Nec solum
I-ought over things-committed I-sigh rather over things-lost nor only
quæ egimus, sed loca pariter et tempora in quibus
what-things we-did but the-places equally and the-times in which
hæc egimus, ita tecum nostro infixa sunt animo, ut
these-things we-did so with-you on-our fixed are mind that
in ipsis omnia tecum agam, nec dormiens etiam ab his
in them all-things with-you I-do nor sleeping even from these
quiescam. Nonnunquam et ipso motu corporis animi
I-rest sometimes even by-the-very movement of-the-body of-mind
mei cogitationes deprehenduntur, nec a verbis temperant
my the-thoughts are-detected nor from words they-refrain
improvisis. O vere me miseram, et illa conquestione
unforeseen O truly me wretched and of-that complaint
ingemiscentis animæ dignissimam! «Infelix ego homo! quis
of-a-groaning soul most-worthy unhappy I man who
me liberabit de corpore mortis hujus?» Utinam et quod
me will-free from the-body of-death this would-that also what
sequitur veraciter addere queam! «Gratia Dei per Jesum
follows truthfully to-add I-may-be-able the-grace of-God through Jesus
Christum Dominum nostrum.» Hæc te gratia, charissime,
Christ Lord our this you grace O-dearest
prævenit, et ab his tibi stimulis una corporis plaga
has-forestalled and from these for-you goads by-one of-the-body blow
medendo multas in anima sanavit, et in quo tibi amplius
by-healing many in the-soul it-has-healed and in what to-you more
adversari Deus creditur, propitior invenitur: more quidem
to-be-adverse God is-believed more-favorable he-is-found in-the-manner indeed

fidelissimi medici, qui non parcit dolori, ut consulat
of-a-most-faithful physician who not spares pain that he-may-provide-for
saluti. Hos autem in me stimulos carnis, hæc incentiva
health these moreover in me goads of-the-flesh these incentives
libidinis ipse juvenilis fervor ætatis, et jucundissimarum
of-lust the-very youthful heat of-age and of-the-most-pleasant
experientia voluptatum, plurimum accendunt, et tanto
the-experience of-pleasures very-much kindle and by-so-much
amplius sua me impugnatione opprimunt, quanto infirmior
more by-their me assault they-oppress by-how-much weaker
est natura quam oppugnant. Castam me prædicant, qui non
is the-nature which they-attack chaste me they-proclaim who not
deprehenderunt hypocritam. Munditiam carnis conferunt in
have-detected the-hypocrite cleanness of-the-flesh they-reckon for
virtutem, quum non sit corporis, sed animi virtus. Aliquid
virtue though not it-is of-the-body but of-the-mind a-virtue something
laudis apud homines habens, nihil apud Deum mereor, qui
of-praise among men having nothing with God I-merit who
cordis et renum probator est, et in abscondito videt.
of-the-heart and of-the-reins the-prover is and in secret sees
Religiosa hoc tempore judicor, in quo jam parva pars
religious in-this time I-am-judged in which now small part
religionis non est hypocrisis; ubi ille maximis extollitur
of-religion not is hypocrisy where he with-the-greatest is-extolled
laudibus, qui humanum non offendit judicium. Et hoc
praises who human not offends judgment and this
fortassis aliquo modo laudabile, et Deo acceptabile quoquo
perhaps in-some way praiseworthy and to-God acceptable in-whatever
modo videtur, si quis videlicet exterioris operis exemplo
way seems if anyone namely of-outward work by-the-example
quacunque intentione non sit ecclesiæ scandalo, nec jam
with-whatever intention not should-be to-the-church a-scandal nor now

per ipsum apud infideles nomen Domini blasphemetur,
through him among unbelievers the-name of-the-Lord be-blasphemed
nec apud carnales professionis suæ ordo infametur. Atque
nor among the-carnal of-profession his the-order be-defamed and
hoc quoque nonnullum est divinæ gratiæ donum, et cujus
this also some is of-divine grace a-gift and whose
videlicet munere venit non solum bona facere, sed etiam
namely by-the-bounty it-comes not only good-things to-do but also
a malis abstinere. Sed frustra istud præcedit, ubi illud
from evils to-abstain but in-vain this goes-before where that
non succedit, sicut scriptum est: «Declina a malo, et fac
not follows as written it-is turn-aside from evil and do
bonum.» Et frustra utrumque geritur quod amore Dei non
good and in-vain each is-done which for-love of-God not
agitur. In omni autem (Deus scit) vitæ meæ statu, te magis
is-done in every moreover God knows of-life my state you more
adhuc offendere quam Deum vereor: tibi placere amplius
still to-offend than God I-fear you to-please more
quam ipsi appeto. Tua me ad religionis habitum jussio,
than him I-seek your me to of-religion the-habit command
non divina traxit dilectio. Vide quam infelicem, et omnibus
not divine drew love see how unhappy and than-all
miserabiliorem ducam vitam, si tanta hic frustra sustineo et
more-wretched I-may-lead a-life if so-much here in-vain I-endure and
nihil habitura remunerationis in futuro. Diu te, sicut multos,
nothing about-to-have of-reward in the-future long you as many
simulatio mea fefellit, ut religioni deputares hypocrisim:
pretense my has-deceived so-that to-religion you-assigned hypocrisy
et ideo nostris te maxime commendans orationibus, quod
and therefore to-our you most commending prayers what
a te expecto, a me postulas. Noli, obsecro, de me tanta
from you I-await from me you-ask do-not I-beseech about me so-much

præsumere, ne mihi cesses orando subvenire. Noli æstimare
presume lest me you-cease by-praying to-help do-not reckon
sanam, ne medicaminis subtrahas gratiam. Noli non egentem
healthy lest of-medicine you-withdraw the-grace do-not not needing
credere, ne differas in necessitate subvenire. Noli valetudinem
believe lest you-delay in necessity to-help do-not good-health
putare, ne prius corruam, quam sustentes labentem. Multis
think lest first I-fall than you-may-sustain one-falling to-many
ficta sui laus nocuit, et præsidium quo indigebant,
feigned of-oneself praise has-harmed and the-protection which they-needed
abstulit. Per Isaiam Dominus clamat: «Populе meus, qui
has-taken-away through Isaiah the-Lord cries O-people my who
te beatificant ipsi te decipiunt, et viam gressuum tuorum
you call-blessed they you deceive and the-way of-steps your
dissipant.» Et per Ezechielem: «Væ quæ consuitis,» inquit,
scatter and through Ezekiel woe you-who sew he-says
«pulvillos sub omni cubitu manus, et cervicalia sub capite
little-pillows under every elbow of-the-hand and cushions under the-head
ætatis universæ ad decipiendas animas.» Et contra autem
of-age every for deceiving souls and on-the-contrary moreover
per Salomonem dicitur: «Verba sapientum quasi stimuli, et
through Solomon it-is-said the-words of-the-wise as-if goads and
quasi clavi in altum defixi, qui videlicet vulnera nesciunt
as-if nails in deep fixed which namely wounds know-not
palpare, sed pungere.» Quiesce, obsecro, a laude mea,
to-stroke but to-prick cease I-beseech from praise my
ne turpem adulationis notam et mendacii crimen incurras,
lest the-foul of-flattery mark and of-lying the-charge you-incur
aut si quod in me suspicaris bonum, ipsum laudatum
or if any in me you-suspect good it-itself praised
vanitatis aura ventilet. Nemo medicinæ peritus interiorem
of-vanity the-breeze may-fan no-one of-medicine skilled an-inner

morbum ex exterioris habitus inspectione dijudicat. Nulla
disease from of-outward bearing inspection judges none
quidquid meriti apud Deum obtinent, quæ reprobis
any merit with God obtain which to-the-reprobate
æque ut electis communia sunt. Hæc autem ea sunt,
equally as to-the-elect common are these moreover those are
quæ exterius aguntur, quæ nulli sanctorum tam studiose
which outwardly are-done which none of-the-saints so zealously
peragunt, quantum hypocritæ. «Pravum est cor hominis,
carry-out as-much-as hypocrites depraved is the-heart of-man
et inscrutabile etiam: quis cognoscet illud?» Et: «Sunt viæ
and inscrutable even who will-know it and there-are ways
hominis quæ videntur rectæ: novissima autem illius deducunt
of-man which seem right the-last moreover of-it lead-down
ad mortem.» Temerarium est in eo judicium hominis,
to death rash is in that the-judgment of-man
quod divino tantum reservatur examini. Unde et scriptum
which to-divine only is-reserved examination whence also written
est: «Ne laudaveris hominem in vita.» Ne tunc videlicet
it-is do-not praise a-man in life not then namely
hominem laudes, dum laudando facere non laudabilem
a-man you-should-praise while by-praising to-make not praiseworthy
potes. Tanto autem mihi tua laus in me periculosior est,
you-can by-so-much moreover to-me your praise of me more-dangerous is
quanto gratior: et tanto amplius ea capior et
by-how-much more-pleasing and by-so-much more by-it I-am-captivated and
delector, quanto amplius tibi per omnia placere studeo.
I-am-delighted by-how-much more you in all-things to-please I-strive
Time, obsecro, semper de me potius quam confidas, ut
fear I-beseech always about me rather than you-trust that
tua semper sollicitudine adjuver. Nunc vero præcipue
by-your always anxiety I-may-be-helped now but especially

timendum est, ubi nullum incontinentiæ meæ superest in
to-be-feared it-is where no of-incontinence my remains in
te remedium. Nolo me ad virtutem exhortans, et ad
you remedy I-do-not-wish me to virtue exhorting and to
pugnam provocans, dicas: «Nam virtus in infirmitate
fight provoking you-should-say for virtue in infirmity
perficitur,» et «Non coronabitur nisi qui legitime certaverit.»
is-perfected and not will-be-crowned except who lawfully will-have-striven
Non quæro coronam victoriæ. Satis est mihi periculum
not I-seek the-crown of-victory enough it-is for-me danger
evitare. Tutius evitatur periculum, quam committitur bellum.
to-avoid more-safely is-avoided danger than is-engaged war
Quocunque me angulo cœli Deus collocet, satis mihi
in-whatever me corner of-heaven God may-place enough for-me
faciet. Nullus ibi cuiquam invidebit, quum singulis quod
he-will-do none there anyone will-envy since for-each what
habebunt suffecerit. Cui quidem consilio nostro ut
they-will-have will-have-sufficed to-which indeed counsel our that
ex auctoritate quoque robur adjungam, beatum audiamus
from authority also strength I-may-join blessed let-us-hear
Hieronymum: «Fateor imbecillitatem meam, nolo spe
Jerome I-confess weakness my I-do-not-wish in-hope
victoriæ pugnare, ne perdam aliquando victoriam.» Quid
of-victory to-fight lest I-lose sometime the-victory what
necesse est certa dimittere, et incerta sectari?
need is certain-things to-let-go and uncertain-things to-pursue

Quæ est rescriptum Petri rursus ad Heloissam

V · ABELARD TO HELOISE

Abelard answers her four complaints. He put her name before his own because, as Christ's bride, she is now his lady. She herself begged to share his dangers, and he must provide for his soul. Her humility is true if she does not seek praise by fleeing it. God struck him alone, justly and mercifully, freeing him from lust and healing both their souls. Christ truly loved her; his own love was mere desire. He bids her mourn Christ, not himself, and sends a prayer for both.

Sponsæ Christi servus ejusdem.
to-the-bride of-Christ the-servant of-the-same

In quatuor, memini, circa quæ tota epistolæ tuæ novissimæ
in four I-remember about which the-whole of-letter your latest

summa consistit, offensæ tuæ commotionem expressisti. Primo
sum consists of-offense your the-disturbance you-have-expressed first

quidem super hoc conquereris, quod præter consuetudinem
indeed about this you-complain that beyond the-custom

epistolarum, imo etiam contra ipsum naturalem ordinem
of-letters nay even against the-very natural order

rerum, epistola nostra tibi directa te mihi in salutatione
of-things the-letter our to-you directed you to-me in the-salutation

præposuit. Secundo, quod quum vobis consolationis potius
put-before second that when to-you of-consolation rather

remedium afferre debuissem, desolationem auxi, et quas
a-remedy to-bring I-ought-to-have desolation I-increased and which

mitigare debueram lacrymas excitavi, illud videlicet ibidem
to-soothe I-ought tears I-stirred that namely there

adjungens: «Quod si me Dominus in manus inimicorum
adding but if me the-Lord into the-hands of-enemies

tradiderit, ut me scilicet prævalentes interficiant, etc.»
will-have-delivered that me namely prevailing they-may-kill etc

Tertio vero veterem illam et assiduam querelam tuam in
third indeed old that and constant complaint your against
Deum adjecisti, de modo videlicet nostræ conversionis
God you-have-added about the-manner namely of-our conversion
ad Deum, et crudelitate proditionis illius in me commissæ.
to God and the-cruelty of-treachery that against me committed
Denique accusationem tui contra nostram in te laudem
finally accusation of-yourself against our of you praise
opposuisti, non cum supplicatione modica, ne id deinceps
you-have-opposed not with supplication small that-not this thereafter
præsumerem. Quibus quidem singulis rescribere decrevi, non
I-should-presume to-which indeed to-each to-write-back I-have-decided not
tam pro excusatione mea, quam pro doctrina vel exhortatione
so-much for excuse my as for teaching or exhortation
tua; ut eo scilicet libentius petitionibus assentias nostris,
your that by-that namely more-gladly to-requests you-may-assent our
quo eas rationabilius factas intellexeris; et tanto
by-how-much them more-reasonably made you-will-have-understood and by-so-much
me amplius exaudias in tuis, quanto reprehensibilem minus
me more you-may-hear in yours by-how-much reprehensible less
invenies in meis; tantoque amplius verearis contemnere,
you-will-find in mine and-by-so-much more you-may-fear to-despise
quanto minus videris dignum reprehensione.
by-how-much less you-will-have-seen worthy of-reproof
De ipso autem nostræ salutationis, ut dicis, ordine
about the-very moreover of-our salutation as you-say order
præpostero, juxta tuam quoque, si diligenter attendas,
reversed according-to your also if diligently you-attend
actum est sententiam. Id enim quod omnibus patet,
done it-was opinion that for which to-all is-evident
tu ipsa indicasti, ut quum videlicet ad superiores
you yourself have-pointed-out that when namely to superiors

scribitur, eorum nomina præponantur. Te vero ex tunc
it-is-written their names are-put-first you but from then
me superiorem factam intelligas, quo domina mea esse
me superior made you-may-understand when lady my to-be
cœpisti, Domini mei sponsa effecta, juxta illud beati
you-began of-Lord my bride made according-to that of-blessed
Hieronymi ad Eustachium ita scribentis: «Hæc idcirco
Jerome to Eustochium thus writing these-things therefore
domina mea, Eustachium, scribo. Dominam quippe debeo
O-lady my Eustochium I-write lady indeed I-ought
vocare sponsam Domini mei.» Felix talium commercium
to-call the-bride of-Lord my happy of-such the-exchange
nuptiarum, ut homunculi miseri prius uxor, nunc in
of-marriage that of-a-little-man wretched before the-wife now in
summi regis thalamis sublimeris, nec ex hujus honoris
of-the-highest king the-chambers you-are-exalted nor from of-this honor
privilegio priori tantummodo viro, sed quibuscunque
the-privilege to-the-former only husband but to-whatever
servis ejusdem regis prælata. Ne mireris igitur si tam vivus
servants of-the-same king preferred do-not wonder therefore if as-well living
quam mortuus me vestris præcipue commendem orationibus,
as dead me to-your especially I-commend prayers
quum jure publico constet apud dominos plus eorum
since by-right public it-is-agreed with lords more their
sponsas intercedendo posse, quam ipsorum familias, dominas
brides by-interceding to-be-able than their households ladies
amplius quam servos. In quarum quidem typo regina illa et
more than servants in whose indeed type queen that and
summi regis sponsa diligenter describitur, quum in psalmo
of-the-highest king the-bride diligently is-described when in the-psalm
dicitur: «Astitit regina a dextris tuis.» Ac si aperte dicatur:
it-is-said stood the-queen at right your as if openly it-were-said

Ista juncto latere sponso familiarissime adhæret, et
she with-joined side to-the-bridegroom most-familiarly clings and
pariter incedit, cæteris omnibus quasi a longe absistentibus
equally walks the-others all as-if from afar standing-off
vel subsequentibus. De hujus excellentia prærogativæ sponsa
or following about of-this excellence of-prerogative the-bride
in canticis exultans, illa, ut ita dicam, quam Moyses
in the-canticles exulting that as so I-may-say whom Moses
duxit, Ethiopissa dicit: «Nigra sum, sed formosa, filiæ
married Ethiopian-woman says black I-am but beautiful O-daughters
Hierusalem. Ideo dilexit me rex, et introduxit me in
of-Jerusalem therefore has-loved me the-king and has-brought me into
cubiculum suum.» Et rursum: «Nolite considerare quod
chamber his and again do-not consider that
fusca sum, quia decoloravit me sol.» In quibus quidem
dusky I-am because has-discolored me the-sun in which indeed
verbis quum generaliter anima describatur contemplativa, quæ
words though generally the-soul is-described contemplative which
specialiter sponsa Christi dicitur, expressius tamen ad vos hoc
specially the-bride of-Christ is-called more-expressly yet to you this
pertinere ipse etiam vester exterior habitus loquitur. Ipse
to-pertain the-very also your outward habit speaks the-very
quippe cultus exterior nigrorum aut vilium indumentorum,
indeed attire outward of-black or cheap garments
instar lugubris habitus bonarum viduarum mortuos quos
like-the mournful habit of-good widows dead whom
dilexerant viros plangentium, vos in hoc mundo, juxta
they-had-loved husbands bewailing you in this world according-to
apostolum, vere viduas et desolatas ostendit, stipendiis
the-apostle truly widows and desolate shows by-the-stipends
ecclesiæ sustentandas. De quarum etiam viduarum luctu
of-the-church to-be-sustained about of-whom also widows the-mourning

super occisum earum sponsum Scriptura commemorat,
over slain their bridegroom Scripture records
dicens: «Mulieres sedentes ad monumentum lamentabantur
saying the-women sitting at the-tomb lamented
flentes Dominum.» Habet autem Æthiopissa exteriorem
weeping-for the-Lord has moreover the-Ethiopian-woman outward
in carne nigredinem, et quantum ad exteriora pertinet,
in the-flesh blackness and as-far-as to outward-things pertains
cæteris apparet feminis deformior, quum non sit tamen in
than-other appears women more-deformed though not she-is yet in
interioribus dispar, sed in plerisque etiam formosior atque
inward-things unequal but in very-many even more-beautiful and
candidior, sicut in ossibus seu dentibus. Quorum videlicet
whiter as in bones or teeth of-which namely
dentium candor in ipso etiam commendatur sponso, quum
teeth the-whiteness in the-very also is-commended bridegroom when
dicitur: «Et dentes ejus lacte candidiores.» Nigra itaque
it-is-said and the-teeth his than-milk whiter black and-so
in exterioribus, sed formosa in interioribus est; quia in hac
in outward-things but beautiful in inward-things she-is because in this
vita crebris adversitatum tribulationibus corporaliter afflicta,
life by-frequent of-adversities tribulations bodily afflicted
quasi in carne nigrescit exterius, juxta illud apostoli:
as-if in flesh she-grows-black outwardly according-to that of-the-apostle
«Omnes qui volunt pie vivere in Christo tribulationem
all who wish piously to-live in Christ tribulation
patientur.» Sicut enim candido prosperum, ita non incongrue
will-suffer as for by-white the-prosperous so not unfittingly
nigro designatur adversum. Intus autem quasi in ossibus
by-black is-designated the-adverse within moreover as-if in the-bones
candet, quia in virtutibus ejus anima pollet, sicut scriptum
she-is-white because in virtues her soul is-strong as written

est: «Omnis gloria ejus filiæ regis ab intus.» Ossa
it-is all the-glory of-her of-the-daughter of-the-king from within the-bones
quippe, quæ interiora sunt, exteriori carne circumdata, et
indeed which inward-things are by-outward flesh surrounded and
ipsius carnis, quam gerunt vel substentant, robur ac
of-the-very flesh which they-bear or sustain the-strength and
fortitudo sunt, bene animam exprimunt, quæ carnem ipsam,
fortitude are well the-soul express which the-flesh itself
cui inest, vivificat, sustentat, movet atque regit, atque ei
in-which it-is quickens sustains moves and rules and to-it
omnem valetudinem ministrat. Cujus quidem est candor
all health supplies whose indeed is the-whiteness
sive decor, ipsæ quibus adornatur virtutes. Nigra quoque
or beauty the-very by-which it-is-adorned virtues black also
est in exterioribus, quia dum in hac peregrinatione adhuc
she-is in outward-things because while in this pilgrimage still
exulat, vilem et abjectam se tenet in hac vita; ut in
she-is-exiled vile and abject herself she-holds in this life that in
illa sublimetur, quæ est abscondita cum Christo in Deo,
that she-may-be-exalted which is hidden with Christ in God
patriam jam adepta. Sic vero eam sol verus decolorat,
the-fatherland already having-gained thus indeed her the-sun true discolors
quia cœlestis amor sponsi eam sic humiliat, vel
because the-heavenly love of-the-bridegroom her so humbles or
tribulationibus cruciat, ne eam scilicet prosperitas extollat.
with-tribulations torments lest her namely prosperity should-raise-up
Decolorat eam sic, id est, dissimilem eam a cæteris facit,
he-discolors her so that is unlike her from the-others makes
quæ terrenis inhiant, et seculi quærunt gloriam, ut sic
who for-earthly-things gape and of-the-world seek glory that thus
ipsa vere lilium convallium per humilitatem efficiatur: non
she truly a-lily of-the-valleys through humility may-be-made not

lilium quidem montium, sicut illæ videlicet fatuæ virgines,
a-lily indeed of-the-mountains as those namely foolish virgins
quæ de munditia carnis, vel abstinentia exteriore apud
who about the-cleanness of-the-flesh or abstinence outward within
se intumescentes, æstu tentationum aruerunt. Bene
themselves swelling in-the-heat of-temptations withered well
autem filias Hierusalem, id est, imperfectiores alloquens
moreover the-daughters of-Jerusalem that is the-more-imperfect addressing
fideles, qui filiarum potius quam filiorum nomine digni
faithful who of-daughters rather than of-sons by-the-name worthy
sunt, dicit: «Nolite me considerare quod fusca sim, quia
are she-says do-not me consider that dusky I-am because
decoloravit me sol.» Ac si apertius dicat: Quod sic me
has-discolored me the-sun as if more-openly she-were-to-say that thus myself
humilio, vel tam viriliter adversitates sustineo, non est meæ
I-humble or so manfully adversities I-sustain not is of-my
virtutis, sed ejus gratiæ, cui deservio. Aliter solent hæretici
virtue but of-his grace whom I-serve otherwise are-wont heretics
vel hypocritæ, quantum ad faciem hominum spectat, spe
or hypocrites as-far-as to the-face of-men looks in-the-hope
terrenæ gloriæ sese vehementer humiliare, vel multa
of-earthly glory themselves vehemently to-humble or many-things
inutiliter tolerare. De quorum quidem hujusmodi abjectione
uselessly to-tolerate about whose indeed such abasement
vel tribulatione quam sustinent, vehementer mirandum est;
or tribulation which they-sustain vehemently to-be-wondered-at it-is
quum sint omnibus miserabiliores hominibus, qui nec
since they-are than-all more-wretched men who neither
præsentis vitæ bonis, nec futuræ fruuntur. Hoc itaque
of-the-present life the-goods nor of-the-future enjoy this and-so
sponsa diligenter considerans dicit: Nolite mirari cur id
the-bride diligently considering says do-not wonder why this

faciam. Sed de illis mirandum est, qui inutiliter terrenæ
I-do but about those to-be-wondered-at it-is who uselessly of-earthly
laudis desiderio æstuantes, terrenis se privant commodis,
praise from-desire burning of-earthly themselves deprive goods
tam hic quam in futuro miseri. Qualis quidem fatuarum
as-well here as in the-future wretched such indeed of-the-foolish
virginum continentia est quæ a janua sunt exclusæ. Bene
virgins the-continence is who from the-door are shut-out well
etiam, quia nigra est, ut diximus, et formosa, dilectam
also because black she-is as we-have-said and beautiful beloved
et introductam se dicit in cubiculum regis, id est
and brought-in herself she-says into the-chamber of-the-king that is
in secretum vel quietem contemplationis, et lectulum illum
into the-secret or the-quiet of-contemplation and little-bed that
de quo eadem alibi dicit: «In lectulo meo per noctes
about which the-same elsewhere says on little-bed my through the-nights
quæsivi quem diligit anima mea.» Ipsa quippe nigredinis
I-sought whom loves soul my the-very indeed of-blackness
deformitas occultum potius quam manifestum, et secretum
deformity the-hidden rather than the-manifest and the-secret
magis quam publicum amat. Et quæ talis est uxor,
more than the-public loves and she-who such is a-wife
secreta potius viri gaudia quam manifesta desiderat,
the-secret rather of-the-husband joys than the-manifest desires
et in lecto magis vult sentiri quam in mensa videri. Et
and in bed more wishes to-be-felt than at table to-be-seen and
frequenter accidit, ut nigrarum caro feminarum quanto
frequently it-happens that of-black the-flesh women by-how-much
est in aspectu deformior, tanto sit in tactu suavior;
it-is in look more-deformed by-so-much may-be in touch softer
atque ideo earum voluptas secretis gaudiis quam publicis
and therefore their pleasure in-secret joys than in-public

gratior sit et convenientior, et earum viri, ut illis
more-pleasing may-be and more-fitting and their husbands that by-them
oblectentur, magis eas in cubiculum introducunt, quam
they-may-be-delighted more them into the-chamber bring than
ad publicum educunt. Secundum quam quidem metaphoram
to public lead-out according-to which indeed metaphor
bene spiritualis sponsa quum præmisisset: «Nigra sum,
well the-spiritual bride when she-had-put-first black I-am
sed formosa,» statim adjunxit: «Ideo dilexit me rex,
but beautiful at-once added therefore has-loved me the-king
et introduxit me in cubiculum suum,» singula videlicet
and has-brought me into chamber his single-things namely
singulis reddens. Hoc est, quia formosa, dilexit: quia
to-single-ones rendering that is because beautiful he-loved because
nigra, introduxit; formosa, ut dixi, intus virtutibus, quas
black he-brought-in beautiful as I-said within in-virtues which
diligit sponsus: nigra exterius corporalium tribulationum
loves the-bridegroom black outwardly of-bodily tribulations
adversitatibus. Quæ quidem nigredo, corporalium scilicet
by-adversities which indeed blackness of-bodily namely
tribulationum, facile fidelium mentes ab amore terrenorum
tribulations easily of-the-faithful the-minds from love of-earthly-things
avellit, et ad æternæ vitæ desideria suspendit, et sæpe a
tears-away and to of-eternal life the-desires lifts and often from
tumultuosa seculi vita trahit ad secretum contemplationis;
tumultuous of-the-world life draws to the-secret of-contemplation
sicut in Paulo illo videlicet nostræ, id est monachalis vitæ
as in Paul that namely of-our that is monastic life
primordio actum esse beatus scribit Hieronymus. Hæc
the-beginning done to-have-been blessed writes Jerome this
quoque abjectio indumentorum vilium secretum magis quam
also abasement of-garments cheap the-secret more than

publicum appetit, et maxima vilitatis ac secretioris loci, qui
the-public seeks and the-greatest of-cheapness and of-more-secret place which
nostræ præcipue convenit professioni, custodienda est. Maxime
to-our especially befits profession to-be-guarded is most
namque ad publicum procedere pretiosus provocat cultus,
for to public to-go-forth costly provokes attire
quem a nullo appeti nisi ad inanem gloriam et seculi
which by no-one to-be-sought except for empty glory and of-the-world
pompam beatus Gregorius inde convincit: «Quod nemo his
pomp blessed Gregory thence proves since no-one with-these
in occulto se ornat, sed ubi conspici queat.» Hoc
in secret himself adorns but where to-be-seen he-may-be-able this
autem prædictum sponsæ cubiculum illud est, ad quod ipse
moreover aforesaid of-the-bride chamber that is to which himself
sponsus in Evangelio invitat orantem, dicens: «Tu autem
the-bridegroom in the-Gospel invites one-praying saying you moreover
quum oraveris, intra in cubiculum, et clauso ostio,
when you-will-have-prayed enter into the-chamber and with-shut door
ora Patrem tuum;» ac si diceret: Non in plateis vel publicis
pray to-Father your as if he-said not in streets or public
locis, sicut hypocritæ. Cubiculum itaque dicit secretum a
places as hypocrites chamber and-so he-calls a-secret from
tumultibus et aspectu seculi locum, ubi quietius et
tumults and the-sight of-the-world place where more-quietly and
purius orari possit: qualia sunt scilicet monasticharum
more-purely to-be-prayed it-may-be-able such-as are namely of-monastic
solitudinum secreta, ubi claudere ostium jubemur, id
solitudes the-secrets where to-shut the-door we-are-commanded that
est aditus omnes obstruere, ne puritas orationis casu aliquo
is entrances all to-block lest the-purity of-prayer by-chance some
præpediatur, et oculus noster infelicem animam deprædetur.
be-hindered and eye our unhappy soul may-plunder

Cujus quidem consilii, imo præcepti divini multos hujus
of-which indeed counsel nay precept divine many of-this
habitus nostri contemptores adhuc graviter sustinemus, qui
habit our despisers still heavily we-bear who
quum divina celebrant officia, claustris vel choris eorum
when divine they-celebrate offices with-cloisters or choirs their
reseratis, publicis tam feminarum quam virorum aspectibus
unlocked to-public as-well of-women as of-men gazes
impudenter se ingerunt, et tunc præcipue, quum in
shamelessly themselves thrust and then especially when at
solemnitatibus pretiosis polluerint ornamentis, sicut et
solemnities with-costly they-have-polluted ornaments as also
ipsi quibus ostentant, seculares homines. Quorum quidem
the-very to-whom they-display-them secular men whose indeed
judicio tanto festivitas habetur celebrior, quanto
by-the-judgment by-so-much the-festival is-held more-celebrated by-how-much
in exteriori ornatu est ditior, et in epulis copiosior.
in outward adornment it-is richer and in feasts more-abundant
De quorum quidem cæcitate miserrima et pauperum
about whose indeed blindness most-wretched and of-the-poor
Christi religioni penitus contraria tanto est silere
of-Christ to-religion wholly contrary by-so-much it-is to-be-silent
honestius quanto loqui turpius. Qui penitus judaizantes
more-honorable by-how-much to-speak more-shameful who wholly judaizing
consuetudinem suam sequuntur pro regula, et irritum
custom their follow for rule and void
fecerunt mandatum Dei per traditiones suas; non quod
have-made the-commandment of-God through traditions their not what
debeat, sed quod soleat attendentes, quum, ut beatus etiam
it-ought but what it-is-wont attending since as blessed also
meminit Augustinus, Dominus dixerit: «Ego sum veritas,»
mentions Augustine the-Lord has-said I am the-truth

non: Ego sum consuetudo. Horum orationibus, quæ aperto
not I am the-custom of-these to-the-prayers which with-open
scilicet fiunt ostio, qui voluerit se commendet. Vos
namely are-made door who will-have-wished himself let-him-commend you
autem quæ in cubiculum cœlestis regis ab ipso introductæ,
moreover who into the-chamber of-the-heavenly king by him brought
atque in ejus amplexibus quiescentes, clauso semper ostio
and in his embraces resting with-shut always door
ei totæ vacatis, quanto familiarius ei adhæretis,
to-him wholly give-yourselves by-how-much more-familiarly to-him you-cling
juxta illud apostoli: «Qui adhæret Domino unus spiritus
according-to that of-the-apostle who clings to-the-Lord one spirit
est,» tanto puriorem et efficaciorem habere confidimus
is by-so-much purer and more-efficacious to-have we-trust
orationem, et ob hoc vehementius earum efflagitamus opem.
prayer and for this more-vehemently their we-demand help
Quas etiam tanto devotius pro me faciendas esse credimus,
which also by-so-much more-devoutly for me to-be-made to-be we-believe
quanto majore nos invicem charitate colligati sumus.
by-how-much by-greater we mutually charity bound we-are
Quod vero mentione periculi in quo laboro, vel mortis
that indeed by-mention of-the-danger in which I-labor or of-death
quam timeo, vos commovi, juxta ipsam quoque tuam
which I-fear you I-moved according-to the-very also your
factum est exhortationem, imo etiam adjurationem. Sic enim
done it-was exhortation nay even adjuration thus for
prima, quam ad me direxisti, quodam loco continet epistola:
the-first which to me you-directed in-a-certain place contains letter
«Per ipsum itaque qui te sibi adhuc quoquo modo
by him and-so who you for-himself still in-whatever way
protegit Christum obsecramus, quatenus ancillulas ipsius
protects Christ we-beseech that little-handmaids his

et tuas crebris litteris de his, in quibus adhuc fluctuas,
and yours by-frequent letters about those in which still you-toss
naufragiis certificare digneris: ut nos saltem quæ tibi solæ
shipwrecks to-inform you-may-deign that us at-least who to-you alone
remansimus, doloris vel gaudii participes habeas. Solent enim
we-have-remained of-grief or of-joy partners you-may-have are-wont for
dolenti nonnullam afferre consolationem qui condolent,
to-one-grieving some to-bring consolation those-who grieve-with
et quodlibet onus pluribus impositum levius sustinetur
and any burden on-many laid more-lightly is-borne
sive defertur.» Quid igitur arguis, quod vos anxietatis meæ
or is-carried why therefore do-you-blame that you of-anxiety my
participes feci, ad quod me adjurando compulisti? Numquid
partners I-made to which me by-adjuring you-compelled surely-not
in tanta vitæ, qua crucior, desperatione gaudere vos
in so-great of-life by-which I-am-tormented despair to-rejoice you
convenit? Nec doloris sociæ, sed gaudii tantum vultis esse,
it-befits nor of-grief companions but of-joy only do-you-wish to-be
nec flere cum flentibus, sed gaudere cum gaudentibus? Nulla
nor to-weep with those-weeping but to-rejoice with those-rejoicing no
major verorum et falsorum differentia est amicorum, quam
greater of-true and of-false difference is of-friends than
quod illi adversitati, isti prosperitati se sociant. Quiesce,
that those to-adversity these to-prosperity themselves join cease
obsecro, ab his dictis, et hujusmodi querimonias compesce,
I-beseech from these words and such complaints restrain
quæ a visceribus charitatis absistunt longissime. Aut si
which from the-bowels of-charity stand-away farthest or if
adhuc in his offenderis, me tamen in tanto periculi positum
still in these you-are-offended me yet in so-great of-danger placed
articulo, et quotidiana desperatione vitæ, de salute animæ
a-crisis and by-daily despair of-life about the-salvation of-the-soul

sollicitum esse convenit, et de ipsa, dum licet, providere.
anxious to-be it-befits and for it while it-is-permitted to-provide
Nec tu, si me vere diligis, hanc exosam providentiam habebis.
nor you if me truly you-love this hateful foresight will-hold
Quin etiam si quam de divina erga me misericordia spem
nay even if any about divine toward me mercy hope
haberes, tanto amplius ab hujus vitæ ærumnis liberari me
you-had by-so-much more from of-this life the-hardships to-be-freed me
cuperes, quanto eas conspicis intolerabiliores. Certum
you-would-desire by-how-much them you-behold more-intolerable certain
quippe tibi est, quod quisquis ab hac vita me liberet,
indeed to-you it-is that whoever from this life me may-free
a maximis pœnis eruet. Quas postea incurram incertum
from the-greatest penalties will-rescue which afterward I-may-incur uncertain
est, sed a quantis absolvar dubium non est. Omnis
it-is but from how-great I-may-be-released doubtful not it-is every
vita misera jucundum exitum habet, et quicunque aliorum
life wretched a-pleasant end has and whoever of-others
anxietatibus vere compatiuntur et condolent, eas finiri
with-the-anxieties truly sympathize and grieve-with them to-be-ended
desiderant, et cum damnis etiam suis, si quos anxios
desire and with losses even their-own if any anxious
vident vere diligunt, nec tam commoda propria quam
they-see truly they-love nor so-much advantages their-own as
illorum in ipsis attendunt. Sic diu languentem filium mater
theirs in them attend thus long languishing son a-mother
etiam morte languorem finire desiderat, quem tolerare ipsa
even by-death the-languishing to-end desires which to-bear she
non potest, et eo potius orbari sustinet quam in
not can and of-him rather to-be-bereaved endures than in
miseria consortem habere. Et quicunque amici præsentia
misery a-partner to-have and whoever of-a-friend by-the-presence

plurimum oblectatur, magis tamen beatam esse vult ejus
very-much is-delighted more yet blessed to-be wishes his
absentiam quam præsentiam miseram; quia quibus subvenire
absence than presence wretched because to-whom to-help
non valet, ærumnas tolerare non potest. Tibi vero nec
not he-is-able hardships to-bear not he-can to-you indeed not-even
nostra, vel etiam misera, concessum est frui præsentia.
our or even wretched granted is to-enjoy presence
Nec ubi tuis in me commodis aliquid provideas, cur
nor where for-your in me advantages anything you-may-provide why
me miserrime vivere malis quam felicius mori non
me most-wretchedly to-live you-should-prefer than more-happily to-die not
video. Quod si nostras protendi miserias in commoda tua
I-see but if our to-be-prolonged miseries for advantages your
desideras, hostis potius quam amica convinceris. Quod si
you-desire an-enemy rather than a-friend you-are-convicted but if
videri refugis, ab his, obsecro, sicut dixi, quiesce querimoniis.
to-seem you-shrink from these I-beseech as I-said cease complaints
Approbo autem, quod reprobas laudem; quia in hoc ipso
I-approve moreover that you-reject praise because in this itself
te laudabiliorem ostendis. Scriptum est enim: «Justus in
you more-praiseworthy you-show written it-is for the-just-man in
primordio accusator est sui,» et «Qui se humiliat se
the-beginning the-accuser is of-himself and who himself humbles himself
exaltat.» Atque utinam sic sit in animo tuo sicut in
exalts and would-that so it-may-be in mind your as in
scripto! Quod si fuerit, vera est humilitas tua, ne pro
writing but if it-will-have-been true is humility your lest for
nostris evanuerit verbis. Sed vide, obsecro, ne hoc ipso
our it-should-vanish words but see I-beseech lest by-this itself
laudem quæras, quo laudem fugere videris, et reprobes illud
praise you-seek by-which praise to-flee you-seem and you-reject that

ore, quod appetas corde. De quo ad Eustochium
with-the-mouth which you-may-seek with-the-heart about which to Eustochium
virginem sic inter cætera beatus scribit Hieronymus: «Naturali
the-virgin thus among other-things blessed writes Jerome by-natural
ducimur malo. Adulatoribus nostris libenter favemus, et
we-are-led evil to-flatterers our gladly we-show-favor and
quanquam nos respondeamus indignos, et callidior rubor
although we may-answer unworthy and a-craftier blush
ora suffundat, attamen ad laudem suam intrinsecus anima
the-face may-suffuse yet at praise its-own inwardly the-soul
lætatur.» Talem et lascivæ calliditatem Galateæ Virgilius
rejoices such also of-wanton the-craftiness Galatea Virgil
describit, quæ quod volebat fugiendo appetebat, et simulatione
describes who what she-wished by-fleeing sought and by-pretense
repulsæ amplius in se amantem incitabat:
of-repulse more toward herself the-lover she-incited

Et fugit ad salices (inquit), et se cupit ante videri.
and she-flees to the-willows he-says and herself she-desires before to-be-seen

Antequam lateat cupit se fugientem videri, ut
before she-may-hide she-desires herself fleeing to-be-seen that
ipsa fuga, qua reprobare consortium juvenis videtur,
by-the-very flight by-which to-reject the-company of-the-young-man she-seems
amplius acquirat. Sic et laudes hominum dum fugere
more she-may-acquire thus also the-praises of-men while to-flee
videmur, amplius erga nos excitamus, et quum latere
we-seem more toward us we-stir-up and when to-hide
nos velle simulamus, ne quis scilicet in nobis quid
ourselves to-wish we-pretend lest anyone namely in us what
laudet agnoscat, amplius attendimus in laudem nostram
he-may-praise he-may-recognize more we-attend for praise our

imprudentes, quia eo laude videmur digniores. Et hæc
imprudent because by-that of-praise we-seem worthier and these-things
quidem quia sæpe accidunt dicimus, non quia de te talia
indeed because often they-happen we-say not because about you such-things
suspicemur, qui de tua non hæsitamus humilitate. Sed ab
we-may-suspect who about your not we-hesitate humility but from
his etiam verbis te temperare volumus, ne his qui te minus
these also words you to-restrain we-wish lest to-those who you less
noverint videaris, ut ait Hieronymus, «fugiendo gloriam
may-know you-may-seem as says Jerome by-fleeing glory
quærere.» Nunquam te mea laus inflabit, sed ad meliora
to-seek never you my praise will-puff-up but to better-things
provocabit, et tanto studiosius quæ laudavero
will-provoke and by-so-much more-zealously what-things I-shall-have-praised
amplecteris, quanto mihi amplius placere satagis. Non
you-will-embrace by-how-much me more to-please you-busy-yourself not
est laus nostra testimonium tibi religionis, ut hinc aliquid
is praise our a-testimony to-you of-religion that hence anything
extollentiæ sumas. Nec de commendatione cujusquam
of-elation you-may-take nor about the-commendation of-anyone
amicis credendum est, sicut nec inimicis de vituperatione.
to-friends to-be-believed is as nor to-enemies about vituperation
Superest tandem ut ad antiquam illam, ut diximus, et
it-remains at-last that to old that as we-have-said and
assiduam querimoniam tuam veniamus, quia videlicet de
constant complaint your we-may-come that namely about
nostræ conversionis modo Deum potius accusare præsumis,
of-our conversion the-manner God rather to-accuse you-presume
quam glorificare, ut justum est, velis. Hanc jam dudum
than to-glorify as just is you-wish this already long-since
amaritudinem animi tui tam manifesto divinæ misericordiæ
bitterness of-mind your so by-manifest of-divine mercy

consilio evanuisse credideram; quæ quanto tibi periculosior
counsel to-have-vanished I-had-believed which by-how-much to-you more-dangerous
est, corpus tuum pariter et animam conterens, tanto
it-is body your equally and soul crushing by-so-much
miserabilior est, et mihi molestior. Quæ quum mihi per
more-pitiable it-is and to-me more-troublesome which since me in
omnia placere, sicut profiteris, studeas, hoc saltem uno
all-things to-please as you-profess you-strive in-this at-least one-thing
ut me non crucies, imo ut mihi summopere placeas,
that me not you-may-torment nay that me exceedingly you-may-please
hanc depone, cum qua mihi non potes placere, neque
this lay-aside with which me not you-can to-please nor
mecum ad beatitudinem pervenire. Sustinebis illuc me sine
with-me to blessedness to-come will-you-bear thither me without
te pergere, quem etiam ad vulcania profiteris te sequi
you to-proceed whom even to Vulcan's-fires you-profess yourself to-follow
velle? Hoc saltem uno religionem appete, ne a me ad
to-wish in-this at-least one-thing religion seek lest from me to
Deum, ut credis, properante dividaris; et tanto libentius
God as you-believe hastening you-be-divided and by-so-much more-gladly
quanto quo veniendum nobis est beatius est; ut tanto
by-how-much whither to-be-come for-us is more-blessed it-is that by-so-much
scilicet societas nostra sit gratior, quanto felicior.
namely companionship our may-be more-pleasing by-how-much happier
Memento quæ dixeris, recordare quæ scripseris,
remember what-things you-have-said recall what-things you-have-written
in hoc videlicet nostræ conversionis modo, quo mihi
in this namely of-our conversion manner in-which to-me
Deus amplius adversari creditur, propitiorem mihi, sicut
God more to-be-adverse is-believed more-favorable to-me as
manifestum est, extitisse. Hoc uno saltem hæc ejus
manifest it-is to-have-been in-this one-thing at-least this his

dispositio tibi placeat, quod mihi sit saluberrima, imo mihi
disposition to-you may-please that for-me it-is most-salutary nay to-me
pariter et tibi, si rationem vis doloris admittat. Nec te
equally and to-you if reason the-force of-grief may-admit nor you
tanti boni causam esse doleas, ad quod te a Deo
of-so-great good the-cause to-be you-should-grieve for which you by God
maxime creatam esse non dubites. Nec quia id tulerim
most created to-be not you-should-doubt nor because this I-have-borne
plangas, nisi quum martyrum passionum, ipsiusque
you-should-bewail unless when of-the-martyrs of-the-passions and-of-the-very
dominicæ mortis commoda te contristabunt. Nunquid si id
Lord's death the-benefits you will-sadden surely-not if this
mihi juste accidisset, tolerabilius ferres, et minus te
to-me justly had-happened more-tolerably would-you-bear and less you
offenderet? Profecto si sic fieret, eo modo contingeret
would-it-offend certainly if so it-were-done in-that manner it-would-happen
quo mihi esset ignominiosius, et inimicis laudabilius,
in-which for-me it-would-be more-shameful and for-enemies more-praiseworthy
quum illis laudem justitia, et mihi contemptum acquireret
since for-them praise justice and for-me contempt would-acquire
culpa, nec jam quisquam quod actum est accusaret, aut
fault nor now anyone what done was would-accuse or
compassione mei moveretur. Ut tamen et hoc modo hujus
by-compassion for-me would-be-moved that yet also in-this way of-this
amaritudinem doloris leniamus, tam juste quam utiliter id
the-bitterness of-grief we-may-soothe as-well justly as usefully this
monstrabimus nobis accidisse, et rectius in conjugatos
we-shall-show to-us to-have-happened and more-rightly upon the-married
quam in fornicantes ultum Deum fuisse. Nosti post
than upon fornicators avenging God to-have-been you-know after
nostri confœderationem conjugii, quum Argenteoli cum
of-our the-joining of-marriage when at-Argenteuil with

sanctimonialibus in claustro conversabaris, me die quadam
nuns in the-cloister you-lived me on-day a-certain
privatim ad te visitandam venisse, et quid ibi tecum meæ
privately to you to-be-visited to-have-come and what there with-you my
libidinis egerit intemperantia in quadam etiam parte ipsius
of-lust did intemperance in a-certain even part of-the-very
refectorii, quum quo alias diverteremus, non haberemus.
refectory since whither elsewhere we-might-turn not we-had
Nosti, inquam, id impudentissime tunc actum esse in
you-know I-say that most-shamelessly then done to-have-been in
tam reverendo loco et summæ Virgini consecrato. Quod,
so reverend a-place and to-the-highest Virgin consecrated which
etsi alia cessent flagitia, multo graviore dignum sit
even-if other should-cease outrages much heavier worthy would-be
ultione. Quid pristinas fornicationes et impudentissimas
vengeance why former fornications and most-shameless
referam pollutiones, quæ conjugium præcesserunt? Quid
shall-I-relate pollutions which marriage preceded why
summam denique proditionem meam, qua de te ipsa
the-highest finally treachery my by-which about you yourself
tuum, cum quo assidue in ejus domo convivebam, avunculum
your with whom constantly in his house I-lived uncle
tam turpiter seduxi? Quis me ab eo juste prodi non
so shamefully I-deceived who me by him justly to-be-betrayed not
censeat, quem tam impudenter ante ipse prodideram?
would-judge whom so shamelessly before I-myself had-betrayed
Putas ad tantorum criminum ultionem momentaneum
do-you-think for of-so-great crimes vengeance momentary
illius plagæ dolorem sufficere? Imo tantis malis tantum
of-that blow the-pain to-suffice nay for-so-great evils so-great
debitum esse commodum? Quam plagam divinæ sufficere
owed to-be advantage what blow of-divine to-suffice

justitiæ credis ad tantam contaminationem, ut diximus,
justice do-you-believe for so-great contamination as we-have-said
sacerrimi loci suæ matris? Certe nisi vehementer erro, non
of-the-most-sacred place of-his mother certainly unless vehemently I-err not
tam illa saluberrima plaga in ultionem horum conversa
so-much that most-salutary blow for vengeance of-these-things turned
est, quam quæ quotidie indesinenter sustineo. Nosti
was as those-which daily unceasingly I-endure you-know
etiam quando te gravidam in meam transmisi patriam,
also when you pregnant into my I-sent country
sacro habitu indutam monialem te finxisse, et tali
in-sacred habit clothed a-nun you to-have-feigned and by-such
simulatione tuæ, quam nunc habes, religioni irreverenter
pretense your which now you-have religion irreverently
illusisse. Unde etiam pensa quam convenienter ad hanc
to-have-mocked whence also weigh how fittingly to this
te religionem divina justitia, imo gratia traxerit nolentem,
you religion divine justice nay grace drew unwilling
cui verita non es illudere, volens ut in ipso luas
which afraid not you-were to-mock wishing that in the-very you-may-pay
habitu quod in ipsum deliquisti, et simulationis mendacio
habit what against it you-sinned and of-pretense for-the-lie
ipsa rei veritas remedium præstet, et falsitatem
the-very of-the-thing truth a-remedy may-furnish and the-falsehood
emendet. Quod si divinæ in nobis justitiæ nostram velis
may-amend but if to-divine in us justice our you-wish
utilitatem adjungere, non tam justitiam quam gratiam
usefulness to-join not so-much justice as the-grace
Dei quod tunc egit in nobis poteris appellare. Attende
of-God what then it-did in us you-will-be-able to-call attend
itaque, attende, charissima, quibus misericordiæ suæ retibus
and-so attend O-dearest with-what of-mercy his nets

a profundo hujus tam periculosi maris nos Dominus
from the-depth of-this so dangerous sea us the-Lord
piscaverit, et a quantæ Charibdis voragine naufragos
has-fished and from of-how-great Charybdis the-whirlpool shipwrecked
licet invitos extraxerit, ut merito uterque nostrum in
though unwilling he-has-drawn-out so-that deservedly each of-us into
illam perrumpere posse videatur vocem: «Dominus sollicitus
that to-burst to-be-able may-seem cry the-Lord anxious
est mei.» Cogita et recogita, in quantis ipsi nos periculis
is for-me think and think-again in how-great we ourselves dangers
constitueramus, et a quantis nos eruerit Dominus; et
had-placed and from how-great us has-rescued the-Lord and
narra semper cum summa gratiarum actione, «quanta
tell always with the-highest of-thanks giving how-great-things
fecit Dominus animæ nostræ,» et quoslibet iniquos de
has-done the-Lord for-soul our and any wicked about
bonitate Domini desperantes nostro consolare exemplo, ut
the-goodness of-the-Lord despairing by-our console example that
advertant omnes quid supplicantibus atque petentibus fiat,
may-notice all what for-those-supplicating and asking may-be-done
quum tam peccatoribus et invitis tanta præstentur
when so on-sinners and unwilling-ones such-great are-bestowed
beneficia. Perpende altissimum in nobis divinæ consilium
benefits weigh the-loftiest in us of-divine counsel
pietatis, et quam misericorditer judicium suum Dominus
piety and how mercifully judgment his the-Lord
in correptionem verterit, et quam prudenter malis quoque
into correction has-turned and how prudently evils also
ipsis usus sit, et impietatem pie deposuerit, ut unius
themselves used he-has and impiety piously has-set-aside that of-one
partis corporis mei justissima plaga duabus mederetur
part of-body my the-most-just blow two might-heal

animabus. Confer periculum et liberationis modum. Confer
souls compare the-danger and of-deliverance the-manner compare
languorem et medicinam. Meritorum causas inspice, et
the-sickness and the-medicine of-the-merits the-causes inspect and
miserationis affectus admirare. Nosti quantis turpitudinibus
of-the-compassion the-affection admire you-know to-how-great shamefulnesses
immoderata mea libido corpora nostra addixerat, ut nulla
immoderate my lust bodies our had-given-over that no
honestatis vel Dei reverentia in ipsis etiam diebus dominicæ
of-honor or of-God reverence in the-very even days of-the-Lord's
passionis, vel quantarumcunque solemnitatum ab hujus luti
passion or of-however-great solemnities from of-this mud
volutabro me revocaret. Sed et te nolentem, et prout
the-wallowing-place me called-back but also you unwilling and as
poteras reluctantem et dissuadentem, quæ natura infirmior
you-could resisting and dissuading who by-nature weaker
eras, sæpius minis ac flagellis ad consensum trahebam.
you-were more-often by-threats and blows to consent I-drew
Tanto enim tibi concupiscentiæ ardore copulatus eram, ut
with-such for to-you of-concupiscence heat joined I-was that
miseras illas et obscenissimas voluptates, quas etiam nominare
wretched those and most-obscene pleasures which even to-name
confundimur, tam Deo quam mihi ipsi præponerem; nec
we-are-confounded as-well to-God as to-me myself I-preferred nor
jam aliter consulere posse divina videretur clementia, nisi
now otherwise to-provide to-be-able divine seemed clemency unless
has mihi voluptates sine spe ulla omnino interdiceret.
these to-me pleasures without hope any altogether it-should-forbid
Unde justissime et clementissime, licet cum summa tui
whence most-justly and most-mercifully although with the-highest of-your
avunculi proditione, ut in multis crescerem, parte illa
uncle treachery that in many-things I-might-grow in-part that

corporis sum minutus, in qua libidinis regnum erat, et
of-body I-was diminished in which of-lust the-kingdom was and
tota hujus concupiscentiæ causa consistebat: ut juste illud
whole of-this concupiscence the-cause consisted that justly that
plecteretur membrum, quod in nobis commiserat totum, et
might-be-punished member which in us had-committed the-whole and
expiaret patiendo quod deliquerat oblectando; et ab his me
might-expiate by-suffering what it-had-sinned by-delighting and from these me
spurcitiis, quibus me totum quasi luto immerseram, tam
filths in-which me whole as-if in-mud I-had-plunged as-well
mente quam corpore circumcideret; et tanto sacris etiam
in-mind as in-body it-might-circumcise and by-so-much for-sacred even
altaribus idoniorem efficeret, quanto me nulla hinc amplius
altars more-fit might-make by-how-much me no hence further
carnalium contagia pollutionum revocarent. Quam clementer
of-carnal contagions pollutions might-call-back how mercifully
etiam in eo tantum me pati voluit membro, cujus privatio
also in that only me to-suffer he-willed member whose deprivation
et animæ saluti consuleret, et corpus non deturparet,
both for-the-soul's salvation would-provide and the-body not would-disfigure
nec ullam officiorum ministrationem præpediret, imo ad
nor any of-offices the-ministration would-hinder nay to
omnia, quæ honeste geruntur, tanto me promptiorem
all-things which honorably are-done by-so-much me readier
efficeret, quanto ab hoc hujus concupiscentiæ jugo maximo
would-make by-how-much from this of-this concupiscence yoke greatest
amplius liberaret. Quum itaque membris his vilissimis, quæ
more it-would-free since and-so from-members these most-vile which
pro summæ turpitudinis exercitio pudenda vocantur, nec
for of-the-highest shamefulness the-exercise shameful-parts are-called nor
proprium sustinent nomen, me divina gratia mundavit potius
their-own bear name me divine grace cleansed rather

quam privavit, quid aliud egit quam, ad puritatem munditiæ
than deprived what other did-it than for purity of-cleanness
conservandam sordida removit et vitia? Hanc quidem
to-be-kept the-filthy removed and the-vices this indeed
munditiæ puritatem nonnullos sapientium vehementissime
of-cleanness purity some of-the-wise most-vehemently
appetentes inferre etiam sibi manum audivimus, ut hoc
seeking to-lay even on-themselves hand we-have-heard that this
a se penitus removerent concupiscentiæ flagitium.
from themselves wholly they-might-remove of-concupiscence the-outrage
Pro quo etiam stimulo carnis auferendo et apostolus
for which also goad of-the-flesh to-be-taken-away also the-apostle
perhibetur Dominum rogasse, nec exauditum esse. In
is-said the-Lord to-have-asked nor heard to-have-been in
exemplo est ille magnus christianorum philosophus Origenes,
example is that great of-Christians philosopher Origen
qui ut hoc in se penitus incendium extingueret, manus
who that this in himself wholly the-fire he-might-extinguish hands
sibi inferre veritus non est; ac si illos ad litteram vere
on-himself to-lay afraid not was as if them to the-letter truly
beatos intelligeret, qui seipsos propter regnum cœlorum
blessed he-understood who themselves for the-kingdom of-the-heavens
castraverunt, et tales illud veraciter implere crederet, quod
have-castrated and such that truly to-fulfill he-believed which
de membris scandalizantibus nobis præcipit Dominus, ut
about members causing-to-stumble to-us commands the-Lord that
ea scilicet a nobis abscindamus et projiciamus, et
them namely from us we-should-cut-off and cast-away and
quasi illam Isaiæ prophetiam ad historiam magis quam ad
as-if that of-Isaiah prophecy to history rather than to
mysterium duceret, per quam cæteris fidelibus eunuchos
mystery he-led through which to-the-other faithful eunuchs

Dominus præfert, dicens: «Eunuchi si custodierint sabbata
the-Lord prefers saying the-eunuchs if they-will-have-kept sabbaths
mea, et elegerint quæ volui, dabo eis in domo
my and will-have-chosen what-things I-willed I-shall-give to-them in house
mea et in muris meis locum, et nomen melius a filiis
my and in walls my a-place and a-name better than sons
et filiabus. Nomen sempiternum dabo eis, quod non
and daughters a-name everlasting I-shall-give to-them which not
peribit.» Culpam tamen non modicam Origenes incurrit, dum
will-perish a-fault yet not small Origen incurs while
per pœnam corporis remedium culpæ quærit. Zelum quippe
through penalty of-the-body a-remedy for-fault he-seeks zeal indeed
Dei habens, sed non secundum scientiam, homicidii incurrit
of-God having but not according-to knowledge of-homicide he-incurs
reatum, inferendo sibi manum. Suggestione diabolica vel
the-guilt by-laying on-himself hand by-suggestion diabolical or
errore maximo, id ab ipso constat esse factum, quod
by-error greatest this by him it-is-agreed to-have-been done which
miseratione Dei in me est ab alio perpetratum. Culpam
by-the-compassion of-God in me was by another perpetrated the-fault
evito, non incurro. Mortem mereor, et vitam assequor.
I-avoid not I-incur death I-merit and life I-obtain
Vocor, et reluctor. Insto criminibus, et ad veniam trahor
I-am-called and I-resist I-press-on in-crimes and to pardon I-am-drawn
invitus. Orat apostolus, nec exauditur. Precibus instat, nec
unwilling prays the-apostle nor is-heard with-prayers he-presses nor
impetrat. Vere «Dominus sollicitus est mei.» Vadam igitur et
obtains truly the-Lord anxious is for-me I-shall-go therefore and
narrabo «quanta fecit Dominus animæ meæ.» Accede et
I-shall-tell how-great-things has-done the-Lord for-soul my approach also
tu, inseparabilis comes, in una gratiarum actione, quæ et
you inseparable companion in one of-thanks giving who both

culpæ particeps facta es et gratiæ. Nam et tuæ Dominus
of-fault partner made you-were and of-grace for also your the-Lord
non immemor salutis, imo plurimum tui memor, qui etiam
not unmindful of-salvation nay very-much of-you mindful who also
sancto quodam nominis præsagio, te præcipue suam fore
by-holy a-certain of-name presage you especially his to-be
præsignavit, quum te videlicet Heloissam ex proprio nomine
has-foretokened when you namely Heloise from own name
suo, quod est Heloim, insignivit: ipse, inquam, clementer
his which is Heloim he-marked he-himself I-say mercifully
disposuit in uno duobus consulere, quos diabolus in
arranged in one-thing for-two to-provide whom the-devil in
uno nitebatur extinguere. Paululum enim antequam hoc
one-thing was-striving to-extinguish a-little for before this
accideret, nos indissolubili lege sacramenti nuptialis invicem
happened us by-indissoluble law of-the-sacrament nuptial mutually
astrinxerat, quum cuperem te mihi supra modum dilectam
he-had-bound when I-desired you to-me beyond measure beloved
in perpetuum retinere, imo quum ipse jam tractaret ad
in perpetuity to-keep nay when he-himself already was-planning to
se nos ambos hac occasione convertere. Si enim mihi
himself us both by-this occasion to-turn if for to-me
antea matrimonio non esses copulata, facile in discessu
before in-marriage not you-had-been joined easily in departure
meo a seculo, vel suggestione parentum, vel carnalium
my from the-world either by-suggestion of-kinsmen or of-carnal
oblectatione voluptatum, seculo inhæsisses. Vide ergo
by-delight pleasures to-the-world you-would-have-clung see therefore
quantum sollicitus nostri fuerit Dominus, quasi ad magnos
how-much anxious for-us has-been the-Lord as-if for great
aliquos nos reservaret usus, et quasi indignaretur aut
some us he-were-reserving uses and as-if he-were-indignant or

doleret illa litteralis scientiæ talenta, quæ utrique nostrum
grieved those of-literary knowledge talents which to-each of-us
commiserat, ad sui nominis honorem non dispensari:
he-had-committed for of-his name the-honor not to-be-dispensed
aut quasi etiam de incontinentissimo servulo vereretur
or as-if even about a-most-incontinent little-servant he-feared
quod scriptum est: «Quia mulieres faciunt etiam apostatare
what written is that women make even to-apostatize
sapientes,» sicut et de sapientissimo certum est Salomone.
the-wise as also about the-wisest certain it-is Solomon
Tuæ vero prudentiæ talentum quantas quotidie Domino
of-your but prudence the-talent how-great daily to-the-Lord
referat usuras, quæ multas Domino jam spirituales
brings-back interest you-who many to-the-Lord already spiritual
filias peperisti, me penitus sterili permanente, et in filiis
daughters have-borne me wholly sterile remaining and in sons
perditionis inaniter laborante! O quam detestabile damnum!
of-perdition emptily laboring O how detestable a-loss
quam lamentabile incommodum, si carnalium voluptatum
how lamentable a-misfortune if of-carnal pleasures
sordibus vacans, paucos cum dolore pareres mundo, quæ
to-the-filths given-over few with pain you-should-bear for-the-world you-who
nunc multiplicem prolem cum exultatione parturis cœlo,
now manifold offspring with exultation bring-forth for-heaven
nec esses plus quam femina, quæ nunc etiam viros
nor you-would-be more than a-woman you-who now even men
transcendis, et quæ maledictionem Evæ in benedictionem
surpass and who the-curse of-Eve into blessing
vertisti Mariæ! O quam indecenter manus illæ sacræ,
you-have-turned of-Mary O how indecently hands those sacred
quæ nunc etiam divina revolvunt volumina, curæ muliebris
which now even divine turn-over volumes of-care womanly

obscenitatibus deservirent! Ipse nos a contagiis hujus
to-obscenities would-serve he-himself us from the-contagions of-this
cœni, a voluptatibus hujus luti dignatus est erigere,
filth from the-pleasures of-this mud deigned he-has to-raise
et ad seipsum vi quadam attrahere, qua percussum
and to himself by-force a-certain to-draw by-which struck
voluit Paulum convertere, et hoc ipso fortassis exemplo
he-willed Paul to-convert and by-this very perhaps example
nostro alios quoque litterarum peritos ab hac deterrere
our others also of-letters skilled from this to-deter
præsumptione. Ne te id igitur, soror, obsecro, moveat, nec
presumption lest you this therefore O-sister I-beseech may-move nor
patri paterne nos corrigenti sis molesta; sed attende
to-father in-fatherly-way us correcting you-may-be troublesome but attend
quod scriptum est: «Quos diligit Deus, hos corripit. Castigat
what written is whom loves God these he-rebukes he-chastises
autem omnem filium quem recipit.» Et alibi: «Qui parcit
moreover every son whom he-receives and elsewhere who spares
virgæ, odit filium.» Pœna est hæc momentanea, non æterna;
the-rod hates the-son a-penalty is this momentary not eternal
purgationis, non damnationis. Audi prophetam, et confortare:
of-purgation not of-damnation hear the-prophet and be-comforted
«Non judicabit Dominus bis in id ipsum, et non consurget
not will-judge the-Lord twice for that same and not will-rise
duplex tribulatio.» Attende summam illam et maximam
double tribulation attend the-highest that and greatest
veritatis adhortationem: «In patientia vestra possidebitis
of-the-truth exhortation in patience your you-will-possess
animas vestras.» Unde et Salomon: «Melior est patiens
souls your whence also Solomon better is the-patient
viro forti, et qui dominatur animo suo, expugnatore
than-a-man strong and who rules mind his than-the-stormer

urbium.» Non te ad lacrymas aut ad compunctionem movet
of-cities not you to tears or to compunction moves
unigenitus Dei innocens pro te et omnibus ab impiissimis
the-only-begotten of-God innocent for you and all by the-most-impious
comprehensus, distractus, flagellatus, et velata facie illusus,
seized dragged-about scourged and with-veiled face mocked
et colaphizatus, sputis conspersus, spinis coronatus, et
and buffeted with-spittings bespattered with-thorns crowned and
tandem in illo crucis tunc tam ignominioso patibulo inter
at-last on that of-the-cross then so shameful gibbet among
latrones suspensus, atque illo tunc horrendo et execrabili
thieves hung and by-that then horrible and execrable
genere mortis interfectus? Hunc semper, soror, verum tuum
kind of-death killed him always O-sister true your
et totius Ecclesiæ sponsum præ oculis habe, mente
and of-the-whole Church bridegroom before eyes have in-mind
gere. Intuere hunc exeuntem ad crucifigendum pro te et
bear behold him going-out to be-crucified for you and
bajulantem sibi crucem. Esto de populo et mulieribus
carrying for-himself the-cross be of the-people and women
quæ plangebant et lamentabantur eum, sicut Lucas his
who bewailed and lamented him as Luke in-these
verbis narrat: «Sequebatur autem multa turba populi et
words relates followed moreover a-great crowd of-people and
mulierum, quæ plangebant et lamentabantur eum.» Ad quas
of-women who bewailed and lamented him to whom
quidem benigne conversus, clementer eis prædixit futurum
indeed kindly turned mercifully to-them he-foretold to-come
in ultionem suæ mortis exitium, a quo quidem si saperent
for vengeance of-his death destruction from which indeed if they-were-wise
cavere sibi per hoc possent. «Filiæ,» inquit, «Hierusalem,
to-guard themselves by this they-could O-daughters he-says of-Jerusalem

nolite flere super me, sed super vos ipsas flete, et super
do-not weep over me but over you yourselves weep and over
filios vestros. Quoniam ecce venient dies, in quibus dicent:
sons your since behold will-come days in which they-will-say
Beatæ steriles, et ventres qui non genuerunt, et ubera
blessed the-barren and the-wombs which not have-borne and the-breasts
quæ non lactaverunt. Tunc incipient dicere montibus:
which not have-suckled then they-will-begin to-say to-the-mountains
Cadite super nos, et collibus: Operite nos. Quia si in viridi
fall upon us and to-the-hills cover us because if in the-green
ligno hæc faciunt, in arido quid fiet?» Patienti
wood these-things they-do in the-dry what will-be-done with-one-suffering
sponte pro redemptione tua compatere, et super crucifixo
willingly for redemption your suffer-with and over one-crucified
pro te compungere. Sepulcro ejus mente semper assiste, et
for you be-pierced at-tomb his in-mind always stand-by and
cum fidelibus feminis lamentare et luge. De quibus etiam
with the-faithful women lament and mourn about whom also
ut jam supra memini scriptum est: «Mulieres sedentes
as already above I-have-mentioned written it-is the-women sitting
ad monumentum lamentabantur flentes Dominum.» Para
at the-tomb lamented weeping-for the-Lord prepare
cum illis sepulturæ ejus unguenta, sed meliora spiritualia
with them for-burial his ointments but better spiritual
quidem, non corporalia: hæc enim requirit aromata qui non
indeed not bodily these for he-requires spices who not
suscepit illa. Super his toto devotionis affectu compungere.
received those over these with-whole of-devotion affection be-pierced
Ad quam quidem compassionis compunctionem ipse etiam
to which indeed of-compassion compunction he-himself also
per Jeremiam fideles adhortatur dicens: «O vos omnes qui
through Jeremiah the-faithful exhorts saying O you all who

transitis per viam, attendite et videte si est dolor sicut
pass by the-way attend and see if there-is a-sorrow like
dolor meus.» Id est si super aliquo patiente ita est per
sorrow my that is if over any one-suffering so it-is through
compassionem dolendum, quum ego scilicet solus sine culpa
compassion to-be-grieved since I namely alone without fault
quod alii deliquerint luam. Ipse autem est via per quam
what others have-sinned I-pay he-himself moreover is the-way by which
fideles de exilio transeunt ad patriam. Qui etiam crucem,
the-faithful from exile pass to the-fatherland who also the-cross
de qua sic clamat, ad hoc nobis erexit scalam. Hic pro
from which thus he-cries for this for-us has-raised a-ladder here for
te occisus est unigenitus Dei, oblatus est, quia voluit.
you slain was the-only-begotten of-God offered he-was because he-willed
Super hoc uno compatiendo dole, dolendo compatere.
about this one-thing by-suffering-with grieve by-grieving suffer-with
Et quod per Zachariam prophetam de animabus devotis
and what through Zechariah the-prophet about souls devout
prædictum est comple: «Plangent,» inquit, «planctum quasi
foretold is fulfill they-will-mourn he-says a-mourning as-if
super unigenitum, et dolebunt super eum ut doleri solet
over an-only-begotten and they-will-grieve over him as to-be-grieved is-wont
in morte primogeniti.» Vide, soror, quantus sit planctus
at the-death of-a-first-born see O-sister how-great is the-mourning
his qui regem diligunt super morte primogeniti ejus et
for-those who the-king love over the-death of-a-first-born his and
unigeniti. Intuere quo planctu familia, quo mœrore
only-begotten behold with-what mourning the-household with-what grief
tota consummatur curia; et, quum ad sponsam unigeniti
whole is-consumed the-court and when to the-bride of-the-only-begotten
mortui perveneris, intolerabiles ululatus ejus non sustinebis.
dead you-will-have-come intolerable wailings her not you-will-bear

Hic tuus, soror, planctus, hic tuus sit ululatus, quæ
this your O-sister mourning this your may-be wailing you-who
te huic sponso felici copulasti matrimonio. Emit te
yourself to-this bridegroom in-happy have-joined marriage he-bought you
iste non suis, sed seipso. Proprio sanguine emit
he not with-his-own but with-himself with-his-own blood he-bought
te, et redemit. Quantum jus in te habeat vide, et quam
you and redeemed how-great right in you he-has see and how
pretiosa sis intuere. Hoc quidem pretium suum apostolus
precious you-are behold this indeed price his the-apostle
attendens, et in hoc pretio quanti sit ipse, pro
attending and in this price of-how-much-worth is he-himself for
quo ipsum datur, perpendens, et quam tantæ gratiæ
whom it is-given weighing and what for-so-great grace
vicem referat adnectens: «Absit mihi,» inquit, «gloriari,
return he-may-render adding far-be-it from-me he-says to-glory
nisi in cruce Domini nostri Jesu Christi, per quem mihi
except in the-cross of-the-Lord our Jesus Christ through whom to-me
mundus crucifixus est, et ego mundo.» Major es cœlo,
the-world crucified is and I to-the-world greater you-are than-heaven
major es mundo; cujus pretium ipse conditor mundi
greater you-are than-the-world of-whom the-price himself the-maker of-the-world
factus est. Quid in te, rogo, viderit, qui nullius eget, ut
made has-been what in you I-ask did-he-see who of-nothing needs that
pro te acquirenda usque ad agonias tam horrendæ atque
for you to-be-acquired even to the-agonies of-so horrible and
ignominiosæ mortis certaverit? Quid in te, inquam, quærit
ignominious death he-has-contended what in you I-say does-he-seek
nisi teipsam? Verus est amicus, qui te ipsam, non tua,
except yourself true is the-friend who you yourself not your-things
desiderat. Verus est amicus, qui pro te moriturus dicebat:
desires true is the-friend who for you about-to-die said

«Majorem hac dilectionem nemo habet, ut animam
greater than-this love no-one has than-that life
suam ponat quis pro amicis suis.» Amabat te ille
his he-should-lay-down anyone for friends his he-loved you he
veraciter, non ego. Amor meus, qui utrumque nostrum
truly not I love my which each of-us
peccatis involvebat, concupiscentia, non amor dicendus est.
in-sins entangled concupiscence not love to-be-called is
Miseras in te meas voluptates implebam, et hoc erat totum
wretched in you my pleasures I-fulfilled and this was all
quod amabam. Pro te, inquis, passus sum, et fortassis
which I-loved for you you-say suffered I-have and perhaps
verum est: sed magis per te, et hoc ipsum invitus; non
true it-is but rather through you and this very unwilling not
amore tui, sed coactione mei; nec ad tuam salutem, sed ad
from-love of-you but by-compulsion of-me nor for your salvation but for
dolorem. Ille vero salubriter, ille pro te sponte passus est,
grief he but salutarily he for you willingly suffered he-has
qui passione sua omnem curat languorem, omnem removet
who by-passion his every heals sickness every removes
passionem. In hoc, obsecro, non in me tua tota sit devotio,
suffering on this I-beseech not on me your whole may-be devotion
tota compassio, tota compunctio. Dole in tam innocentem
whole compassion whole compunction grieve against so innocent-one
tantæ crudelitatis perpetratam iniquitatem: non justam in
of-so-great cruelty perpetrated iniquity not just against
me æquitatis vindictam, imo gratiam, ut dictum est,
me of-equity vengeance nay grace as said it-has-been
in utrosque summam. Iniqua enim es, si æquitatem
toward both highest wicked for you-are if equity
non amas; et iniquissima, si voluntati, imo tantæ gratiæ
not you-love and most-wicked if to-the-will nay to-so-great grace

Dei scienter es adversa. Plange tuum reparatorem, non
of-God knowingly you-are opposed bewail your restorer not
corruptorem; redemptorem, non scortatorem; pro te mortuum
corrupter redeemer not fornicator for you dead
Dominum, non viventem servum, imo nunc primum de
the-Lord not living servant nay now first from
morte vere liberatum. Cave, obsecro, ne, quod dixit Pompeius
death truly freed beware I-beseech lest what said Pompey
mœrenti Corneliæ, tibi improperetur turpissime:
to-mourning Cornelia to-you be-reproached most-shamefully

Vivit post prælia Magnus:
lives after the-battles the-Great
Sed fortuna perit; quod defles, illud amasti.
but fortune perishes what you-bewail that you-loved

Attende, precor, id, et erubesce, nisi admissas turpitudines
attend I-pray this and blush unless committed shamefulnesses
impudentissimas commendes. Accipe itaque soror, accipe,
most-shameless you-commend accept and-so O-sister accept
quæso, patienter quæ nobis acciderunt misericorditer.
I-beg patiently what-things to-us have-happened mercifully
Virga hæc est patris, non gladius persecutoris. Percutit
a-rod this is of-a-father not the-sword of-a-persecutor strikes
pater ut corrigat, ne feriat hostis ut occidat. Vulnere
the-father that he-may-correct lest should-smite the-enemy that he-may-kill by-a-wound
mortem prævenit, non ingerit: immittit ferrum, ut amputet
death he-forestalls not inflicts he-puts-in the-iron that he-may-cut-off
morbum. Corpus vulnerat, et animam sanat. Occidere
the-disease the-body he-wounds and the-soul heals to-kill
debuerat, et vivificat. Immunditiam resecat, ut mundum
he-should-have and he-quickens uncleanness he-cuts-away that clean

relinquat. Punit semel ne puniat semper. Patitur unus
he-may-leave he-punishes once lest he-should-punish always suffers one
ex vulnere ut duobus parcatur a morte. Duo in culpa,
from the-wound that two may-be-spared from death two in fault
unus in pœna. Id quoque tuæ infirmitati naturæ divina
one in punishment this also to-your infirmity of-nature by-divine
indulgetur miseratione, et quodam modo juste. Quo
is-granted compassion and in-a-certain way justly by-how-much
enim naturaliter sexu infirmior eras, et fortior continentia,
for by-nature in-sex weaker you-were and stronger by-continence
pœnæ minus eras obnoxia. Refero Domino et in hoc
to-punishment less you-were liable I-render to-the-Lord also in this
grates, qui te tunc et a pœna liberavit, et ad coronam
thanks who you then both from punishment freed and for the-crown
reservavit; et quum me una corporis mei passione semel
reserved and when me by-one of-body my suffering once
ab omni æstu hujus concupiscentiæ, in qua una totus per
from all heat of-this concupiscence in which alone wholly through
immoderatam incontinentiam occupatus eram, refrigeravit ne
immoderate incontinence occupied I-was he-cooled lest
corruam; multas adolescentiæ tuæ majores animi passiones ex
I-should-fall many of-youth your greater of-mind passions from
assidua carnis suggestione reservavit ad martyrii coronam.
constant of-the-flesh suggestion he-has-reserved for of-martyrdom the-crown
Quod licet te audire tædeat, et dici prohibeas, veritas
which although you to-hear may-weary and to-be-said you-forbid truth
tamen id loquitur manifesta. Cui enim semper est pugna,
yet it says manifest for-whom for always is fight
superest et corona; quia non coronabitur «nisi qui legitime
remains also a-crown because not will-be-crowned except who lawfully
certaverit.» Mihi vero nulla superest corona, quia nulla
will-have-striven for-me but no remains crown because no

subest certaminis causa. Deest materia pugnæ, cui
lies-beneath of-contest cause is-lacking the-matter of-the-fight from-whom
ablatus est stimulus concupiscentiæ. Aliquid tamen esse
taken-away is the-goad of-concupiscence something yet to-be
æstimo si quum hinc nullam percipiam coronam, nonnullam
I-reckon if when hence no I-receive crown some
tamen evitem pœnam, et dolore unius momentaneæ
yet I-avoid penalty and by-the-pain of-one momentary
pœnæ multis fortassis indulgeatur æternis. Scriptum est
penalty to-many perhaps may-be-pardoned eternal-ones written it-is
quippe de hujus miserrimæ vitæ hominibus, imo jumentis:
indeed about of-this most-wretched life the-men nay beasts
«Computruerunt jumenta in stercoribus suis.» Minus quoque
have-rotted the-beasts in dung their less also
meritum meum minui conqueror, dum tuum crescere
the-merit my to-be-diminished I-complain while yours to-grow
non diffido. Unum quippe sumus in Christo, una per legem
not I-distrust one indeed we-are in Christ one by the-law
matrimonii caro. Quicquid est tuum, mihi non arbitror
of-marriage flesh whatever is yours to-me not I-reckon
alienum. Tuus autem est Christus, quia facta es sponsa
another's yours moreover is Christ because made you-are bride
ejus. Et nunc, ut supra memini, me habes servum, quem
his and now as above I-have-mentioned me you-have as-servant whom
olim agnoscebas dominum: magis tibi tamen amore nunc
once you-acknowledged as-lord more to-you yet by-love now
spirituali conjunctum, quam timore subjectum. Unde et de
spiritual joined than by-fear subject whence also about
tuo nobis apud ipsum patrocinio amplius confidimus, ut id
your for-us with him patronage more we-trust that this
obtineam ex tua quod non possum ex oratione propria, et
I-may-obtain from your what not I-can from prayer my-own and

nunc maxime quum quotidiana periculorum aut perturbationum
now most since daily of-dangers or of-disturbances
instantia nec vivere me, nec orationi sinat vacare. Nec illum
the-pressure neither to-live me nor to-prayer allows to-be-free nor that
beatissimum imitari eunuchum potentem in domo Candacis
most-blessed to-imitate eunuch powerful in the-house of-Candace
reginæ Æthiopum, qui erat super omnes gazas ejus, et
queen of-the-Ethiopians who was over all treasures her and
de tam longinquo venerat adorare in Hierusalem. Ad quem
from so far had-come to-worship in Jerusalem to whom
revertentem missus est ab angelo Philippus apostolus, ut
returning sent was by an-angel Philip the-apostle that
eum converteret ad fidem: quod jam ille meruerat per
him he-might-convert to the-faith which already he had-merited through
orationem vel sacræ lectionis assiduitatem. A qua quidem
prayer or of-sacred reading assiduity from which indeed
ut nec in via tunc vacaret licet ditissimus et
that not-even on the-road then he-might-be-free though very-rich and
gentilis, magno divinæ dispensationis actum est beneficio,
a-gentile by-great of-divine dispensation done it-was benefit
ut locus ei Scripturæ occurreret, qui opportunissimam
that a-place to-him of-Scripture should-occur which most-opportune
conversionis ejus occasionem apostolo præberet. Ne quid
of-conversion his an-occasion to-the-apostle should-offer lest anything
vero hanc petitionem nostram impediat, vel impleri differat,
but this request our may-hinder or to-be-fulfilled may-delay
orationem quoque ipsam, quam pro nobis domino supplices
the-prayer also itself which for us to-the-Lord suppliant
dicatis, componere et mittere tibi maturavi:
you-may-say to-compose and to-send to-you I-have-hastened

«Deus, qui ab ipso humanæ creationis exordio, femina de
O-God who from the-very of-human creation beginning woman from
costa viri formata, nuptialis copulæ sacramentum maximum
the-rib of-man formed of-nuptial union the-sacrament greatest
sanxisti, quique immensis honoribus vel de desponsata
have-sanctioned and-who with-immense honors either from a-betrothed-woman
nascendo, vel miracula inchoando nuptias sublimasti, meæque
by-being-born or miracles by-beginning marriage have-exalted and-of-my
etiam fragilitatis incontinentiæ utcunque tibi placuit olim hoc
also frailty to-the-incontinence however to-you it-pleased once this
remedium indulsisti: ne despicias ancillulæ tuæ preces,
remedy have-granted do-not despise of-little-handmaid your the-prayers
quas pro meis ipsis charique mei excessibus in conspectu
which for my own and-of-dear my excesses in the-sight
majestatis tuæ supplex effundo. Ignosce, o benignissime, imo
of-majesty your suppliant I-pour-out forgive O most-kind nay
benignitas ipsa; ignosce tot et tantis criminibus nostris,
kindness itself forgive so-many and so-great crimes our
et ineffabilis misericordiæ tuæ multitudinem, culparum
and ineffable of-mercy your the-multitude of-faults
nostrarum immensitas experiatur. Puni, obsecro, in præsenti
our the-immensity may-experience punish I-beseech in the-present
reos, ut parcas in futuro. Puni ad horam, ne punias
the-guilty that you-may-spare in the-future punish for an-hour lest you-punish
in æternum. Accipe in servos virgam correctionis, non
for eternity take against servants the-rod of-correction not
gladium furoris. Afflige carnem ut conserves animas. Adsis
the-sword of-fury afflict the-flesh that you-may-keep souls be-present
purgator, non ultor; benignus magis quam justus; pater
a-purifier not an-avenger kind more than just a-father
misericors, non austerus Dominus. Proba nos, Domine,
merciful not a-severe Lord prove us O-Lord

et tenta, sicut de semetipso rogat propheta, ac si
and try as about himself asks the-prophet as if
aperte diceret: Prius vires inspice, ac secundum eas
openly he-should-say first the-strength inspect and according-to them
tentationum onera moderare. Quod et beatus Paulus
of-temptations the-burdens moderate which also blessed Paul
fidelibus tuis promittens ait: «Potens est enim Deus, qui non
to-faithful your promising says able is for God who not
patietur vos tentari supra id quod potestis, sed faciet
will-allow you to-be-tempted beyond that which you-can but will-make
cum tentatione etiam proventum ut possitis sustinere.»
with the-temptation also an-outcome that you-may-be-able to-endure
Conjunxisti nos, Domine, et divisisti, quando placuit tibi,
you-joined us O-Lord and divided when it-pleased you
et quo modo placuit. Nunc quod, Domine, misericorditer
and in-what way it-pleased now what O-Lord mercifully
cœpisti, misericordissime comple; et quos a se
you-have-begun most-mercifully complete and whom from each-other
semel divisisti in mundo, perenniter tibi conjungas in
once you-have-divided in the-world perpetually to-you may-you-join in
cœlo, spes nostra, pars nostra, expectatio nostra, consolatio
heaven hope our portion our expectation our consolation
nostra, Domine qui es benedictus in secula. Amen.»
our O-Lord who are blessed for ages amen
Vale in Christo, sponsa Christi, in Christo vale, et Christo
farewell in Christ O-bride of-Christ in Christ farewell and to-Christ
vive. Amen.
live amen

Quæ est ejusdem Heloissæ ad eumdem Petrum

VI · HELOISE ASKS FOR A RULE

Heloise will master her pen, if not her heart, and asks two things: the history of the order of nuns and a rule written for women. Benedict's rule was written for men, and women cannot keep it; they should be asked no more than good clerics and laymen, as Benedict himself tempered his rule, even allowing monks wine. Outward things matter little, inward virtue much. She asks him to order the psalms and the night Gospel reading, and to settle their rule while he lives.

Domino specialiter, sua singulariter.
to-lord specially his-own singularly
Ne me forte in aliquo de inobedientia causari queas,
lest me perhaps in anything of disobedience to-charge you-may-be-able
verbis etiam immoderati doloris tuæ frenum impositum est
on-words even of-immoderate grief of-your the-bridle placed is
jussionis, ut ab his mihi saltem in scribendo temperem,
of-command that from those for-me at-least in writing I-may-refrain
a quibus in sermone non tam difficile quam impossibile
from which in speech not so-much difficult as impossible
est providere. Nihil enim minus in nostra est potestate quam
it-is to-guard nothing for less in our is power than
animus, eique magis obedire cogimur quam imperare
the-mind and-it more to-obey we-are-compelled than to-command
possimus. Unde et quum nos ejus affectiones stimulant,
we-can whence also when us its affections goad
nemo earum subitos impulsus ita repulerit, ut non in effecta
no-one their sudden impulses so would-repel that not into deeds
facile prorumpant, et se per verba facilius effluant
easily they-may-burst-forth and themselves through words more-easily may-pour-out
quæ promptiores animi passionum sunt notæ, secundum
which readier of-the-mind of-passions are marks according-to

quod scriptum est: «Ex abundantia cordis os loquitur.»
what written is from the-abundance of-the-heart the-mouth speaks
Revocabo itaque manum a scripto, in quibus linguam a
I-shall-call-back and-so the-hand from writing in which-things the-tongue from
verbis temperare non valeo. Utinam sic animus dolentis
words to-restrain not I-am-able would-that so the-mind of-one-grieving
parere promptus sit, quemadmodum dextera scribentis.
to-obey ready might-be as the-right-hand of-one-writing
Aliquod tamen dolori remedium vales conferre, si non hunc
some yet for-grief remedy you-can to-confer if not it
omnino possis auferre. Ut enim insertum clavum alius
entirely you-can to-take-away as for an-inserted nail another
expellit, sic cogitatio nova priorem excludit, quum alias
drives-out so a-thought new the-earlier excludes since elsewhere
intentus animus priorum memoriam dimittere cogitur aut
intent the-mind of-the-earlier the-memory to-dismiss is-compelled or
intermittere. Tanto vero amplius cogitatio quælibet animum
to-interrupt by-so-much indeed more a-thought any the-mind
occupat, et ab aliis deducit, quanto quod cogitatur
occupies and from others leads-away by-how-much what is-thought
honestius æstimatur, et quo intendimus animum magis
more-honorable is-reckoned and on-which we-bend the-mind more
videtur necessarium. Omnes itaque nos Christi ancillæ, et in
seems necessary all and-so we of-Christ handmaids and in
Christo filiæ tuæ, duo nunc a tua paternitate supplices
Christ daughters your two-things now from your paternity suppliant
postulamus, quæ nobis admodum necessaria providemus.
we-ask which to-us very necessary we-foresee
Quorum quidem alterum est, ut nos instruere velis
of-which indeed one is that us to-instruct you-may-wish
unde sanctimonialium ordo cœperit, et quæ nostræ sit
whence of-nuns the-order began and what of-our may-be

professionis auctoritas. Alterum vero est, ut aliquam nobis
profession the-authority the-other indeed is that some for-us
regulam instituas, et scriptam dirigas, quæ feminarum
rule you-may-institute and written you-may-send which of-women
sit propria, et ex integro nostræ conversationis statum
may-be proper and from the-whole of-our way-of-life the-state
habitumque describat: quod nondum a Patribus sanctis
and-habit may-describe which not-yet by the-Fathers holy
actum esse conspeximus. Cujus quidem rei defectu et
done to-have-been we-have-seen of-which indeed thing by-the-lack and
indigentia nunc agitur, ut ad ejusdem regulæ professionem
need now it-comes-about that to of-the-same rule the-profession
tam mares quam feminæ in monasteriis suscipiantur, et
as-well males as females in monasteries are-received and
idem institutionis monasticæ jugum imponitur infirmo
the-same of-institution monastic yoke is-imposed on-the-weak
sexui æque ut forti. Unam quippe nunc regulam Beati
sex equally as on-the-strong one indeed now rule of-Blessed
Benedicti apud Latinos feminæ profitentur æque ut viri.
Benedict among the-Latins women profess equally as men
Quam sicut viris solummodo constat scriptam esse, ita et
which as for-men only it-is-agreed written to-be so also
ab ipsis tantum impleri posse tam subjectis pariter quam
by them only to-be-fulfilled to-be-able as-well by-subjects equally as
prælatis. Ut enim cætera nunc omittam regulæ capitula, quid
by-superiors that for the-others now I-may-omit of-the-rule chapters what
ad feminas quod de cucullis, femoralibus, et scapularibus
to women what about cowls breeches and scapulars
ibi scriptum est? Quid denique ad ipsas de tunicis aut
there written is what finally to them about tunics or
de laneis ad carnem indumentis, quum earum humoris
about woolen next-to the-flesh garments since their of-humor

superflui menstruæ purgationes hæc omnino refugiant?
superfluous monthly purgations these-things altogether shun
Quid ad ipsas etiam, quod de abbate statuitur, ut ipse
what to them also what about the-abbot is-established that he
lectionem dicat evangelicam, et post ipsam hymnum
the-reading should-say of-the-gospel and after it the-hymn
incipiat? Quid de mensa abbatis seorsim cum peregrinis et
should-begin what about the-table of-the-abbot apart with pilgrims and
hospitibus constituenda? Nunquid nostræ convenit religioni,
guests to-be-set surely-not to-our befits religion
ut vel nunquam hospitium viris præbeatur, aut cum his
that either never hospitality to-men be-offered or with those
quos susceperit viris abbatissa comedat? O quam facilis ad
whom she-has-received men the-abbess should-eat O how easy to
ruinam animarum virorum ac mulierum in unum cohabitatio!
the-ruin of-souls of-men and of-women into one dwelling-together
Maxime vero in mensa, ubi crapula dominatur et ebrietas,
most indeed at table where gluttony rules and drunkenness
et vinum in dulcedine bibitur, in quo est luxuria. Quod et
and wine in sweetness is-drunk in which is lechery which also
beatus præcavens Hieronymus, ad matrem et filiam scribens
blessed guarding-against Jerome to the-mother and daughter writing
meminit dicens: «Difficile inter epulas servatur pudicitia.»
mentions saying with-difficulty amid feasts is-kept chastity
Ipse quoque poeta luxuriæ turpitudinisque doctor libro
himself also the-poet of-lechery and-of-shamefulness teacher in-the-book

Amatoriæ Artis intitulato quantam fornicationis occasionem
of-the-Amatory Art entitled how-great of-fornication an-occasion
convivia maxime præbeant studiose exequitur, dicens:
banquets most offer studiously sets-forth saying

Vinaque quum bibulas sparsere Cupidinis alas,
and-wines when thirsty have-sprinkled of-Cupid wings
Permanet, et cœpto stat gravis ille loco....
he-stays and on-the-begun stands heavy he place
Tunc veniunt risus, tunc pauper cornua sumit;
then come laughs then the-poor-man horns takes
Tunc dolor et curæ, rugaque frontis abit....
then grief and cares and-the-wrinkle of-the-brow goes-away
Illic sæpe animos juvenum rapuere puellæ,
there often the-minds of-young-men have-seized girls
Et Venus in venis, ignis in igne furit.
and Venus in the-veins fire in fire rages

Nunquid et si feminas solas hospitio susceptas ad
surely-not even if women alone in-hospitality received to
mensam admiserint, nullum ibi latet periculum? Certe
table they-should-admit no there lies-hidden danger certainly
in seducenda muliere nullum est æque facile ut lenocinium
in to-be-seduced a-woman nothing is equally easy as procuring
muliebre, nec corruptæ mentis turpitudinem ita prompte
womanly nor of-a-corrupt mind the-shamefulness so readily
cuiquam mulier committit sicut mulieri. Unde et prædictus
to-anyone a-woman commits as to-a-woman whence also aforesaid
Hieronymus maxime secularium accessus feminarum vitare
Jerome most of-secular the-approaches women to-avoid
propositi sancti feminas adhortatur. Denique si, viris ab
of-purpose holy women exhorts finally if men from

hospitalitate nostra exclusis, solas admittamus feminas,
hospitality our excluded alone we-admit women
quis non videat quanta exasperatione viros offendamus,
who not would-see with-how-great exasperation men we-may-offend
quorum beneficiis monasteria sexus infirmi egent, maxime
whose by-the-benefits monasteries of-the-sex weak need most
si eis a quibus plus accipiunt minus aut omnino
if to-those from whom more they-receive less or altogether
nihil largiri videantur? Quod si prædictæ regulæ tenor a
nothing to-bestow they-seem but if of-the-aforesaid rule the-tenor by
nobis impleri non potest, vereor ne illud apostoli Jacobi
us to-be-fulfilled not can I-fear lest that of-the-apostle James
in nostram quoque damnationem dictum sit: «Quicunque
for our also damnation said be whoever
totam legem observaverit, offendat autem in uno, factus
the-whole law will-have-observed may-offend moreover in one made
est omnium reus.» Quod est dicere: De hoc ipso reus
he-is of-all guilty which is to-say for this very guilty
statuitur qui peragit multa, quod non implet omnia;
is-established he-who carries-out many-things that not he-fulfills all-things
et transgressor legis efficitur ex uno, cujus impletor
and a-transgressor of-the-law is-made from one of-which the-fulfiller
non fuerit nisi omnibus consummatis ejus præceptis.
not he-will-have-been unless all completed its precepts
Quod ipse statim diligenter exponens apostolus adjecit: «Qui
which he at-once diligently expounding the-apostle added who
enim dixit: Non mœchaberis, dixit et: Non occides.
for said not you-will-commit-adultery said also not you-will-kill
Quod si non mœchaberis, occidas autem, factus es
but if not you-will-commit-adultery you-kill moreover made you-are
transgressor legis.» Ac si aperte dicat: Ideo quilibet
a-transgressor of-the-law as if openly he-should-say therefore anyone

reus fit de transgressione uniuscujuslibet præcepti, quia
guilty becomes of the-transgression of-any-one precept because
ipse Dominus, qui præcipit unum, præcipit et aliud. Et
the-very Lord who commands one commands also another and
quodcunque legis violetur præceptum, ipse contemnitur
whatever of-the-law is-violated precept he is-despised
qui legem non in uno, sed in omnibus pariter mandatis
who the-law not in one but in all equally commandments
constituit. Ut autem præteream illa regulæ instituta, quæ
established that moreover I-may-pass-over those of-the-rule institutions which
penitus observare non possumus, aut sine periculo non
wholly to-observe not we-can or without danger not
valemus: ubi unquam ad colligendas messes conventus
we-are-able where ever for to-be-gathered harvests the-community
monialium exire, vel labores agrorum habere consuevit, aut
of-nuns to-go-out or the-labors of-fields to-have has-been-wont or
suscipiendarum feminarum constantiam uno anno probaverit,
to-be-received of-women the-constancy in-one year has-tested
easque tertio perlecta regula, sicut in ipsa jubetur,
and-them for-the-third-time read-through the-rule as in it is-commanded
instruxerit? Quid rursum stultius quam viam ignotam, nec
has-instructed what again more-foolish than a-way unknown nor
adhuc demonstratam aggredi? Quid præsumptuosius quam
yet shown to-undertake what more-presumptuous than
eligere ac profiteri vitam quam nescias, aut votum facere
to-choose and to-profess a-life which you-know-not or a-vow to-make
quod implere non queas? Sed et quum omnium virtutum
which to-fulfill not you-can but even since of-all virtues
discretio sit mater, et omnium bonorum mediatrix sit
discretion is the-mother and of-all goods the-mediatrix is
ratio; quis aut virtutem aut bonum censeat quod ab
reason who either a-virtue or a-good would-judge what from

istis dissentire videatur? Ipsas quippe virtutes excedentes
these to-dissent may-seem the-very indeed virtues exceeding
modum atque mensuram, sicut Hieronymus asserit, inter
the-mode and measure as Jerome asserts among
vitia reputari convenit. Quis autem ab omni ratione ac
vices to-be-reckoned it-befits who moreover from all reason and
discretione sejunctum non videat, si ad imponenda onera
discretion separated not would-see if for to-be-imposed burdens
eorum, quibus imponuntur, valetudines prius non discutiantur,
of-those on-whom they-are-imposed the-healths first not are-discussed
ut naturæ constitutionem humana sequatur industria? Quis
that of-nature the-constitution human may-follow industry who
asinum sarcina tanta, qua dignum judicat elephantem?
an-ass with-a-burden as-great with-which worthy he-judges an-elephant
Quis tanta pueris aut senibus quanta viris injungat?
who as-much on-boys or old-men as-much-as on-men would-enjoin
Tanta debilibus scilicet quanta fortibus, tanta infirmis
as-much on-the-weak namely as-much-as on-the-strong as-much on-the-infirm
quanta sanis, tanta feminis quanta maribus? Infirmiori
as-much-as on-the-healthy as-much on-women as-much-as on-males on-the-weaker
videlicet sexui quanta et forti? Quod diligenter beatus
namely sex as-much-as also on-the-strong which diligently blessed
papa Gregorius attendens, Pastoralis sui cap. xiv, tam
pope Gregory attending of-Pastoral his chapter xiv as-well
de admonendis quam de præcipiendis ita distinxit:
about those-to-be-admonished as about those-to-be-instructed thus distinguished
«Aliter igitur admonendi sunt viri, atque aliter feminæ:
otherwise therefore to-be-admonished are men and otherwise women
quia illis gravia, istis vero sunt injungenda leviora;
because on-those heavy-things on-these but are to-be-enjoined lighter-things
et alios magna exerceant, istas vero levia demulcendo
and those great-things may-exercise these but light-things by-soothing

convertant.» Certe et qui monachorum regulas scripserunt,
may-convert certainly also those-who of-monks rules wrote
nec solum de feminis omnino tacuerunt, verum etiam
not only about women altogether were-silent but also
illa statuerunt quæ eis nullatenus convenire sciebant:
those-things established which to-them in-no-way to-befit they-knew
satis commode innuerunt nequaquam eodem jugo regulæ
enough fittingly they-intimated by-no-means by-the-same yoke of-the-rule
tauri et juvencæ premendam esse cervicem, quia quos
of-the-bull and of-the-heifer to-be-pressed to-be the-neck because those-whom
dispares natura creavit æquari labore non convenit. Hujus
unequal nature created to-be-equalized in-labor not it-befits of-this
autem discretionis beatus non immemor Benedictus, tanquam
moreover discretion blessed not unmindful Benedict as-if
omnium justorum spiritu plenus, pro qualitate
of-all the-just with-the-spirit full according-to the-quality
hominum aut temporum cuncta sic moderatur in regula,
of-men or of-times all-things so moderates in the-rule
ut omnia, sicut ipsemet uno concludit loco, mensurate
that all-things as he-himself in-one concludes place in-measure
fiant. Primo itaque ab ipso incipiens abbate præcipit
may-be-done first and-so from the-very beginning abbot he-commands
eum ita subjectis præsidere, «ut secundum unius,» inquit,
him so over-subjects to-preside that according-to of-one he-says
«cujusque qualitatem vel intelligentiam, ita se omnibus
of-each the-quality or understanding so himself to-all
conformet et aptet, ut non solum detrimenta gregis sibi
he-may-conform and adapt that not only the-losses of-the-flock to-himself
commissi non patiatur, verum in augmentatione boni
committed not he-may-suffer but in the-increase of-the-good
gregis gaudeat..., suamque fragilitatem semper suspectus
flock he-may-rejoice and-his-own frailty always suspicious

sit, memineritque calamum quassatum non conterendum...
he-may-be and-may-remember a-reed bruised not to-be-crushed
Discernat et tempora, cogitans discretionem sancti Jacob
let-him-discern also the-times thinking-on the-discretion of-holy Jacob
dicentis: «Si greges meos plus in ambulando fecero
saying if flocks my more in walking I-shall-have-made
laborare, morientur cuncti una die.» Hæc ergo aliaque
to-labor will-die all in-one day these therefore and-other
testimonia discretionis, matris virtutum sumens, sic omnino
testimonies of-discretion of-the-mother of-virtues taking so altogether
temperet, ut et fortes sit quod cupiant, et
let-him-temper that both the-strong there-may-be what they-may-desire and
infirmi non refugiant.» Ad hanc quidem dispensationis
the-weak not may-shrink to this indeed of-dispensation
moderationem indulgentia pertinet puerorum, senum et
moderation the-indulgence pertains of-boys of-old-men and
omnino debilium, lectoris seu septimanariorum, coquinæ
altogether of-the-weak of-the-reader or of-weekly-servers of-the-kitchen
ante alios refectio, et in ipso etiam conventu, de ipsa
before others the-refection and in the-very even community about the-very
cibi vel potus qualitate seu quantitate pro diversitate
of-food or of-drink quality or quantity according-to the-diversity
hominum providentia. De quibus quidem singulis ibi
of-men the-provision about which indeed single-things there
diligenter scriptum est. Ipsa quoque statuta jejunii tempora
diligently written it-is the-very also established of-fasting times
pro qualitate temporis vel quantitate laboris ita relaxat,
according-to the-quality of-the-season or the-quantity of-labor so he-relaxes
prout naturæ postulat infirmitas. Quid, obsecro, ubi iste, qui
as of-nature demands the-infirmity what I-beseech where he who
sic ad hominum et temporum qualitatem omnia moderatur,
so to of-men and of-times the-quality all-things moderates

ut ab omnibus sine murmuratione proferri queant
that by all without murmuring to-be-carried-out may-be-able
quæ instituuntur: quid, inquam, de feminis provideret,
what-things are-instituted what I-say about women would-he-provide
si eis quoque pariter ut viris regulam institueret?
if for-them also equally as for-men a-rule he-should-institute
Si enim in quibusdam regulæ rigorem pueris, senibus,
if for in certain-things of-the-rule the-rigor for-boys old-men
et debilibus pro ipsa naturæ debilitate vel infirmitate
and the-weak because-of the-very of-nature weakness or infirmity
temperare cogitur: quid de fragili sexu provideret, cujus
to-temper he-is-compelled what about the-fragile sex would-he-provide whose
maxime debilis et infirma natura cognoscitur? Perpende
most weak and infirm nature is-known weigh
itaque, quam longe absistat ab omni rationis discretione,
and-so how far it-stands-off from all of-reason discretion
ejusdem regulæ professione tam feminas quam viros obligari,
of-the-same rule by-the-profession as-well women as men to-be-bound
eademque sarcina tam debiles quam fortes onerari. Satis
and-with-the-same burden as-well the-weak as the-strong to-be-loaded enough
esse nostræ arbitror infirmitati, si nos ipsis ecclesiæ
to-be for-our I-reckon infirmity if us to-the-very of-the-church
rectoribus, et qui in sacris ordinibus constituti sunt clericis,
rulers and who in sacred orders established are clerics
tam continentiæ quam abstinentiæ virtus æquaverit, maxime
as-well of-continence as of-abstinence the-virtue should-equal most
quum Veritas dicat: «Perfectus omnis erit, si sit sicut
since the-Truth says perfect everyone will-be if he-be as
magister ejus.» Quibus etiam pro magno reputandum esset,
master his for-whom also for great to-be-reckoned it-would-be
si religiosos laicos æquiparare possemus. Quæ namque
if religious laymen to-equal we-could which-things for

in fortibus parva censemus, in debilibus admiramur. Et
in the-strong small we-judge in the-weak we-admire and
juxta illud Apostoli: «Virtus in infirmitate perficitur.» Ne
according-to that of-the-Apostle virtue in infirmity is-perfected lest
vero laicorum religio pro parvo ducatur qualis fuit Abrahæ,
but of-laymen the-religion for little be-held such-as was of-Abraham
David, Job, licet conjugatorum, Chrysostomus in epistola ad
of-David of-Job though of-married-men Chrysostom in the-letter to
Hebræos, sermone vii, nobis occurrit, dicens: «Sunt multa
the-Hebrews sermon vii to-us meets saying there-are many-things
in quibus poterit laborare ut bestiam illam incantet.
in which he-will-be-able to-labor that beast that he-may-charm
Quæ sunt ista? labores, lectiones, vigiliæ. Sed quid ad nos
which are these labors readings vigils but what to us
hæc,» inquit, «qui non sumus monachi? Hæc mihi
these-things he-says who not we-are monks these-things to-me
dicis? Dic Paulo, quum dicit: «Vigilantes in omni patientia
you-say say-it to-Paul when he-says watching in all patience
et oratione,» quum dicit: «Carnis curam ne feceritis
and prayer when he-says of-the-flesh care do-not make
in concupiscentiis.» Non enim hæc monachis scribebat
in concupiscences not for these-things to-monks he-was-writing
tantum, sed omnibus qui erant in civitatibus. Non enim
only but to-all who were in cities not for
secularis homo debet aliquid amplius habere monacho quam
a-secular man ought anything more to-have than-a-monk except
cum uxore concumbere tantum. Hic enim habet veniam, in
with a-wife to-lie only here for he-has pardon in
aliis autem nequaquam: sed omnia æqualiter sicut monachi
others moreover by-no-means but all-things equally as monks
agere debet. Nam et beatitudines, quæ a Christo dicuntur,
to-do he-ought for also the-beatitudes which by Christ are-said

non monachis tantum dictæ sunt. Alioquin universus mundus
not to-monks only said were otherwise the-whole world
peribit, et in angustum inclusit ea quæ virtutis sunt.
will-perish and into narrow he-has-shut those-things which of-virtue are
Et quomodo honorabiles sunt nuptiæ, quæ nobis tantum
and how honorable are marriages which us so-much
impediunt?» Ex quibus quidem verbis aperte colligitur, quod
hinder from which indeed words openly is-gathered that
quisquis evangelicis præceptis continentiæ virtutem addiderit,
whoever to-the-gospel precepts of-continence the-virtue will-have-added
monasticam perfectionem implebit. Atque utinam ad hoc
monastic perfection will-fulfill and would-that to this
nostra religio conscendere posset, ut Evangelium impleret,
our religion to-rise could that the-Gospel it-might-fulfill
non transcenderet: ne plus quam christianæ appeteremus
not might-surpass lest more than Christian we-should-seek
esse. Hinc profecto, ni fallor, sancti decreverunt Patres,
to-be hence certainly unless I-am-deceived the-holy decided Fathers
non ita nobis sicut viris generalem aliquam regulam, quasi
not so for-us as for-men a-general some rule as-if
novam legem, præfigere, nec magnitudine votorum nostram
a-new law to-prefix nor with-greatness of-vows our
infirmitatem onerare, attendentes illud Apostoli: «Lex enim
infirmity to-burden attending-to that of-the-Apostle the-law for
iram operatur. Ubi enim non est lex, nec prævaricatio.»
wrath works where for not is law neither transgression
Et iterum: «Lex autem subintravit ut abundaret delictum.»
and again the-law moreover entered-in that might-abound offense
Idem quoque maximus continentiæ prædicator de infirmitate
the-same also greatest of-continence preacher about infirmity
nostra plurimum confidens, et quasi ad secundas nuptias
our very-much trusting and as-if to second marriages

urgens juniores viduas: «Volo,» inquit, «juniores nubere,
urging younger widows I-wish he-says the-younger to-marry
filios procreare, matresfamilias esse, nullam occasionem
children to-beget mothers-of-families to-be no occasion
dare adversario.» Quod et beatus Hieronymus saluberrimum
to-give to-the-adversary which also blessed Jerome most-salutary
esse considerans, Eustochio de improvisis feminarum votis
to-be considering to-Eustochium about unforeseen of-women vows
consulit, his verbis. «Si autem et illæ, quæ virgines
counsels in-these words if moreover also they who virgins
sunt, ob alias tamen culpas, non solvantur: quid fiet
are for other yet faults not be-absolved what will-become
illis, quæ prostituerunt membra Christi, et mutaverunt
of-those who have-prostituted the-members of-Christ and have-changed
templum Spiritus sancti in lupanar? Rectius fuerat
the-temple of-the-Spirit holy into a-brothel more-rightly it-had-been
homini subisse conjugium, ambulasse per plana, quam
for-a-man to-have-undergone marriage to-have-walked through plains than
altiora intendentem in profundum inferni cadere.» Quarum
higher-things aiming into the-depth of-hell to-fall whose
etiam temerariæ professioni sanctus Augustinus consulens,
also for-rash profession holy Augustine providing
in libro de Continentia viduali ad Julianum scribit his
in the-book on Continence of-widows to Julian writes in-these
verbis: «Quæ non cœpit deliberet, quæ aggressa est
words she-who not has-begun let-her-deliberate she-who undertaken she-has
perseveret. Nulla adversario detur occasio, nulla Christo
let-her-persevere no to-the-adversary be-given occasion no from-Christ
subtrahatur oblatio.» Hinc etiam canones nostræ infirmitati
be-withdrawn offering hence also the-canons for-our infirmity
consulentes decreverunt, diaconissas ante quadraginta annos
providing decided deaconesses before forty years

ordinari non debere, et hoc cum diligenti probatione;
to-be-ordained not ought and this with diligent testing
quum a viginti annis liceat diaconos promoveri. Sunt
since from twenty years it-is-permitted deacons to-be-promoted there-are
et in monasteriis, qui regulares dicuntur canonici Beati
also in monasteries those-who regular are-called canons of-Blessed
Augustini quamdam, ut aiunt, regulam profitentes, qui
Augustine a-certain as they-say rule professing who
se inferiores monachis nullatenus arbitrantur, licet eos
themselves inferior to-monks in-no-way reckon though them
et vesci carnibus et lineis uti videamus. Quorum quidem
both to-eat meats and linens to-use we-may-see of-whom indeed
virtutem si nostra exæquare infirmitas posset, nunquid pro
the-virtue if our to-equal infirmity could surely-not for
minimo habendum esset? Ut autem nobis de omnibus
least to-be-held would-it-be that moreover to-us about all
cibis tutius ac lenius indulgeatur, ipsa quoque natura
foods more-safely and more-gently it-may-be-indulged the-very also nature
providit, quæ majore scilicet sobrietatis virtute sexum
has-provided which with-greater namely of-sobriety virtue sex
nostrum præmunivit. Constat quippe multo parciore sumptu
our has-fortified it-is-agreed indeed by-much with-sparer expense
et alimonia minore feminas quam viros sustentari posse,
and nourishment less women than men to-be-sustained to-be-able
nec eas tam leviter inebriari physica protestatur. Unde
nor them so easily to-be-intoxicated medicine testifies whence
et Macrobius Theodosius Saturnaliorum libro VII meminit
also Macrobius Theodosius of-the-Saturnalia in-book VII mentions
his verbis: «Aristoteles: Mulieres, inquit, raro inebriantur,
in-these words Aristotle women he-says rarely are-intoxicated
crebro senes. Mulier humectissimo est corpore. Docet hoc
often old-men woman of-a-most-moist is body teaches this

et levitas cutis et splendor. Docent præcipue assiduæ
both the-smoothness of-the-skin and the-sheen teach especially the-constant
purgationes superfluo exonerantes corpus humore. Quum
purgations of-superfluous unburdening the-body humor when
ergo epotum vinum in tam largum ceciderit humorem,
therefore drunk wine into so abundant has-fallen humor
vim suam perdit, nec facile cerebri sedem ferit fortitudine
force its it-loses nor easily of-the-brain the-seat it-strikes with-strength
ejus extincta.» Item: «Muliebre corpus crebris purgationibus
its extinguished likewise the-womanly body to-frequent purgations
deputatum, pluribus consertum foraminibus ut pateat
assigned with-many pierced openings that it-may-lie-open
in meatus, et vias præbeat humori in egestionis exitum
into channels and ways may-offer to-humor for of-discharge the-exit
confluenti. Per hæc foramina vapor vini celeriter evanescit.
flowing-together through these openings the-vapor of-wine quickly vanishes
Contra senibus siccum est corpus, quod probat asperitas
on-the-contrary for-old-men dry is the-body which proves the-roughness
et scallor cutis.» Ex his itaque perpende quanto tutius
and scaliness of-the-skin from these and-so weigh by-how-much more-safely
ac justius naturæ et infirmitati nostræ cibus quislibet et
and more-justly to-nature and infirmity our food any and
potus indulgeri possit, quarum videlicet corda crapula et
drink to-be-indulged may whose namely hearts by-gluttony and
ebrietate gravari facile non possunt: quum ab illa
by-drunkenness to-be-weighed-down easily not can since from that
nos cibi parcitas, ab ista feminei corporis qualitas, ut
us of-food the-sparingness from this of-the-female body the-quality as
dictum est, protegat. Satis nostræ esse infirmitati et
said it-has-been may-protect enough for-our to-be infirmity and
maximum imputari debet, si continenter ac sine proprietate
very-great to-be-reckoned it-ought if continently and without property

viventes, et officiis occupatæ divinis, ipsos ecclesiæ duces
living and with-offices occupied divine the-very of-the-church leaders
vel religiosos laicos in victu adæquemus, vel eos denique
or religious laymen in food we-may-equal or them finally
qui regulares canonici dicuntur, et se præcipue vitam
who regular canons are-called and themselves especially life
apostolicam sequi profitentur. Magnæ postremo providentiæ
apostolic to-follow profess of-great finally foresight
est, his qui Deo se per votum obligant, ut minus
it-is for-those who to-God themselves by vow bind that less
voveant, et plus exequantur, ut aliquid semper debitis
they-may-vow and more they-may-perform that something always to-things-owed
gratia superaddat. Hinc enim per semetipsam Veritas
grace may-add hence for through itself the-Truth
ait: «Quum feceritis omnia quæ præcepta sunt, dicite:
says when you-will-have-done all-things which commanded are say
Servi inutiles sumus, quæ debuimus facere fecimus.» Ac
servants useless we-are what we-ought to-do we-have-done as
si aperte diceret: Ideo inutiles et quasi pro nihilo, ac
if openly he-should-say therefore useless and as-if for nothing and
sine meritis reputandi, quia debitis tantum exsolvendis
without merits to-be-reckoned because with-things-owed only to-be-paid
contenti nihil ex gratia superaddidimus. De quibus
content nothing out-of grace we-have-added about which
quidem gratis superaddendis ipse quoque Dominus alibi
indeed freely to-be-added himself also the-Lord elsewhere
parabolice loquens ait: «Sed et si quid supererogaveris,
in-parable speaking says but also if anything you-will-have-spent-over
ego quum rediero, reddam tibi.» Quod quidem hoc
I when I-shall-have-returned I-shall-repay to-you which indeed in-this
tempore multi monasticæ religionis temerarii professores si
time many of-monastic religion rash professors if

diligentius attenderent, et in quam professionem jurarent,
more-diligently they-attended and to what profession they-swore
animadverterent, atque ipsum regulæ tenorem studiose
they-noticed and the-very of-the-rule tenor studiously
perscrutarentur: minus per ignorantiam offenderent, et per
they-searched less through ignorance they-would-offend and through
negligentiam peccarent. Nunc vero indiscrete omnes fere
negligence they-would-sin now but indiscriminately all almost
pariter ad monasticam conversationem currentes inordinate
equally to monastic way-of-life running disorderly
suscepti inordinatius vivunt, et eadem facilitate qua
received more-disorderly live and with-the-same ease with-which
ignotam regulam profitentur, eam contemnentes, consuetudines
an-unknown rule they-profess it despising customs
quas volunt pro lege statuunt. Providendum itaque nobis est,
which they-wish for law they-establish to-be-provided and-so by-us it-is
ne id oneris feminæ præsumamus, in quo viros fere jam
lest that of-burden women we-presume under which men almost now
universos succumbere videamus, imo et deficere. Senuisse
all to-succumb we-see nay even to-fail to-have-grown-old
jam mundum conspicimus, hominesque ipsos cum cæteris
now the-world we-behold and-men themselves with the-other-things
quæ mundi sunt, pristinum naturæ vigorem amisisse, et
which of-the-world are former of-nature vigor to-have-lost and
juxta illud Veritatis, ipsam charitatem non tam multorum
according-to that of-the-Truth itself charity not so-much of-many
quam fere omnium refriguisse; ut jam videlicet pro
as almost of-all to-have-grown-cold that now namely according-to
qualitate hominum ipsas propter homines scriptas vel
the-quality of-men the-very for men written either
mutari, vel temperari necesse sit regulas. Cujus quidem
to-be-changed or to-be-tempered necessary it-may-be rules of-which indeed

discretionis ipse quoque, beatus non immemor Benedictus
discretion himself also blessed not unmindful Benedict
ita se monasticæ districtionis rigorem temperasse fatetur,
so himself of-monastic strictness the-rigor to-have-tempered confesses
ut descriptam a se regulam comparatione priorum
that described by himself the-rule in-comparison of-earlier
institutorum non nisi quamdam honestatis institutionem et
institutions not except a-certain of-honesty institution and
quamdam conversationis inchoationem reputet dicens: «Regulam
a-certain of-way-of-life beginning he-reckons saying the-rule
autem hanc descripsimus, ut hanc observantes aliquatenus
moreover this we-have-described that this observing in-some-measure
vel honestatem morum aut initium conversationis nos
either honesty of-morals or the-beginning of-way-of-life we
demonstremus habere. Cæterum ad perfectionem conversationis
may-show to-have for-the-rest to the-perfection of-way-of-life
qui festinat, sunt doctrinæ sanctorum Patrum, quarum
he-who hastens there-are the-teachings of-the-holy Fathers whose
observatio perducat hominem ad celsitudinem perfectionis.»
observance may-lead a-man to the-height of-perfection
Item: «Quisquis ergo ad cœlestem patriam festinas, hanc
likewise whoever therefore to the-heavenly fatherland you-hasten this
minimam inchoationis regulam adjuvante Christo perfice, et
least of-beginning rule with-helping Christ complete and
tunc demum ad majora doctrinæ virtutumque culmina Deo
then at-last to greater of-teaching and-of-virtues summits with-God
protegente pervenies.» Qui, ut ipse ait, quum legamus
protecting you-will-come who as he-himself says since we-read
olim sanctos Patres uno die Psalterium explere solere,
once the-holy Fathers in-one day the-Psalter to-complete to-be-wont
ita psalmodiam tepidis temperavit, ut in ipsa per
so the-psalmody for-the-lukewarm he-tempered that in the-very through

hebdomadam distributione psalmorum, minore ipsorum
the-week distribution of-psalms with-a-smaller their
numero monachi quam clerici contenti essent. Quid etiam
number monks than clerics content should-be what also
tam religioni quietique monasticæ contrarium est, quam
so to-religion and-to-quiet monastic contrary is than
quod luxuriæ fomentum maxime præstat et tumultus excitat,
what to-lechery fuel most furnishes and tumults stirs-up
atque ipsam Dei in nobis imaginem, qua præstamus
and the-very of-God in us image by-which we-excel
cæteris, id est rationem delet? Hoc autem vinum est,
the-others that is reason destroys this moreover wine is
quod supra omnia victui pertinentia plurimum Scriptura
which above all-things to-food pertaining very-much Scripture
damnosum asserit, et caveri admonet. De quo
harmful asserts and to-be-guarded-against admonishes about which
et maximus ille sapientum in Proverbiis meminit, dicens:
also greatest that of-the-wise in Proverbs mentions saying
«Luxuriosa res vinum, et tumultuosa ebrietas. Quicunque
a-lecherous thing wine and tumultuous drunkenness whoever
his delectatur, non erit sapiens.» «Cui væ? cujus patri
in-these is-delighted not will-be wise to-whom woe whose to-the-father
væ? cui rixæ? cui foveæ? cui sine causa vulnera?
woe to-whom quarrels to-whom pits to-whom without cause wounds
cui suffosio oculorum? nonne his qui morantur in
to-whom the-undermining of-the-eyes surely to-these who linger over
vino, et student calicibus epotandis? Ne intuearis vinum
wine and are-zealous for-cups to-be-drained do-not look-upon wine
quando flavescit, quum splenduerit in vitro color ejus.
when it-turns-gold when will-have-shone in the-glass color its
Ingreditur blande, sed in novissimo mordebit ut coluber, et
it-enters smoothly but in the-end it-will-bite as a-snake and

sicut regulus venena diffundet. Oculi tui videbunt extraneas,
as a-basilisk poisons will-pour-forth eyes your will-see strange-women
et cor tuum loquetur perversa. Et eris sicut dormiens
and heart your will-speak perverse-things and you-will-be as one-sleeping
in medio mari, et quasi sopitus gubernator amisso clavo;
in the-midst of-the-sea and as-if a-drowsy helmsman with-lost the-rudder
et dices: Verberaverunt me, sed non dolui: traxerunt
and you-will-say they-have-beaten me but not I-grieved they-have-dragged
me, et ego non sensi. Quando evigilabo, et rursus vina
me and I not felt-it when shall-I-awake and again wines
reperiam?» Item: «Noli regibus, o Lamuel, noli regibus dare
shall-I-find likewise do-not to-kings O Lemuel do-not to-kings give
vinum; quia nullum secretum est ubi regnat ebrietas; et
wine because no secret is where reigns drunkenness and
ne forte bibant et obliviscantur judiciorum, et mutent
lest perhaps they-drink and forget judgments and change
causam filiorum pauperis.» Et in Ecclesiastico scriptum est:
the-cause of-the-sons of-the-poor-man and in Ecclesiasticus written is
«Vinum et mulieres apostatare faciunt sapientes, et arguunt
wine and women to-apostatize make the-wise and reprove
sensatos.» Ipse quoque Hieronymus ad Nepotianum scribens
the-sensible himself also Jerome to Nepotian writing
de vita clericorum, et quasi graviter indignans quod
about the-life of-clerics and as-if heavily indignant that
sacerdotes legis ab omni quod inebriare potest, abstinentes,
the-priests of-the-law from all which to-intoxicate can abstaining
nostros in hac abstinentia superent: «Nequaquam,» inquit,
ours in this abstinence should-surpass by-no-means he-says
«vinum redoleas, ne audias illud philosophi: «Hoc non
of-wine may-you-smell lest you-hear that of-the-philosopher this not
est osculum porrigere, sed vinum propinare.» Vinolentos
is a-kiss to-offer but wine to-pledge wine-sodden

sacerdotes et Apostolus damnat, et lex vetus prohibet:
priests both the-Apostle condemns and the-law old forbids
«Qui altario deserviunt, vinum et siceram non bibant.»
who the-altar serve wine and strong-drink let-them-not drink
Sicera hebræo sermone omnis potio nuncupatur quæ
strong-drink in-the-Hebrew speech every drink is-called which
inebriare potest, sive illa quæ fermento conficitur, sive
to-intoxicate can whether that which with-ferment is-made or
pomorum succo, aut favi decoquitur in dulcedinem,
of-apples from-the-juice or of-honeycomb is-boiled-down into sweetness
et herbarum potionem, aut palmarum fructus exprimuntur in
and of-herbs a-potion or of-palms the-fruits are-pressed into
liquorem, coctisque frugibus aqua pinguior colatur. Quidquid
liquor and-from-cooked grains water richer is-strained whatever
inebriat, et statum mentis evertit, fuge similiter ut vinum.
intoxicates and the-state of-mind overturns flee likewise as wine
Ecce quod regum deliciis interdicitur, sacerdotibus penitus
behold what of-kings to-the-delights is-forbidden to-priests wholly
denegatur, et cibis omnibus periculosius esse constat. Ipse
is-denied and than-foods all more-dangerous to-be it-is-agreed he
tamen tam spiritualis vir beatus Benedictus dispensatione
yet so spiritual a-man blessed Benedict by-dispensation
quadam præsentis ætatis indulgere monachis cogitur. «Licet,»
a-certain of-the-present age to-indulge to-monks is-compelled although
inquit, «legamus vinum monachorum omnino non esse:
he-says we-read wine of-monks altogether not to-be
sed quia nostris temporibus hoc monachis persuaderi non
but because in-our times this to-monks to-be-persuaded not
potest, etc.» Legerat, ni fallor, quod in Vitis Patrum
can etc he-had-read unless I-am-deceived what in the-Lives of-the-Fathers
scriptum est his verbis: «Narraverunt quidam abbati pastori
written is in-these words told certain-ones to-abbot pastor

de quodam monacho, quia non bibebat vinum, et dixit
about a-certain monk that not he-drank wine and he-said
eis quia vinum monachorum omnino non est.» Item post
to-them that wine of-monks altogether not is likewise after
aliqua: «Facta est aliquando celebratio missarum in monte
some-things made was once a-celebration of-masses on the-hill
abbatis Antonii, et inventum est ibi cenidum vini. Et
of-abbot Anthony and found was there a-jar of-wine and
extollens unus de senibus parvum vas calicem portavit ad
lifting one of the-elders a-small vessel a-cup carried to
abbatem Sisoi, et dedit ei. Et bibit semel, et secundo,
abbot Sisoes and gave to-him and he-drank once and a-second-time
et accepit, et bibit. Obtulit ei et tertio. Sed non
and received and drank he-offered to-him also a-third-time but not
accepit, dicens: «Quiesce, frater; an nescis quia est
he-received saying be-quiet O-brother or know-you-not that it-is
Satanas?» Et iterum de abbate Sisoi: «Dicit ergo Abraham
Satan and again about abbot Sisoes says therefore Abraham
discipulis ejus: «Si occurritur in sabbato et dominica
to-disciples his if it-is-met on the-sabbath and the-Lord's-day
ad ecclesiam, et biberit tres calices, ne multum
at church and he-will-have-drunk three cups surely-not much
est?» Et dixit senex: «Si non esset Satanas, non esset
is-it and said the-elder if not it-were Satan not it-would-be
multum.» Ubi unquam, quæso, carnes a Deo damnatæ
much where ever I-ask meats by God condemned
sunt vel monachis interdictæ? Vide, obsecro, et attende
have-been or to-monks forbidden see I-beseech and attend
qua necessitate regulam temperet in eo etiam quod
with-what necessity the-rule he-tempers in that even which
periculosius est monachis, et quod eorum non esse noverit,
more-dangerous is for-monks and which theirs not to-be he-knew

quia videlicet hujus abstinentia temporibus suis monachis
because namely of-this the-abstinence in-times his to-monks
jam persuaderi non poterat. Utinam eadem dispensatione
already to-be-persuaded not could would-that by-the-same dispensation
et in hoc tempore ageretur, ut videlicet in his, quæ
also in this time it-were-done that namely in those-things which
media boni et mali atque indifferentia dicuntur, tale
the-middle-things of-good and of-evil and indifferent are-called such
temperamentum fieret; ut quod jam persuaderi non
tempering should-be-made that what already to-be-persuaded not
valet, professio non exigeret, mediisque omnibus sine
can profession not should-require and-middle-things all without
scandalo concessis, sola interdici peccata sufficeret; et
scandal granted alone to-be-forbidden sins should-suffice and
sic quoque in cibis sicut in vestimentis dispensaretur,
thus also in foods as in garments it-should-be-dispensed
ut quod vilius comparari posset ministraretur, et per
that what more-cheaply to-be-procured could should-be-supplied and in
omnia necessitati, non superfluitati consuleretur. Non enim
all-things for-necessity not for-superfluity it-should-be-provided not for
magnopere sunt curanda quæ nos regno Dei non
greatly are to-be-cared-for things-which us for-the-kingdom of-God not
præparant, vel quæ nos minime Deo commendant. Hæc
prepare or which us by-no-means to-God commend these
vero sunt omnia quæ exterius geruntur, et æque reprobis
indeed are all-things which outwardly are-done and equally to-the-reprobate
ut electis, æque hypocritis ut religiosis communia sunt.
as to-the-elect equally to-hypocrites as to-the-religious common are
Nihil quippe inter judæos et christianos ita separat sicut
nothing indeed between Jews and Christians so separates as
exteriorum operum et interiorum discretio, præsertim quum
of-outward works and of-inward the-discernment especially since

inter filios Dei et diaboli sola charitas discernat, quam
between the-sons of-God and of-the-devil alone charity may-discern which
plenitudinem legis et finem præcepti Apostolus vocat.
the-fullness of-the-law and the-end of-the-precept the-Apostle calls
Unde et ipse hanc operum gloriam prorsus extenuans, ut
whence also he this of-works glory utterly diminishing that
fidei præferat justitiam, Judæam alloquens dicit: «Ubi est
of-faith he-may-prefer justice Judea addressing says where is
gloriatio tua? exclusa est. Per quam legem? factorum? non,
boasting your excluded it-is through what law of-deeds no
sed per legem fidei. Arbitramur eum hominem justificari
but through the-law of-faith we-reckon that a-man to-be-justified
per fidem sine operibus legis.» Item: «Si enim Abraham
by faith without works of-the-law likewise if for Abraham
ex operibus justificatus est, habet gloriam, sed non apud
by works justified was he-has glory but not before
Deum. Quid enim dicit Scriptura? Credidit Abraham Deo,
God what for says Scripture believed Abraham to-God
et reputatum est ei ad justitiam.» Et rursum: «Ei,»
and reckoned it-was to-him for justice and again to-him
inquit, «qui non operatur, credenti autem in Deum
he-says who not works to-(him)-believing moreover in God
qui justificat impium, deputatur fides ejus ad justitiam
who justifies the-impious is-counted faith his for justice
secundum propositum gratiæ Dei.» Idem etiam omnium
according-to the-purpose of-the-grace of-God the-same also of-all
ciborum esum christianis indulgens, et ab his ea
foods the-eating to-Christians indulging and from these those-things
quæ justificant distinguens: «Non est,» inquit, «regnum Dei
which justify distinguishing not is he-says the-kingdom of-God
esca et potus, sed justitia et pax, et gaudium in Spiritu
food and drink but justice and peace and joy in the-Spirit

sancto.» Omnia quidem munda sunt, sed malum est homini
holy all-things indeed clean are but evil it-is for-a-man
qui per offendiculum manducat. Bonum est non manducare
who through stumbling eats good it-is not to-eat
carnem, et non bibere vinum, neque in quo frater tuus
flesh and not to-drink wine nor in which brother your
offendatur, aut scandalizetur, aut infirmetur. Non enim hoc
may-be-offended or may-be-scandalized or may-be-weakened not for in-this
loco ulla cibi comestio interdicitur, sed comestionis offensio;
place any of-food eating is-forbidden but of-eating the-offense
qua videlicet quidam ex conversis Judæis scandalizabantur,
by-which namely certain of the-converted Jews were-scandalized
quum viderent ea quoque comedi quæ lex interdixerat.
when they-saw those-things also to-be-eaten which the-law had-forbidden
Quod quidem scandalum apostolus etiam Petrus cupiens
which indeed scandal the-apostle also Peter desiring
evitare, graviter ab ipso est objurgatus, et salubriter correctus,
to-avoid heavily by him was rebuked and salutarily corrected
sicut ipsemet Paulus ad Galatas scribens commemorat.
as he-himself Paul to the-Galatians writing records
Qui rursus Corinthiis scribens: «Esca autem nos non
who again to-the-Corinthians writing food moreover us not
commendat Deo.» Et rursum: «Omne quod in macello venit
commends to-God and again everything which in the-market is-sold
manducate.» «Domini est terra et plenitudo ejus.» Et
eat the-Lord's is the-earth and the-fullness its and
ad Colossenses: «Nemo ergo vos judicet in cibo aut in
to the-Colossians let-no-one therefore you judge in food or in
potu.» Et post aliqua: «Si mortui estis cum Christo ab
drink and after some-things if dead you-are with Christ from
elementis hujus mundi, quid adhuc tanquam viventes in
the-elements of-this world why still as-if living in

mundo decernitis? Ne tetigeritis neque gustaveritis, neque
the-world do-you-decree do-not touch nor taste nor
contrectaveritis quæ sunt omnia in interitum ipso
handle which-things are all for destruction by-the-very
usu, secundum præceptum et doctrinas hominum.» Elementa
use according-to the-precept and teachings of-men the-elements
hujus mundi vocat prima legis rudimenta secundum
of-this world he-calls the-first of-the-law rudiments according-to
carnales observantias, in quarum videlicet doctrina, quasi in
carnal observances in which namely teaching as-if in
addiscendis litteralibus elementis, primo se mundus, id est
to-be-learned literal elements at-first itself the-world that is
carnalis adhuc populus exercebat. Ab his quidem elementis,
the-carnal still people exercised from these indeed elements
id est carnalibus observantiis tam Christi quam sui,
that is carnal observances as-well those-of-Christ as his-own
mortui sunt; quum nihil his debeant, jam non in hoc
dead are since nothing to-these they-owe now not in this
mundo viventes, hoc est inter carnales figuris intendentes,
world living that is among the-carnal to-figures attending
et decernentes, id est distinguentes quosdam cibos vel
and decreeing that is distinguishing certain foods or
quaslibet res ab aliis, atque ita dicentes: Ne tetigeritis
any things from others and thus saying do-not touch
hæc vel illa. Quæ scilicet tacta, vel gustata, vel contrectata,
these or those which namely touched or tasted or handled
inquit Apostolus, sunt in interitum animæ ipso suo usu,
says the-Apostle are for the-destruction of-the-soul by-the-very their use
quo videlicet ipsis ad aliquam etiam utimur humilitatem:
by-which namely them for some even we-use humility
secundum, inquam, præceptum et doctrinas hominum, id
according-to I-say the-precept and teachings of-men that

est carnalium et legem carnaliter intelligentium, potius
is of-the-carnal and the-law carnally understanding rather
quam Christi vel suorum. Hic enim quum ad prædicandum
than of-Christ or of-his-own he for when for preaching
ipsos destinaret apostolos, ubi magis ipsi ab omnibus
the-very he-was-sending apostles where more by-them from all
scandalis providendum erat, omnium tamen ciborum esum
scandals to-be-guarded-against it-was of-all yet foods the-eating
eis ita indulsit, ut apud quoscunque suscipiantur
to-them so he-indulged that with whomever they-may-be-received
hospitio, ita sicut illi victitent, edentes scilicet et bibentes
in-hospitality so as they may-live eating namely and drinking
quæ apud illos sunt. Ab hac profecto dominica suaque
what-things with them are from this certainly the-Lord's and-his-own
disciplina illos recessuros ipse jam Paulus per Spiritum
discipline them about-to-depart he-himself already Paul through the-Spirit
providebat, de quibus ad Timotheum scribit dicens:
foresaw about whom to Timothy he-writes saying
«Spiritus autem manifeste dicit, quia in novissimis temporibus
the-Spirit moreover manifestly says that in the-last times
discedent quidam a fide, attendentes spiritibus erroris, et
will-depart certain-ones from the-faith attending to-spirits of-error and
doctrinis dæmoniorum in hypocrisi loquentium, mendacium,
to-teachings of-demons in hypocrisy speaking a-lie
prohibentium nubere, abstinere a cibis quos Deus creavit
forbidding to-marry to-abstain from foods which God created
ad percipiendum cum gratiarum actione fidelibus, et his
for to-be-received with of-thanks giving by-the-faithful and by-those
qui cognoverunt veritatem; quia omnis creatura Dei bona,
who have-known the-truth because every creature of-God good
et nihil rejiciendum quod cum gratiarum actione percipitur.
and nothing to-be-rejected which with of-thanks giving is-received

Sanctificatur enim [per] verbum Dei et orationem. Hæc
it-is-sanctified for through the-word of-God and prayer these-things
proponens fratribus, bonus eris minister Christi Jesu,
setting-forth to-the-brothers a-good you-will-be minister of-Christ Jesus
et enutritus verbis fidei, et bonæ doctrinæ, quam
and nourished in-the-words of-faith and of-good teaching which
assecutus es.» Quis denique Joannem ejusque discipulos
attained you-have who finally John and-his disciples
abstinentia nimia se macerentes ipsi Christo ejusque
with-abstinence excessive themselves wasting to-the-very Christ and-his
discipulis in religione non præferat, si corporalem oculum
disciples in religion not would-prefer if the-bodily eye
ad exterioris abstinentiæ intendat exhibitionem? De quo
to of-outward abstinence he-should-bend the-display about which
etiam ipsi discipuli Joannis adversus Christum et suos
also the-very disciples of-John against Christ and his-own
murmurantes, tanquam adhuc in exterioribus judaizantes,
murmuring as-if still in outward-things judaizing
ipsum interrogaverunt Dominum, dicentes: «Quare nos et
the-very questioned the-Lord saying why we and
pharisæi jejunamus frequenter, discipuli autem tui non
the-Pharisees fast often disciples moreover your not
jejunant?» Quod diligenter attendens beatus Augustinus,
fast which diligently attending blessed Augustine
et quid inter virtutem et virtutis exhibitionem referat
and what between virtue and of-virtue the-display it-matters
distinguens, ita quæ fiunt exterius pensat, ut nihil
distinguishing so which-things are-done outwardly he-weighs that nothing
meritis superaddant opera. Ait quippe sic in libro de
to-merits add works he-says indeed thus in the-book on
Bono conjugali: «Continentia, non corporis, sed animæ
the-Good of-marriage continence not of-the-body but of-the-soul

virtus est. Virtutes autem animi aliquando in corpore
a-virtue is the-virtues moreover of-the-mind sometimes in the-body
manifestantur, aliquando in habitu: sicut martyrum virtus
are-manifested sometimes in habit as of-the-martyrs the-virtue
apparuit in tolerando passiones.» Item: «Jam enim erat in
appeared in enduring sufferings likewise already for there-was in
Job patientia, quam noverat Dominus et cui testimonium
Job patience which knew the-Lord and to-which testimony
perhibebat, sed hominibus innotuit tentationis examine.»
he-bore but to-men became-known of-temptation by-the-test
Item: «Verum ut apertius intelligatur quomodo sit
likewise but that more-openly it-may-be-understood how there-may-be
virtus in habitu, etiam si non sit in opere, loquor de
virtue in habit even if not it-be in work I-speak of
exemplo de quo nullus dubitat catholicorum. Dominus Jesus
an-example about which none doubts of-catholics the-Lord Jesus
quod in veritate carnis esurierit, et sitierit, et manducaverit,
that in the-truth of-flesh he-hungered and thirsted and ate
et biberit, nullus ambigit eorum qui ex ejus Evangelio
and drank none doubts of-those who from his Gospel
fideles sunt. Num igitur non erat in illo continentiæ
faithful are can-it-be-that therefore not was in him of-continence
virtus a cibo et potu, quanta erat in Joanne Baptista?
the-virtue from food and drink as-much-as was in John the-Baptist
«Venit enim Joannes non manducans et bibens, et dixerunt:
came for John not eating and drinking and they-said
Dæmonium habet. Venit filius hominis manducans et bibens,
a-demon he-has came the-son of-man eating and drinking
et dixerunt: Ecce homo vorax et potator vini, amicus
and they-said behold a-man gluttonous and a-drinker of-wine a-friend
publicanorum et peccatorum.» Item: «Deinde ibi subjecit
of-publicans and of-sinners likewise then there he-added

quum de Joanne ac de se illa dixisset: «Justificata
when about John and about himself those-things he-had-said justified
est sapientia a filiis suis,» qui virtutem continentiæ vident
is wisdom by sons her who the-virtue of-continence see
in habitu animi semper esse debere: in opere autem
in the-habit of-the-mind always to-be to-be-obliged in work moreover
pro rerum ac temporum opportunitate manifestari, sicut
according-to of-things and of-times the-opportunity to-be-manifested as
virtus patientiæ sanctorum martyrum.» Quocirca sicut non
the-virtue of-patience of-holy martyrs wherefore as not
est impar meritum patientiæ in Petro, qui passus est,
is unequal the-merit of-patience in Peter who suffered he-has
et in Joanne qui passus non est: sic non est impar
and in John who suffered not he-has so not is unequal
meritum continentiæ in Joanne, qui nullas expertus est
the-merit of-continence in John who no experienced he-has
nuptias, et in Abraham, qui filios generavit; et illius
marriage and in Abraham who sons begot both of-the-one
enim cœlibatus, et illius connubium pro distributione
for the-celibacy and of-the-other the-wedlock according-to the-distribution
temporum Christo militaverunt. Sed continentiam Joannes et
of-times for-Christ served but continence John also
in opere, Abraham vero in solo habitu habebat. Illo itaque
in work Abraham but in sole habit had in-that and-so
tempore, quum et lex dies patriarcharum subsequens
time when also the-law the-days of-the-patriarchs following
maledictum dixit qui non excitaret semen in Israel, et
cursed called him-who not raised-up seed in Israel and
qui non poterat non promebat, sed tamen habebat. Ex
he-who not could not brought-it-forth but yet he-had from
quo autem venit plenitudo temporis ut diceretur: «Qui
when moreover came the-fullness of-time that it-should-be-said he-who

potest capere capiat; qui habet, operetur; qui operari
can to-receive let-him-receive he-who has let-him-work he-who to-work
noluerit, non se habere mentiatur.» Ex his liquide
will-have-been-unwilling not himself to-have let-him-lie from these clearly
verbis colligitur solas apud Deum merita virtutes obtinere,
words is-gathered that-alone with God merits virtues obtain
et quicunque virtutibus pares sunt quantumcunque distent
and whoever in-virtues equal are however-much they-differ
operibus, æqualiter a Christo promereri. Unde quicunque
in-works equally from Christ merit whence whoever
sunt vere christiani, sic toti circa interiorem hominem
are truly Christians so wholly about the-inner man
sunt occupati, ut eum scilicet virtutibus ornent, ac vitiis
are occupied that him namely with-virtues they-adorn and from-vices
mundent: ut de exteriori nullam vel minimam assumant
they-cleanse that about the-outer no or the-least they-take
curam. Unde et ipsos legimus apostolos ita rusticane
care whence also the-very we-read apostles so rustically
et velut inhoneste ipso etiam Domini comitatu se
and as-if unbecomingly in-the-very even of-the-Lord company themselves
habuisse, ut velut omnis reverentiæ atque honestatis obliti,
to-have-behaved that as-if of-all reverence and of-propriety forgetful
quum per sata transirent, spicas vellere, fabricare,
when through the-grain-fields they-passed ears to-pluck to-fashion
et comedere more puerorum non erubescerent, nec de
and to-eat in-the-manner of-boys not they-blushed nor about
ipsa etiam manuum ablutione, quum cibos essent accepturi,
the-very even of-hands washing when food they-were about-to-take
sollicitos esse. Qui quum a nonnullis quasi de immunditia
anxious to-be who when by some as-if of uncleanness
arguerentur, eos Dominus excusans: «Non lotis,» inquit,
they-were-accused them the-Lord excusing not with-washed he-says

«manibus manducare non coinquinat hominem.» Ubi et
hands to-eat not defiles a-man where also
statim generaliter adjecit, ex nullis exterioribus animam
at-once generally he-added by no outward-things the-soul
inquinari, sed ex his tantum quæ de corde prodeunt, «quæ
to-be-defiled but by those only which from the-heart go-forth which
sunt,» inquit, «cogitationes, adulteria, homicidia, etc.» Nisi
are he-says thoughts adulteries murders etc unless
enim prius prava voluntate animus corrumpatur, peccatum
for first by-depraved will the-mind be-corrupted sin
esse non poterit quidquid exterius agatur in corpore. Unde
to-be not will-be-able whatever outwardly is-done in the-body whence
et bene ipsa quoque adulteria sive homicidia ex corde
also well the-very also adulteries or murders from the-heart
procedere dicit, quæ et sine tactu corporum perpetrantur,
to-proceed he-says which also without touch of-bodies are-perpetrated
juxta illud: «Qui viderit mulierem ad concupiscendam
according-to that who will-have-seen a-woman to lust-after
eam, jam mœchatus est in corde suo.» Et «Omnis
her already committed-adultery he-has in heart his and everyone
qui odit fratrem suum, homicida est.» Et tactis vel
who hates brother his a-murderer is and with-touched or
læsis corporibus minime peraguntur, quando videlicet per
injured bodies by-no-means are-accomplished when namely by
violentiam opprimitur aliqua, vel per justitiam coactus
violence is-overpowered some-woman or by justice compelled
judex interficere reum. «Omnis» quippe «homicida,» sicut
a-judge to-kill the-guilty every indeed murderer as
scriptum est, «non habet partem in regno Dei.» Non
written it-is not has a-part in the-kingdom of-God not
itaque magnopere quæ fiunt, sed quo animo fiant
and-so greatly what-things are-done but with-what mind they-are-done

pensandum est, si illi placere studemus, qui cordis et
to-be-weighed is if him to-please we-strive who of-the-heart and
renum probator est, et in abscondito videt, «qui judicabit
of-the-reins the-prover is and in secret sees who will-judge
occulta hominum,» Paulus inquit, «secundum Evangelium
the-hidden-things of-men Paul says according-to Gospel
meum,» hoc est secundum meæ prædicationis doctrinam.
my that is according-to of-my preaching the-teaching
Unde et modica viduæ oblatio, quæ fuit duo minuta, id
whence also small of-the-widow offering which was two mites that
est quadrans, omnium divitum oblationibus copiosis prælata
is a-farthing of-all of-the-rich to-the-offerings copious preferred
est ab illo cui dicitur: «Bonorum meorum non eges;»
was by him to-whom it-is-said of-goods my not you-need
cui magis oblatio ex offerente quam offerens placet ex
to-whom more the-offering from the-offerer than the-offerer pleases from
oblatione, sicut scriptum est: «Respexit Dominus ad Abel,
the-offering as written it-is looked the-Lord upon Abel
et ad munera ejus.» Ut videlicet prius devotionem offerentis
and upon gifts his that namely first the-devotion of-the-offerer
inspiceret, et sic ex ipso donum oblatum gratum haberet.
he-might-look-at and thus from him the-gift offered pleasing he-might-hold
Quæ quidem animi devotio tanto major in Deo habetur,
which indeed of-mind devotion by-so-much greater with God is-held
quanto in exterioribus quæ fiant minus confidimus. Unde
by-how-much in outward-things which are-done less we-trust whence
et Apostolus post communem ciborum indulgentiam, de
also the-Apostle after the-common of-foods indulgence about
qua, ut supra meminimus, Timotheo scribit, de exercitio
which as above we-have-mentioned to-Timothy he-writes about the-exercise
quoque corporalis laboris adjunxit, dicens: «Exerce autem te
also of-bodily labor added saying exercise moreover you

ipsum ad pietatem; nam corporalis exercitatio admodum utilis
yourself to piety for bodily exercise very useful
est: pietas autem ad omnia utilis est, promissionem habens
is piety moreover for all-things useful is promise having
vitæ quæ nunc est, et futuræ.» Quoniam pia mentis
of-the-life which now is and of-the-future since the-pious of-mind
in Deum devotio, et hic ab ipso meretur necessaria, et
toward God devotion both here from him merits necessary-things and
in futuro perpetua. Quibus quidem documentis quid aliud
in the-future eternal-things by-which indeed lessons what other
docemur quam christiane sapere, et cum Jacob de
are-we-taught than in-Christian-fashion to-be-wise and with Jacob from
domesticis animalibus refectionem patri providere, non
domestic animals refreshment for-the-father to-provide not
cum Esau de silvestribus curam sumere, et in exterioribus
with Esau from wild-ones care to-take and in outward-things
judaizare. Hinc et illud est Psalmistæ: «In me sunt, Deus,
to-judaize hence also that is of-the-Psalmist in me are O-God
vota tua, quæ reddam laudationes tibi.» Ad hoc quoque
vows your which I-shall-render praises to-you to this also
illud adjunge poeticum:
that add poetic

Ne te quæsiveris extra.
do-not yourself seek outside

Multa sunt et innumerabilia tam secularium quam
many are and innumerable as-well of-secular as
ecclesiasticorum doctorum testimonia, quibus ea quæ
of-ecclesiastical doctors testimonies by-which those-things which
sunt exterius et indifferentia vocantur, non magnopere
are outward and indifferent are-called not greatly

curanda esse docemur. Alioquin legis opera, et servitutis
to-be-cared-for to-be we-are-taught otherwise of-the-law the-works and of-servitude
ejus, sicut ait Petrus, importabile jugum evangelicæ libertati
its as says Peter unbearable yoke to-evangelical liberty
esset præferendum, et suavi jugo Christi, et ejus oneri
would-be to-be-preferred and to-the-sweet yoke of-Christ and his burden
levi. Ad quod quidem suave jugum et onus leve per
light to which indeed sweet yoke and burden light through
semetipsum Christus nos invitans: «Venite,» inquit, «qui
himself Christ us inviting come he-says you-who
laboratis et onerati estis.» Unde et prædictus apostolus
labor and burdened are whence also aforesaid apostle
quosdam jam ad Christum conversos, sed adhuc opera
certain-ones already to Christ converted but still the-works
legis retineri censentes vehementer objurgans, sicut in
of-the-law to-be-retained judging vehemently rebuking as in
Actibus Apostolorum scriptum est, ait: «Viri fratres, quid
the-Acts of-the-Apostles written it-is says men brothers why
tentatis Deum imponere jugum super cervicem discipulorum,
do-you-tempt God to-place a-yoke upon the-neck of-the-disciples
quod neque patres nostri neque nos portare potuimus? sed
which neither fathers our nor we to-bear could but
per gratiam Domini Jesu credimus salvari, quemadmodum
through the-grace of-the-Lord Jesus we-believe to-be-saved even-as
et illi.» Et tu ipse, obsecro, non solum Christi, verum
also they and you yourself I-beseech not only of-Christ but
etiam hujus imitator apostoli discretione sicut et nomine, sic
also of-this imitator apostle by-discretion as also in-name so
operum præcepta moderare, ut infirmæ convenit naturæ, et
of-works the-precepts moderate as for-weak befits nature and
ut divinæ laudis plurimum vacare possimus officiis. Quam
that of-divine praise very-much to-be-free we-may-be-able to-the-offices which

quidem hostiam, exterioribus omnibus sacrificiis reprobatis,
indeed offering with-outward all sacrifices rejected
Dominus commendans ait: «Si esurivero, non dicam tibi;
the-Lord commending says if I-shall-have-hungered not I-shall-say to-you
meus est enim orbis terræ, et plenitudo ejus. Nunquid
mine is for the-world of-the-earth and the-fullness its surely-not
manducabo carnes taurorum, aut sanguinem hircorum potabo?
shall-I-eat the-flesh of-bulls or the-blood of-goats shall-I-drink
Immola Deo sacrificium laudis, et redde altissimo vota
sacrifice to-God a-sacrifice of-praise and render to-the-most-high vows
tua, et invoca me in die tribulationis, et eruam te,
your and call-upon me in the-day of-tribulation and I-shall-rescue you
et honorificabis me.» Nec id quidem ita loquimur, ut
and you-will-honor me nor this indeed so we-speak that
laborem operum corporalium respuamus, quum necessitas
the-labor of-works bodily we-should-reject when necessity
postulaverit. Sed ne ista magna putemus quæ corpori
will-have-demanded but lest those-things great we-should-think which the-body
serviunt, et officii divini celebrationem præpediunt; præsertim
serve and of-office divine the-celebration hinder especially
quum ex auctoritate apostolica id præcipue devotis indultum
since by authority apostolic this especially to-devoted granted
sit feminis, ut alienæ procurationis sustententur officiis
is women that another's provision they-may-be-sustained by-the-offices
magis, quam de opere proprii laboris. Unde ad Timotheum
rather than by work of-their-own labor whence to Timothy
Paulus: «Si quis fidelis habet viduas, subministret illis,
Paul if any faithful-one has widows let-him-supply them
et non gravetur ecclesia, ut his quæ vere viduæ sunt
and not let-be-burdened the-church that for-those who truly widows are
sufficiat.» Veras quippe viduas dicit quascunque Christo
it-may-suffice true indeed widows he-calls whatever-women to-Christ

devotas, quibus non solum maritus mortuus est, verum
devoted to-whom not only the-husband dead is but
etiam mundus crucifixus est, et ipsæ mundo. Quas recte
also the-world crucified is and they to-the-world whom rightly
de dispendiis ecclesiæ tanquam de propriis sponsi
from the-expenses of-the-church as from the-own of-bridegroom
sui redditibus sustentari convenit. Unde et Dominus ipse
their revenues to-be-sustained it-befits whence also the-Lord himself
matri suæ procuratorem apostolum potius quam virum
for-mother his a-provider an-apostle rather than husband
ejus prævidit, et apostoli septem diaconos, id est ecclesiæ
her provided and the-apostles seven deacons that is of-the-church
ministros, qui devotis ministrarent feminis, instituerunt.
ministers who to-devoted might-minister women instituted
Scimus quidem et Apostolum Thessalonicensibus scribentem
we-know indeed also the-Apostle to-the-Thessalonians writing
quosdam otiose vel curiose viventes adeo constrinxisse, ut
certain idly or curiously living so to-have-constrained that
præciperet, quoniam, si quis non vult operari, non manducet;
he-commanded that if anyone not wishes to-work not let-him-eat
et beatum Benedictum maxime pro otiositate vitanda opera
and blessed Benedict most for idleness to-be-avoided works
manuum injunxisse. Sed nunquid Maria otiose sedebat, ut
of-hands to-have-enjoined but surely-not Mary idly sat that
verba Christi audiret, Martha tam ei quam Domino
the-words of-Christ she-might-hear Martha as-well for-her as for-the-Lord
laborante, et de quiete sororis tanquam invida murmurante,
laboring and about the-quiet of-her-sister as-if envious murmuring
quasi quæ sola pondus diei et æstus portaverit? Unde
as-if she-who alone the-weight of-the-day and the-heat had-borne whence
et hodie frequenter murmurare eos cernimus, qui in
also today frequently to-murmur them we-see who in

exterioribus laborant, quum his qui divinis occupati sunt
outward-things labor when to-those who with-divine occupied are
officiis terrena ministrant. Et sæpe de his, quæ
offices earthly-things they-supply and often about those-things which
tyranni rapiunt, minus conqueruntur, quam quæ desidiosis,
tyrants seize less they-complain than what to-idle
ut aiunt, istis et otiosis exsolvere coguntur. Quos tamen
as they-say these and leisured to-pay they-are-compelled whom yet
non solum verba Christi audire, verumetiam in his assidue
not only the-words of-Christ to-hear but-also in these constantly
legendis et decantandis occupatos considerant esse. Nec
to-be-read and to-be-sung occupied they-consider to-be nor
attendunt non esse magnum, ut ait Apostolus, si eis
they-attend not to-be great as says the-Apostle if to-them
communicent corporalia, a quibus expectant spiritualia. Nec
they-share bodily-things from whom they-expect spiritual-things nor
indignum esse, ut qui terrenis intendunt, his qui
unworthy to-be that those-who to-earthly-things attend to-those who
spiritualibus occupantur deserviant. Hinc etenim ex ipsa
with-spiritual-things are-occupied should-serve hence for from the-very
quoque legis sanctione ministris ecclesiæ hæc salubris
also of-the-law sanction to-the-ministers of-the-church this of-salutary
otii libertas concessa, ut tribus Levi nihil hæreditatis
leisure liberty granted that the-tribe of-Levi nothing of-inheritance
terrenæ perciperet, quo expeditius Domino deserviret; sed
earthly should-receive that more-freely the-Lord it-might-serve but
de labore aliorum decimas et oblationes susciperet. De
from the-labor of-others tithes and offerings should-receive about
abstinentia quoque jejuniorum, quam magis vitiorum quam
the-abstinence also of-fasts which rather of-vices than
ciborum Christiani appetunt, si quid ecclesiæ institutioni
of-foods Christians seek if anything to-the-church's institution

superaddi decreveris, deliberandum est, et quod nobis
to-be-added you-will-have-decided to-be-deliberated it-is and what for-us
expedit instituendum. Maxime vero de officiis ecclesiasticis,
is-expedient to-be-instituted most indeed about offices ecclesiastical
et de ordinatione psalmorum providendum est; ut in
and about the-ordering of-psalms to-be-provided it-is that in
hoc saltem, si placet, nostram exoneres infirmitatem.
this at-least if it-pleases our you-may-unburden infirmity
Ne quum Psalterium per hebdomadam expleamus, eosdem
lest when the-Psalter through the-week we-complete the-same
necesse sit psalmos repeti. Quam etiam beatus Benedictus,
necessary it-be psalms to-be-repeated which also blessed Benedict
quum eam pro visu suo distribuisset, in aliorum quoque
when it according-to view his had-distributed in of-others also
actione sua id reliquit admonitio: ut si cui melius
action his-own this left admonition that if to-anyone better
videretur aliter ipsos ordinaret. Attendens videlicet, quod
it-should-seem otherwise them he-might-order attending namely that
per temporum successionem ecclesiæ decor creverit, et
through of-times the-succession of-the-church the-beauty has-grown and
quæ prius rude susceperat fundamentum, postmodum ædificii
what before rude had-received foundation afterward of-building
nacta est ornamentum. Illud autem præ omnibus diffinire
gained it-has ornament that moreover before all-things to-define
te volumus, quid de evangelica lectione in vigiliis nocturnis
you we-wish what about the-gospel reading at the-vigils nightly
nobis agendum sit. Periculosum quippe videtur eo tempore
by-us to-be-done may-be dangerous indeed it-seems at-that time
ad nos sacerdotes aut diaconos admitti, per quos hæc
to us priests or deacons to-be-admitted through whom this
lectio recitetur, quas præcipue ab omni hominum accessu
reading may-be-recited who especially from all of-men approach

atque aspectu segregatas esse convenit: tum ut sincerius
and sight separated to-be it-befits both that more-sincerely
Deo vacare possimus, tum etiam ut a tentatione tutiores
to-God to-be-free we-may-be-able and also that from temptation safer
simus. Tibi nunc, domine, dum vivis, incumbit instituere
we-may-be to-you now O-lord while you-live it-falls to-institute
de nobis quid in perpetuum tenendum sit nobis. Tu
about us what in perpetuity to-be-held may-be by-us you
quippe post Deum hujus loci fundator, tu per Deum nostræ
indeed after God of-this place the-founder you through God of-our
congregationis es plantator, tu cum Deo nostræ sis religionis
congregation are the-planter you with God of-our may-be religion
institutor. Præceptorem alium post te fortassis habituræ
the-institutor a-teacher other after you perhaps about-to-have
sumus, et qui super alienum aliquid ædificet fundamentum.
we-are and one-who upon another's something may-build foundation
Ideoque veremur de nobis minus futurus sollicitus, vel a
and-therefore we-fear about us less about-to-be anxious or by
nobis minus audiendus, et qui denique, si æque velit,
us less to-be-heard and who finally if equally he-should-wish
non æque possit. Loquere tu nobis, et audiemus. Vale.
not equally he-could speak you to-us and we-shall-hear farewell

Quæ est rursum Petri ad Heloissam, de origine sanctimonialium

VII · THE ORIGIN OF NUNS

Abelard traces the religious life of women to those who served Christ, anointed him, stood by the cross when the apostles fled, and first saw him risen, and so were sent as apostles to the apostles. He cites the deaconesses of the early church, Old Testament heroines, the pagan sibyls and Vestals, and the Fathers' care for devout women: the weaker sex's virtue pleases God the more. So he answers her first request; the second will follow.

Charitati tuæ, charissima soror, de ordine tuæ professionis
to-charity your O-dearest sister about the-order of-your profession
tam tibi quam spiritualibus filiabus tuis sciscitanti, unde
as-well for-you as for-spiritual daughters your asking whence
scilicet monialium cœperit religio, paucis si potero
namely of-nuns began the-religion in-few if I-shall-be-able
succincteque rescribam. Monachorum siquidem sive monialium
and-succinctly I-shall-write-back of-monks indeed or of-nuns
ordo a Domino nostro Jesu Christo religionis suæ formam
the-order from the-Lord our Jesus Christ of-religion its the-form
plenissime sumpsit. Quamvis et ante ipsius incarnationem
most-fully took although also before his incarnation
nonnulla hujus propositi tam in viris quam in feminis
some of-this purpose as-well in men as in women
præcesserit inchoatio. Unde et Hieronymus ad Eustochium
preceded beginning whence also Jerome to Eustochium
scribens, «Filios,» inquit, «prophetarum, quos monachos
writing the-sons he-says of-the-prophets whom monks
legimus in Veteri Testamento, etc.» Annam quoque viduam
we-read in the-Old Testament etc Anna also the-widow
templo et divino cultui assiduam evangelista commemorat,
to-the-temple and to-divine worship constant the-evangelist records

quæ pariter cum Simeone Dominum in templo suscipere,
who equally with Simeon the-Lord in the-temple to-receive
et prophetia repleri meruerit. Finis itaque Christus justitiæ,
and with-prophecy to-be-filled merited the-end and-so Christ of-justice
et omnium bonorum consummatio, in plenitudine temporis
and of-all good-things the-consummation in the-fullness of-time
veniens, ut inchoata perficeret bona, vel exhiberet
coming that begun he-might-perfect good-things or might-show
incognita; sicut utrumque sexum vocare venerat atque
unknown-ones as each sex to-call he-had-come and
redimere, ita utrumque sexum in vero monachatu suæ
to-redeem so each sex in true monkhood of-his
congregationis dignatus est adunare: ut inde tam viris
congregation deigned he-has to-unite that thence as-well to-men
quam feminis hujus professionis daretur auctoritas, et
as to-women of-this profession might-be-given authority and
omnibus perfectio vitæ proponeretur quam imitarentur. Ibi
to-all the-perfection of-life might-be-set-forth which they-might-imitate there
quippe cum apostolis cæterisque discipulis, cum matre
indeed with the-apostles and-the-other disciples with the-mother
ipsius sanctarum legimus conventum mulierum; quæ scilicet
his of-holy we-read the-community women who namely
seculo abrenunciantes, omnemque proprietatem abdicantes, ut
the-world renouncing and-all property abdicating that
solum possiderent Christum, sicut scriptum est: «Dominus
alone they-might-possess Christ as written it-is the-Lord
pars hæreditatis meæ,» devote illud compleverunt, quo
the-portion of-inheritance my devoutly that fulfilled by-which
omnes secundum regulam a Domino traditam conversi a
all according-to the-rule by the-Lord handed-down converted from
seculo ad hujus vitæ communitatem initiantur: «Nisi quis
the-world to of-this life the-community are-initiated unless anyone

renuntiaverit omnibus quæ possidet, non potest meus esse
will-have-renounced all-things which he-possesses not he-can mine to-be
discipulus.» Quam devote autem Christum hæ beatissimæ
disciple how devoutly moreover Christ these most-blessed
mulieres ac vere moniales secutæ fuerint, quantamque gratiam
women and truly nuns followed they-have and-how-great grace
et honorem devotioni earum tam ipse Christus quam
and honor to-devotion their as-well himself Christ as
postmodum apostoli exhibuerint, sacræ diligenter historiæ
afterward the-apostles showed sacred diligently histories
continent. Legimus in Evangelio murmurantem Pharisæum,
contain we-read in the-Gospel murmuring the-Pharisee
qui hospitio Dominum susceperat, ab ipso esse correctum,
who in-hospitality the-Lord had-received by him to-be corrected
et peccatricis mulieris obsequium hospitio ejus longe
and of-the-sinful woman the-service to-hospitality his far
esse prælatum. Legimus et Lazaro jam resuscitato cum
to-be preferred we-read also Lazarus already raised with
cæteris discumbente, Martham sororem ejus solam mensis
the-others reclining Martha sister his alone at-the-tables
ministrare, et Mariam copiosi libram unguenti pedibus
to-serve and Mary of-copious a-pound of-ointment on-feet
dominicis infundere, propriisque capillis ipsos extergere,
the-Lord's to-pour and-with-her-own hair them to-wipe
hujusque copiosi unguenti odore domum ipsam impletam
and-of-this copious ointment with-the-odor house the-very filled
fuisse, ac de pretio ipsius, quia tam inaniter consumi
to-have-been and about the-price of-it because so emptily to-be-consumed
videretur, Judam in concupiscentiam ductum, et discipulos
it-seemed Judas into concupiscence led and the-disciples
indignatos esse. Satagente itaque Martha de cibis,
indignant to-have-been busying and-so Martha about foods

Maria disponit de unguentis, et quem illa reficit interius,
Mary arranges about ointments and whom she refreshes inwardly
hæc lassatum refovet exterius. Nec nisi feminas Domino
she wearied revives outwardly nor except women to-the-Lord
ministrasse scriptura commemorat evangelica. Quæ proprias
to-have-ministered scripture records gospel who their-own
etiam facultates in quotidianam ejus alimoniam dicabant,
also means for daily his nourishment dedicated
et ei præcipue hujus vitæ necessaria procurabant. Ipse
and for-him especially of-this life the-necessities procured he
discipulis in mensa, ipse in ablutione pedum humillimum
for-disciples at table he in the-washing of-feet most-humble
se ministrum exhibebat. A nullo vero discipulorum, vel
himself servant showed from none indeed of-disciples or
etiam virorum, hoc eum suscepisse novimus obsequium: sed
even of-men this him to-have-received we-know service but
solas, ut diximus, feminas in his vel cæteris humanitatis
alone as we-have-said women in these or other of-humanity
obsequiis ministerium impendisse. Et sicut in illo Marthæ,
services ministry to-have-given and as in that of-Martha
ita in isto novimus obsequium Mariæ. Quæ quidem in hoc
so in this we-know the-service of-Mary who indeed in this
exhibendo tanto fuit devotior, quanto ante fuerat
showing by-so-much she-was more-devout by-how-much before she-had-been
criminosior. Dominus, aqua in pelvim missa, illius
more-sinful the-Lord with-water into a-basin put of-that
ablutionis peregit officium; hoc vero ipsa ei lacrymis
washing performed the-office this indeed she to-him with-tears
intimæ compunctionis, non exteriori aqua exhibuit. Ablutos
of-inmost compunction not with-outward water showed washed
discipulorum pedes linteo Dominus extersit; hæc
of-the-disciples feet with-a-towel the-Lord wiped this-woman

pro linteo capillis usa est. Fomenta unguentorum insuper
for a-towel hair used she-has the-soothings of-ointments moreover
addidit, quæ nequaquam Dominum adhibuisse legimus.
she-added which by-no-means the-Lord to-have-applied we-read
Quis etiam ignoret mulierem intantum de ipsius gratia
who also may-be-unaware a-woman so-far of his grace
præsumpsisse, ut caput quoque ejus superfuso delibuerit
to-have-presumed that the-head also his with-poured she-anointed
unguento? Quod quidem unguentum non de alabastro
ointment which indeed ointment not from the-alabaster
extractum, sed fracto alabastro memoratur effusum, ut
drawn but with-broken alabaster is-recorded poured-out that
nimiæ devotionis vehemens exprimeretur desiderium, quæ
of-excessive devotion vehement might-be-expressed the-desire who
ad nullum ulterius usum illud reservandum censebat, quo
for no further use it to-be-reserved judged which
in tanto usa sit obsequio. In quo etiam ipsum jam
in so-great used she-has service in which also the-very already
unctionis defectum factis ipsis exhibet, quem antea Daniel
of-anointing failing by-deeds themselves she-shows which before Daniel
futurum prædixerat: postquam videlicet ungeretur Sanctus
about-to-be had-foretold after namely should-be-anointed the-Holy
sanctorum. Ecce enim Sanctum sanctorum mulier inungit,
of-holies behold for the-Holy of-holies a-woman anoints
et eum pariter hunc esse quem credit, et quem verbis
and him equally this-one to-be whom she-believes and whom by-words
propheta præsignaverat, factis ipsa proclamat. Quæ est ista,
the-prophet had-foreshown by-deeds she proclaims what is this
quæso, Domini benignitas; aut quæ mulierum dignitas,
I-ask of-the-Lord kindness or what of-women dignity
ut tam caput quam pedes suos ipse non nisi feminis
that as-well head as feet his he not except to-women

præberet inungendos? Quæ est ista, obsecro, infirmioris
should-offer to-be-anointed what is this I-beseech of-the-weaker
sexus prærogativa, ut summum Christum omnibus Spiritus
sex prerogative that the-highest Christ with-all of-the-Spirit
sancti unguentis ab ipsa ejus conceptione delibutum mulier
holy ointments from the-very his conception anointed a-woman
quoque inungeret, et quasi corporalibus sacramentis eum in
also should-anoint and as-if with-bodily sacraments him into
regem et sacerdotem consecrans, Christum, id est unctum,
king and priest consecrating Christ that is the-anointed
corporaliter ipsum efficeret? Scimus primum a patriarcha
bodily him she-should-make we-know first by the-patriarch
Jacob in typum Domini lapidem unctum fuisse. Et
Jacob for the-type of-the-Lord a-stone anointed to-have-been and
postmodum regum sive sacerdotum unctiones, seu quælibet
afterward of-kings or of-priests the-anointings or any
unctionum sacramenta non nisi viris celebrare permissum
of-anointings sacraments not except to-men to-celebrate permitted
est; licet baptizare nonnunquam mulieres præsumant.
it-has-been though to-baptize sometimes women presume
Lapidem olim patriarcha templum, nunc et altare pontifex
the-stone once the-patriarch the-temple now and altar the-bishop
oleo sanctificat. Viri itaque sacramenta figuris imprimunt;
with-oil sanctifies men and-so sacraments in-figures imprint
mulier vero in ipsa operata est veritate, sicut et ipsa
the-woman but in the-very worked she-has truth as also itself
protestatur Veritas dicens: «Bonum opus operata est in
testifies the-Truth saying a-good work worked she-has on
me.» Christus ipse a muliere, Christiani a viris inunguntur:
me Christ himself by a-woman Christians by men are-anointed
caput ipsum scilicet a femina, membra a viris. Bene
the-head itself namely by a-woman the-members by men well

autem effudisse unguentum, non stillasse super caput
moreover to-have-poured the-ointment not to-have-dripped over head
ejus mulier memoratur. Secundum quod de ipso sponsa
his the-woman is-recorded according-to what about him the-bride
in canticis præcinit dicens: «Unguentum effusum nomen
in the-canticles sings-before saying ointment poured-out name
tuum.» Hujus quoque unguenti copiam per illud, quod
your of-this also ointment the-abundance through that which
a capite usque ad oram vestimenti defluxit, psalmista
from the-head even to the-border of-the-garment flowed-down the-psalmist
mystice præfigurat, dicens: «Sicut unguentum in capite, quod
mystically prefigures saying like ointment on the-head which
descendit in barbam, barbam Aaron. Quod descendit in
descended to the-beard the-beard of-Aaron which descended to
oram vestimenti ejus.» Trinam David unctionem, sicut et
the-border of-the-garment his threefold David anointing as also
Hieronymus in psalmo xxvi meminit, accepisse legimus;
Jerome on psalm xxvi mentions to-have-received we-read
trinam et Christum sive Christianos: pedes quippe Domini,
threefold also Christ or Christians the-feet indeed of-the-Lord
sive caput, muliebre susceperunt unguentum; mortuum vero
or the-head womanly received ointment dead but
ipsum Joseph ab Arimathia et Nicodemus, sicut refert
him Joseph from Arimathea and Nicodemus as relates
Joannes, cum aromatibus sepelierunt. Christiani quoque
John with spices buried Christians also
trina sanctificantur unctione: quarum una fit in
by-threefold are-sanctified anointing of-which one is-done in
baptismo, altera in confirmatione, tertia vero infirmorum est.
baptism another in confirmation the-third indeed of-the-sick is
Perpende itaque mulieris dignitatem, a qua vivens Christus
weigh and-so of-the-woman the-dignity by whom living Christ

bis inunctus, tam in pedibus scilicet quam in capite,
twice anointed as-well on the-feet namely as on the-head
regis et sacerdotis suscepit sacramenta. Myrrhæ vero et
of-king and of-priest received the-sacraments of-myrrh indeed and
aloes unguentum, quod ad conservanda corpora mortuorum
of-aloes the-ointment which for preserving bodies of-the-dead
adhibetur, ipsius dominici corporis incorruptionem futuram
is-applied of-the-very Lord's body the-incorruption to-come
præsignabat, quam etiam quilibet electi in resurrectione
foreshowed which also any elect in the-resurrection
sunt adepti. Priora autem mulieris unguenta singularem
they-have obtained the-earlier moreover of-the-woman ointments the-singular
ejus tam regni quam sacerdotii demonstrant dignitatem:
his as-well of-kingship as of-priesthood show dignity
unctio quidem capitis superiorem, pedum vero inferiorem.
the-anointing indeed of-the-head the-higher of-the-feet but the-lower
Ecce regis etiam sacramentum a muliere suscipit, qui tamen
behold of-king even the-sacrament from a-woman he-receives who yet
oblatum a viris sibi regnum suscipere respuit, et ipsis
offered by men to-himself a-kingdom to-receive refused and from-them
eum in regem rapere volentibus aufugit. Cœlestis, non
him into king to-snatch wishing fled of-the-heavenly not
terreni regis mulier sacramentum peragit; ejus, inquam,
of-an-earthly king the-woman the-sacrament performs of-him I-say
qui de semetipso postmodum ait: «Regnum meum non est
who about himself afterward says kingdom my not is
de hoc mundo.» Gloriantur episcopi quum, applaudentibus
of this world glory the-bishops when with-applauding
populis, terrenos inungunt reges, quum mortales consecrant
peoples earthly they-anoint kings when mortal they-consecrate
sacerdotes, splendidis et inauratis vestibus adornati, et sæpe
priests with-splendid and gilded garments adorned and often

his benedicunt, quibus Dominus maledicit. Humilis mulier
those they-bless whom the-Lord curses a-humble woman
non mutato habitu, non præparato cultu, ipsis quoque
not changed habit not prepared attire the-very also
indignantibus apostolis hæc in Christo sacramenta peragit;
indignant apostles these in Christ sacraments performs
non prælationis officio, sed devotionis merito. O magnam
not of-prelacy by-office but of-devotion by-merit O great
fidei constantiam! o inestimabilem charitatis ardorem, quæ
of-faith constancy O inestimable of-charity ardor which
«omnia credit, omnia sperat, omnia sustinet.» Murmurat
all-things believes all-things hopes all-things endures murmurs
Pharisæus dum a peccatrice pedes dominici inunguntur:
the-Pharisee while by a-sinful-woman the-feet of-the-Lord are-anointed
indignantur patenter apostoli, quod de capite quoque mulier
are-indignant openly the-apostles that about the-head also a-woman
præsumpserit. Perseverat ubique mulieris fides immota, de
presumed perseveres everywhere of-the-woman the-faith unmoved in
benignitate Domini confisa, nec ei in utroque dominicæ
the-kindness of-the-Lord trusting nor to-her in either of-the-Lord's
commendationis desunt suffragia. Cujus quidem unguenta
commendation are-lacking the-supports whose indeed ointments
quam accepta, quam grata Dominus habuerit, ipsemet
how accepted how pleasing the-Lord held he-himself
profitetur quum sibi hæc reservari postulans indignanti
professes when for-himself these to-be-reserved asking to-indignant
Judæ dixit: «Sine illam ut in die sepulturæ meæ servet
Judas he-said let her that for the-day of-burial my she-may-keep
illud.» Ac si diceret: Ne repellas hoc ejus obsequium
it as if he-were-saying do-not repel this her service
a vivo, ne devotionis ejus exhibitionem in hac quoque
from the-living lest of-devotion her the-showing in this also

re auferas defuncto. Certum quippe est, sepulturæ
matter you-take-away from-the-dead certain indeed it-is for-the-burial
quoque dominicæ sanctas mulieres aromata parasse. Quod
also of-the-Lord holy women spices to-have-prepared which
tunc ista utique minus satageret, si nunc repulsa
then she surely less would-have-busied-herself if now repelled
verecundiam sustinuisset. Qui etiam quasi de tanta mulieris
the-shame she-had-borne who also as-if about so-great of-the-woman
præsumptione discipulis indignantibus, et ut Marcus
presumption with-the-disciples indignant and as Mark
meminit, in eam frementibus, quum eos mitissimis
mentions against her murmuring when them with-most-gentle
fregisset responsis, in tantum hoc extulit beneficium, ut
he-had-broken answers to such-a-degree this extolled benefit that
ipsum Evangelio inserendum esse censeret, et cum ipso
it in-the-Gospel to-be-inserted to-be he-judged and with it
pariter ubique prædicandum esse prædiceret; in memoriam
equally everywhere to-be-preached to-be he-foretold for memory
scilicet et laudem mulieris, quæ id fecerit in quo non
namely and praise of-the-woman who this has-done in which not
mediocris arguebatur præsumptionis. Quod nequaquam de
moderate she-was-accused of-presumption which by-no-means about
aliis quarumcunque personarum obsequiis auctoritate dominica
other of-any persons services by-authority the-Lord's
sic commendatum esse legimus atque sancitum. Qui etiam
thus commended to-be we-read and sanctioned who also
viduæ pauperis eleemosynam omnibus templi præferens
of-the-widow poor the-alms than-all of-the-temple preferring
oblationibus, quam accepta sit ei feminarum devotio
offerings how accepted is to-him of-women the-devotion
diligenter ostendit. Ausus quidem est Petrus seipsum et
diligently shows dared indeed he-has Peter himself and

coapostolos suos pro Christo omnia reliquisse profiteri. Et
fellow-apostles his for Christ all-things to-have-left to-profess and
Zachæus desideratum Domini adventum suscipiens, dimidium
Zacchaeus the-desired of-the-Lord coming receiving half
bonorum suorum pauperibus largitur, et in quadruplum, si
of-goods his to-the-poor bestows and in fourfold if
quid defraudavit, restituit. Et multi alii majores in Christo
anything he-has-defrauded restores and many others greater in Christ
seu pro Christo fecerunt expensas, et longe pretiosiora in
or for Christ made expenses and far more-precious-things for
obsequium obtulerunt divinum, vel pro Christo reliquerunt.
service offered divine or for Christ left
Nec ita tamen dominicæ commendationis laudem adepti
nor so yet of-the-Lord's commendation the-praise gained
sunt, sicut feminæ. Quarum quidem devotio quanta semper
they-have as women whose indeed devotion how-great always
erga eum extiterit, ipse quoque dominicæ vitæ exitus
toward him was the-very also of-the-Lord's life end
patenter insinuat. Hæ quippe, ipso apostolorum principe
openly intimates these indeed the-very of-the-apostles chief
negante, et dilecto Domini fugiente, vel cæteris dispersis
denying and the-beloved of-the-Lord fleeing or the-other scattered
apostolis, intrepidæ perstiterunt: nec eas a Christo vel in
apostles fearless stood-fast nor them from Christ either in
passione, vel in morte formido aliqua, vel desperatio separare
passion or in death fear any or despair to-separate
potuit. Ut eis specialiter illud Apostoli congruere
could so-that to-them specially that of-the-Apostle to-fit
videatur: «Quis nos separabit a charitate Dei? Tribulatio
may-seem who us will-separate from the-charity of-God tribulation
an angustia?» Unde Matthæus, quum de se pariter et
or distress whence Matthew when about himself equally and

cæteris retulisset: «Tunc discipuli omnes relicto eo fugerunt,»
the-others had-related then the-disciples all having-left him fled
perseverantiam postmodum supposuit mulierum, quæ ipsi
the-perseverance afterward placed-beneath of-the-women who for-him
etiam crucifixo quantum permittebatur assistebant. «Erant,»
even crucified as-far-as it-was-permitted stood-by there-were
inquit, «ibi mulieres multæ a longe, quæ secutæ fuerant
he-says there women many from afar who followed they-had
Jesum a Galilæa, ministrantes ei.» Quas denique ipsius
Jesus from Galilee ministering to-him whom finally his
quoque sepulcro immobiliter adhærentes idem diligenter
also to-the-tomb immovably clinging the-same diligently
evangelista describit, dicens: «Erant autem Maria Magdalene,
evangelist describes saying there-were moreover Mary Magdalene
et altera Maria sedentes contra sepulcrum.» De quibus
and the-other Mary sitting opposite the-tomb about which
etiam mulieribus Marcus commemorans ait: «Erant autem
also women Mark recording says there-were moreover
et mulieres de longe aspicientes, inter quas erat Magdalene,
also women from afar looking-on among whom was Magdalene
et Maria Jacobi minoris, et Joseph mater, et Salome. Et
and Mary of-James the-less and of-Joseph the-mother and Salome and
quum esset in Galilea sequebantur eum, et ministrabant
when he-was in Galilee they-followed him and ministered
ei, et aliæ multæ quæ simul cum eo ascenderant
to-him and others many who together with him had-gone-up
Hierosolymam.» Stetisse autem juxta crucem, et crucifixo
to-Jerusalem to-have-stood moreover by the-cross and with-the-crucified
se etiam astitisse Joannes, qui prius aufugerat, narrat; sed
himself also to-have-stood John who before had-fled relates but
perseverantiam præmittit mulierum, quasi earum exemplo
the-perseverance he-puts-first of-the-women as-if their by-the-example

animatus esset ac revocatus. «Stabant,» inquit, «juxta
encouraged he-had-been and called-back there-stood he-says by
crucem Jesu mater ejus, et soror matris ejus Maria
the-cross of-Jesus mother his and the-sister of-mother his Mary
Cleophæ, et Maria Magdalene. Quum vidisset ergo Jesus
of-Cleophas and Mary Magdalene when he-had-seen therefore Jesus
matrem, et discipulum stantem, etc.» Hanc autem sanctarum
the-mother and the-disciple standing etc this moreover of-holy
constantiam mulierum, et discipulorum defectum longe ante
the-constancy women and of-the-disciples the-failure long before
beatus Job in persona Domini prophetavit, dicens: «Pelli
blessed Job in the-person of-the-Lord prophesied saying to-skin
meæ consumptis carnibus adhæsit os meum, et derelicta
my with-consumed flesh has-clung bone my and left
sunt tantummodo labia circa dentes meos.» In osse quippe,
are only the-lips around teeth my in the-bone indeed
quod carnem et pellem sustentat et gestat, fortitudo est
which flesh and skin sustains and carries the-strength is
corporis. In corpore igitur Christi, quod est Ecclesia, os
of-the-body in the-body therefore of-Christ which is the-Church bone
ipsius dixit christianæ fidei stabile fundamentum, sive
his he-called of-Christian faith the-stable foundation or
fervor ille charitatis, de quo canitur: «Aquæ multæ non
fervor that of-charity about which it-is-sung waters many not
poterunt extinguere charitatem.» De quo et Apostolus:
will-be-able to-extinguish charity about which also the-Apostle
«Omnia,» inquit, «suffert, omnia credit, omnia sperat, omnia
all-things he-says bears all-things believes all-things hopes all-things
sustinet.» Caro autem in corpore pars interior est, et pellis
endures the-flesh moreover in the-body part inner is and the-skin
exterior. Apostoli ergo interiori animæ cibo prædicando
outer the-apostles therefore to-the-inner of-the-soul food by-preaching

intendentes, et mulieres corporis necessaria procurantes, carni
attending and the-women of-the-body necessities providing to-flesh
comparantur et pelli. Quum itaque carnes consumerentur,
are-compared and to-skin when and-so the-flesh were-consumed
os Christi adhæsit pelli; quia scandalizatis in passione
the-bone of-Christ clung to-the-skin because scandalized in the-passion
Domini apostolis, et de morte ipsius desperatis, sanctarum
of-the-Lord the-apostles and about death his despairing of-holy
devotio feminarum perstitit immobilis, et ab osse
the-devotion women persisted immovable and from the-bone
Christi minime recessit; quia fidei, vel spei, vel charitatis
of-Christ by-no-means withdrew because of-faith or of-hope or of-charity
constantiam intantum retinuit, ut nec a mortuo mente
the-constancy so-far it-retained that not from the-dead in-mind
disjungerentur aut corpore. Sunt et viri naturaliter tam
they-were-separated or in-body are also men by-nature as-well
mente quam corpore feminis fortiores. Unde et merito per
in-mind as in-body than-women stronger whence also deservedly by
carnem, quæ vicinior est ossi, virilis natura; per pellem
the-flesh which nearer is to-the-bone the-manly nature by the-skin
muliebris infirmitas designatur. Ipsi quoque apostoli, quorum
womanly infirmity is-designated the-very also apostles whose
est reprehendendo lapsus aliorum mordere, dentes Domini
it-is by-reproving the-lapses of-others to-bite teeth of-the-Lord
dicuntur. Quibus tantummodo labia, id est verba, potius
are-called to-whom only lips that is words rather
quam facta remanserant, quum jam desperati de Christo
than deeds had-remained when already despairing about Christ
magis loquerentur, quam pro Christo quid operarentur.
more they-spoke than for Christ anything they-did
Tales profecto illi erant discipuli, quibus in castellum Emaus
such certainly they were disciples to-whom to the-village of-Emmaus

euntibus, et loquentibus adinvicem de his omnibus
going and talking among-themselves about these all-things
quæ acciderant ipsi, apparuit, et eorum desperationem
which had-happened to-him appeared and their despair
correxit. Quid denique Petrus vel cæteri discipulorum præter
corrected what finally Peter or the-rest of-the-disciples except
verba tunc habuerunt, quum ad dominicam ventum esset
words then had when to the-Lord's come it-had
passionem, et ipse Dominus futurum eis de passione
passion and himself the-Lord about-to-be for-them from passion
sua scandalum prædixisset? «Et si omnes,» inquit Petrus,
his a-scandal had-foretold even if all says Peter
«scandalizati fuerint in te, ego nunquam scandalizabor.»
scandalized will-have-been in you I never I-shall-be-scandalized
Et iterum: «Etiam si oportuerit me mori tecum, non
and again even if it-will-be-necessary me to-die with-you not
te negabo. Similiter et omnes discipuli dixerunt.» Dixerunt,
you I-shall-deny likewise also all the-disciples said they-said
inquam, potius quam fecerunt. Ille enim primus et maximus
I-say rather than did he for first and greatest
apostolorum, qui tantam in verbis habuerat constantiam, ut
of-the-apostles who so-great in words had-had constancy that
Domino diceret: «Tecum paratus sum et in carcerem, et
to-the-Lord he-said with-you ready I-am both into prison and
in mortem ire;» cui tunc et Dominus Ecclesiam suam
into death to-go to-whom then also the-Lord Church his
specialiter committens, dixerat: «Et tu aliquando conversus
specially committing had-said and you once converted
confirma fratres tuos,» ad unam ancillæ vocem ipsum negare
strengthen brothers your at one maid's voice him to-deny
non veretur. Nec semel id agit, sed tertio ipsum adhuc
not fears nor once this he-does but a-third-time him still

viventem denegat, et a vivo pariter omnes discipuli uno
living he-denies and from him-living equally all the-disciples in-one
temporis puncto fugiendo devolant: a quo nec in morte
of-time point by-fleeing fly-off from whom not in death
vel mente vel corpore feminæ sunt disjunctæ. Quarum beata
either in-mind or in-body the-women were separated of-whom blessed
illa peccatrix mortuum etiam quærens, et Dominum suum
that sinner the-dead even seeking and Lord her
confitens, ait: «Tulerunt Dominum de monumento.» Et
confessing says they-have-taken the-Lord from the-tomb and
iterum: «Si tu sustulisti eum, dicito mihi ubi posuisti,
again if you have-taken him tell to-me where you-have-put(-him)
et ego eum tollam.» Fugiunt arietes, imo et pastores
and I him shall-take flee the-rams nay even the-shepherds
dominici gregis: remanent oves intrepidæ. Arguit hos
of-the-Lord's flock remain the-sheep fearless reproves these
Dominus tanquam infirmam carnem, quod in articulo etiam
the-Lord as weak flesh because in the-crisis even
passionis suæ nec una hora cum eo potuerunt vigilare.
of-passion his not-even one hour with him they-could to-watch
Insomnem ad sepulcrum illius noctem in lacrymis feminæ
a-sleepless at tomb his night in tears women
ducentes, resurgentis gloriam primæ videre meruerunt. Cui
spending of-the-rising-one the-glory first to-see merited to-whom
fideliter in mortem quantum dilexerint vivum, non tam
faithfully in death how-much they-loved him-living not so-much
verbis quam rebus exhibuerunt. Et de ipsa etiam, quam
by-words as by-deeds they-showed and from the-very also which
circa ejus passionem et mortem habuerunt sollicitudinem,
about his passion and death they-had anxiety
resurgentis vita primæ sunt lætificatæ. Quum enim,
of-the-rising-one by-the-life first were gladdened when for

secundum Joannem, Joseph ab Arimathia, et Nicodemus
according-to John Joseph from Arimathea and Nicodemus
corpus Domini ligantes linteis cum aromatibus sepelirent;
the-body of-the-Lord binding in-linens with spices buried
refert Marcus de earum studio, quod Maria Magdalene
relates Mark about their zeal that Mary Magdalene
et Maria Joseph aspiciebant ubi poneretur. De his quoque
and Mary of-Joseph looked-on where he-was-placed about these also
Lucas commemorat dicens: «Secutæ autem mulieres, quæ
Luke records saying following moreover the-women who
cum Jesu venerant de Galilæa, viderunt monumentum, et
with Jesus had-come from Galilee saw the-tomb and
quemadmodum positum erat corpus ejus, et revertentes
how placed was body his and returning
paraverunt aromata.» Nec satis videlicet habentes aromata
prepared spices nor enough namely deeming the-spices
Nicodemi, nisi et adderent sua. Et sabbato quidem
of-Nicodemus unless also they-added their-own and on-the-sabbath indeed
siluerunt secundum mandatum; juxta Marcum vero,
they-were-silent according-to the-commandment according-to Mark but
quum transisset sabbatum, summo mane in ipso die
when had-passed the-sabbath at-earliest morning on the-very day
resurrectionis venerunt ad monumentum Maria Magdalene,
of-the-resurrection came to the-tomb Mary Magdalene
et Maria Jacobi, et Salome. Nunc quoniam devotionem
and Mary of-James and Salome now since devotion
earum ostendimus, honorem quem meruerint prosequamur.
their we-have-shown the-honor which they-merited let-us-pursue
Primo angelica visione sunt consolatæ de resurrectione
first by-angelic vision were consoled about the-resurrection
Domini jam completa: demum ipsum Dominum primæ
of-the-Lord already completed at-last the-very Lord first

viderunt et tenuerunt. Prior quidem Maria Magdalene, quæ
they-saw and held first indeed Mary Magdalene who
cæteris ferventior erat; postea ipsa simul, et aliæ, de
than-the-others more-fervent was afterward she together and others about
quibus scriptum est, quod post angelicam visionem «exierunt
whom written is that after the-angelic vision they-went-out
de monumento, currentes nuntiare discipulis resurrectionem
from the-tomb running to-announce to-the-disciples the-resurrection
Domini. Et ecce Jesus occurrit illis, dicens: Avete. Illæ autem
of-the-Lord and behold Jesus meets them saying hail they moreover
accesserunt, et tenuerunt pedes ejus, et adoraverunt eum.
approached and held the-feet his and worshiped him
Tunc ait Jesus: Ite, nuntiate fratribus meis, ut eant in
then says Jesus go announce to-brothers my that they-go into
Galilæam. Ibi me videbunt.» De quo et Lucas prosecutus
Galilee there me they-will-see about which also Luke going-on
ait: «Erat Magdalene, et Joanna, et Maria Jacobi, et
says there-was Magdalene and Joanna and Mary of-James and
cæteræ, quæ cum eis erant, quæ dicebant ad apostolos
the-others who with them were who said to the-apostles
hæc.» Quas etiam ab angelo primum fuisse missas ad
these-things whom also by an-angel first to-have-been sent to
apostolos nuntiare hæc non reticet Marcus, ubi, angelo
the-apostles to-announce these-things not passes-over Mark where with-the-angel
mulieribus loquente, scriptum est: «Surrexit: non est hic.
to-the-women speaking written is he-has-risen not he-is here
Sed ite, dicite discipulis ejus, et Petro, quia præcedet vos
but go say to-disciples his and to-Peter that he-will-go-before you
in Galilæam.» Ipse etiam Dominus primo Mariæ Magdalenæ
into Galilee himself also the-Lord first to-Mary Magdalene
apparens, ait illi: «Vade ad fratres meos, et dic eis:
appearing says to-her go to brothers my and say to-them

Ascendo ad Patrem meum.» Ex quibus colligimus has sanctas
I-ascend to Father my from which we-gather these holy
mulieres quasi apostolas super apostolos esse constitutas,
women as-if apostles over the-apostles to-be established
quum ipsæ ad eos vel a Domino vel ab angelis missæ
since they to them either by the-Lord or by angels sent
summum illud resurrectionis gaudium nuntiaverunt, quod
the-highest that of-resurrection joy announced which
expectabatur ab omnibus, ut per eas apostoli primum
was-awaited by all that through them the-apostles first
addiscerent quod toti mundo postmodum prædicarent.
might-learn what to-the-whole world afterward they-should-preach
Quas etiam post resurrectionem Domino occurrente salutari
whom also after the-resurrection with-the-Lord meeting to-be-greeted
ab ipso evangelista supra memoravit: ut tam occursu suo
by him-himself evangelist above he-recorded that as-well by-meeting his
quam salutatione quantam erga eas sollicitudinem et gratiam
as by-greeting how-great toward them care and grace
haberet ostenderet. Non enim aliis proprium salutationis
he-had he-might-show not for to-others the-proper of-greeting
verbum, quod est: «Avete,» eum legimus protulisse: imo
word which is hail him we-read to-have-uttered nay
et salutatione antea discipulos inhibuisse, quum eis
even from-greeting before the-disciples to-have-forbidden when to-them
diceret: «Et neminem per viam salutaveritis.» Quasi hoc
he-said and no-one on the-way you-should-greet as-if this
privilegium nunc usque devotis feminis reservaret, quod
privilege now until for-devoted women he-were-reserving which
per semetipsum eis exhiberet, immortalitatis gloria
through himself to-them he-might-show of-immortality the-glory
jam potitus. Actus quoque Apostolorum quum referant
already having-gained the-Acts also of-the-Apostles when they-relate

statim post ascensionem Domini apostolos a monte
at-once after the-ascension of-the-Lord the-apostles from the-mount
Oliveti Hierusalem rediisse, et illius sacrosancti conventus
of-Olives to-Jerusalem to-have-returned and of-that sacrosanct community
religionem diligenter describant, non est devotionis sanctarum
the-religion diligently describe not is of-the-devotion of-holy
mulierum perseverantia prætermissa, quum dicitur: «Hi
women the-perseverance passed-over since it-is-said these
erant omnes perseverantes unanimiter in orationibus cum
were all persevering with-one-mind in prayers with
mulieribus, et Maria matre Jesu.» Ut autem de Hebræis
the-women and Mary the-mother of-Jesus that moreover about the-Hebrew
prætermittamus feminis, quæ primo conversæ ad fidem
we-may-pass-over women who first converted to the-faith
vivente adhuc Domino in carne, et prædicante, formam hujus
living still the-Lord in flesh and preaching the-form of-this
religionis inchoaverunt, de viduis quoque Græcorum, quæ
religion began about the-widows also of-the-Greeks who
ab apostolis postea susceptæ sunt consideremus; quanta
by the-apostles afterward received were let-us-consider with-how-great
scilicet diligentia, quanta cura ab apostolis et ipsæ
namely diligence with-how-great care by the-apostles also they
tractatæ sint, quum ad ministrandum eis gloriosissimus
treated were since for ministering to-them the-most-glorious
signifer christianæ militiæ Stephanus protomartyr cum
standard-bearer of-Christian warfare Stephen the-first-martyr with
quibusdam aliis spiritalibus viris ab ipsis apostolis fuerit
certain other spiritual men by the-very apostles has-been
constitutus. Unde in eisdem Actibus Apostolorum scriptum
appointed whence in the-same Acts of-the-Apostles written
est: «Crescente numero discipulorum, factum est murmur
is growing the-number of-the-disciples made was a-murmur

Græcorum adversus Hebræos, quod despicerentur in ministerio
of-the-Greeks against the-Hebrews that were-despised in the-ministry
quotidiano viduæ eorum. Convocantes autem duodecim
daily widows their calling-together moreover the-twelve
apostoli multitudinem discipulorum, dixerunt: Non est
apostles the-multitude of-the-disciples said not is
æquum derelinquere nos Verbum Dei, et ministrare mensis.
fair to-forsake us the-Word of-God and to-serve tables
Considerate ergo, fratres, viros ex omnibus vobis boni
consider therefore O-brothers men from all you of-good
testimonii septem, plenos Spiritu sancto et sapientia,
testimony seven full of-the-Spirit holy and of-wisdom
quos constituamus super hoc opus. Nos vero orationi
whom we-may-appoint over this work we but to-prayer
et ministerio verbi instantes erimus. Et placuit sermo
and to-the-ministry of-the-word persistent we-shall-be and pleased the-speech
coram multitudine. Et elegerunt Stephanum plenum fide
before the-multitude and they-chose Stephen full of-faith
et Spiritu sancto, et Philippum, et Prochorum, et
and of-the-Spirit holy and Philip and Prochorus and
Nicanorem, et Timotheum, et Parmænam, et Nicolaum
Nicanor and Timothy and Parmenas and Nicolaus
Antiochenum. Hos statuerunt ante conspectum apostolorum,
of-Antioch these they-set before the-sight of-the-apostles
et orantes imposuerunt eis manus.» Unde et continentia
and praying they-laid-on them hands whence also the-continence
Stephani admodum commendatur, quod ministerio atque
of-Stephen very is-commended that to-the-ministry and
obsequio sanctarum feminarum fuerit deputatus. Cujus quidem
service of-holy women he-was assigned of-which indeed
obsequii ministratio, quam excellens sit, et tam Deo quam
service the-ministration how excellent it-is and as-well to-God as

ipsis apostolis accepta, ipsi tam propria oratione quam
to-the-very apostles acceptable they as-well by-their-own prayer as
manuum impositione protestati sunt: quasi hos, quos in
of-hands by-the-laying-on testified they-have as-if these whom for
hoc constituebant, adjurantes ut fideliter agerent, et tam
this they-appointed adjuring that faithfully they-should-act and as-well
benedictione sua quam oratione eos adjuvantes ut possent.
by-blessing their as by-prayer them helping that they-might-be-able
Quam etiam Paulus administrationem ad apostolatus sui
which also Paul ministration to of-apostleship his
plenitudinem ipse sibi vindicans: «Nunquid non habemus,»
the-fullness he to-himself claiming surely-not not we-have
inquit, «potestatem sororem mulierem circumducendi, sicut
he-says the-power a-sister a-woman of-leading-about as
et cæteri apostoli?» Ac si aperte diceret: Nunquid et
also the-other apostles as if openly he-were-saying is-it-not also
sanctarum mulierum conventus nos habere ac nobiscum in
of-holy women a-community us to-have and with-us in
prædicatione ducere permissum est, sicut cæteris apostolis?
preaching to-lead permitted is as to-the-other apostles
ut ipsæ videlicet eis in prædicatione de sua substantia
that they namely to-them in preaching from their substance
necessaria ministrarent. Unde Augustinus in libro de Opere
necessities might-minister whence Augustine in the-book on the-Work
Monachorum: «Ad hoc,» inquit, «et fideles mulieres habentes
of-Monks for this he-says also faithful women having
terrenam substantiam ibant cum eis, et ministrabant eis
earthly substance went with them and ministered to-them
de sua substantia, ut nullius indigerent horum quæ ad
from their substance that of-none they-should-need of-these-things which to
substantiam hujus vitæ pertinent.» Item: «Quod quisquis non
the-substance of-this life pertain likewise that whoever not

putat ab apostolis fieri, ut cum eis sanctæ conversationis
thinks by the-apostles to-be-done that with them of-holy of-way-of-life
mulieres circumirent quocunque evangelium prædicabant:
women went-about wherever the-gospel they-preached
Evangelium audiant, et cognoscant quemadmodum hoc
the-Gospel let-them-hear and let-them-know how this
ipsius Domini exemplo faciebant.... In evangelio enim
the-very Lord's by-the-example they-did in the-gospel for
scriptum est: «Deinceps et ipse iter faciebat per civitates
written it-is thereafter also he journey made through cities
et castella evangelizans regnum Dei, et duodecim cum
and villages evangelizing the-kingdom of-God and the-twelve with
illo, et mulieres aliquæ, quæ erant curatæ a spiritibus
him and women some who had-been cured from spirits
immundis, et infirmitatibus, Maria quæ vocatur Magdalene,
unclean and infirmities Mary who is-called Magdalene
et Joanna uxor Cuzæ procuratoris Herodis, et Susanna, et
and Joanna wife of-Chuza steward of-Herod and Susanna and
aliæ multæ, quæ ministrabant ei de facultatibus suis.» Ut
others many who ministered to-him from means their that
hinc quoque pateat Dominum etiam in prædicatione sua
hence also it-may-be-evident the-Lord even in preaching his
proficiscentem ministratione mulierum corporaliter sustentari,
setting-out by-the-ministration of-women bodily to-be-sustained
et eas ipsi pariter cum apostolis quasi inseparabiles comites
and them to-him equally with the-apostles as-if inseparable companions
adhærere. Demum vero hujus professionis religione in
to-cling at-last indeed of-this profession with-the-religion in
feminis pariter ut in viris multiplicata, in ipso statim
women equally as in men multiplied in the-very at-once
Ecclesiæ nascentis exordio æque sicut viri, ita et feminæ
of-the-Church being-born beginning equally as men so also women

propriorum per se monasteriorum habitacula possederunt.
of-their-own by themselves of-monasteries the-dwellings possessed
Unde et Ecclesiastica Historia laudem Philonis disertissimi
whence also the-Ecclesiastical History the-praise of-Philo most-eloquent
Judæi, quam non solum dixit, verum etiam magnifice scripsit
Jew which not only he-spoke but also magnificently wrote
de alexandrina sub Marco ecclesia, ita inter cætera
about the-Alexandrian under Mark church thus among other-things
libro II, capitulo xvi commemorat: «In multis est,» inquit,
in-book II in-chapter xvi records in many is he-says
«orbis terræ partibus hoc genus hominum.» Et post
of-the-world of-the-earth parts this kind of-men and after
aliqua: «Est autem in singulis locis consecrata orationi
some-things there-is moreover in single places consecrated to-prayer
domus, quæ appellatur senivor, vel monasterium.» Item infra:
a-house which is-called senivor or monastery likewise below
«Itaque non solum subtilium intelligunt hymnos veterum,
and-so not only of-the-subtle they-understand hymns of-the-ancients
sed ipsi faciunt novos in Deum, omnibus eos et metris
but they make new-ones to God all them both in-meters
et sonis honesta satis et suavi compage modulantes.»
and in-sounds honorable enough and sweet with-structure modulating
Item, plerisque de abstinentia eorum præmissis, et divini
likewise very-many-things about abstinence their put-before and of-divine
cultus officiis, adjecit: «Cum viris autem, quos dicimus,
worship offices he-added with the-men moreover whom we-mention
sunt et feminæ, in quibus plures jam grandævæ sunt
are also women among whom many already old are
virgines, integritatem ac castitatem corporis non necessitate
virgins integrity and chastity of-body not by-necessity
aliqua, sed devotione servantes; dum sapientiæ studiis semet
any but by-devotion preserving while of-wisdom in-studies themselves

gestiunt non solum anima, sed etiam corpore consecrare,
they-are-eager not only in-soul but also in-body to-consecrate
indignum ducentes libidini mancipare vas ad capiendam
unworthy reckoning to-lust to-give-over the-vessel for receiving
sapientiam præparatum, et edere mortalem partum eas, a
wisdom prepared and to-bring-forth mortal offspring those by
quibus divini verbi concubitus sacrosanctus et immortalis
whom of-the-divine word the-intercourse sacrosanct and immortal
expetitur: ex quo posteritas relinquatur nequaquam corruptelæ
is-sought from which posterity may-be-left by-no-means to-corruption
mortalitatis obnoxia.» Item ibidem de Philone: «Etiam
of-mortality liable likewise in-the-same-place about Philo also
de conventibus eorum scribit, ut seorsum quidem viri,
about gatherings their he-writes that separately indeed the-men
seorsum etiam in eisdem locis feminæ congregentur, et
separately also in the-same places the-women are-gathered and
ut vigilias, sicut apud nos fieri mos est, peragant.»
that vigils as with us to-be-done the-custom is they-perform
Hinc illud est in laude christianæ philosophiæ, hoc est
hence that is in the-praise of-Christian philosophy that is
monasticæ prærogativæ, quod Tripartita commemorat Historia,
of-monastic prerogative which the-Tripartite records History
non minus a feminis quam a viris arreptæ. Ait quippe
not less by women than by men taken-up he-says indeed
sic libro I, cap. xi: «Hujus elegantissimæ philosophiæ
thus in-book I chapter xi of-this most-elegant philosophy
princeps fuit quidem, sicuti quidam dicunt, Elias propheta,
the-prince was indeed as certain-ones say Elijah the-prophet
et Baptista Joannes.» Philo autem pythagoricus suis
and the-Baptist John Philo moreover the-Pythagorean in-his-own
temporibus refert undique egregios Hebræorum in quodam
times relates from-everywhere eminent of-the-Hebrews on a-certain

prædio circa stagnum Maria in colle positum philosophatos.
estate around the-lake Maria on a-hill placed to-have-philosophized
Habitaculum vero eorum, et cibos, et conversationem talem
the-dwelling indeed their and foods and way-of-life such
introducit, qualem et nos nunc apud Ægyptiorum monachos
he-introduces such-as also we now among of-the-Egyptians the-monks
esse conspicimus. Scribit eos ante solis occasum non
to-be behold he-writes them before of-the-sun the-setting not
gustare cibum, vino semper et sanguinem habentibus
to-taste food from-wine always and blood from-those-having
abstinere, cibum eis esse panis, et salis, et hysopy, et
to-abstain the-food for-them to-be of-bread and of-salt and of-hyssop and
potum aquæ; mulieres eis cohabitare seniores virgines,
the-drink of-water women with-them to-dwell older virgins
propter amorem philosophiæ spontanea voluntate nuptiis
because-of love of-philosophy by-spontaneous will from-marriage
abstinentes. Hinc et illud est Hieronymi in libro de
abstaining hence also that is of-Jerome in the-book on
Illustribus Viris, capitulo viii de laude Marci et Ecclesiæ,
Illustrious Men in-chapter viii about the-praise of-Mark and of-the-Church
sic scribentis: «Primus Alexandriæ Christum annuntians
thus writing first at-Alexandria Christ announcing
constituit ecclesiam tantæ doctrinæ, et vitæ continentiæ,
he-established a-church of-such teaching and of-life continence
ut omnes sectatores Christi ad exemplum sui cogeret.
that all the-followers of-Christ to the-example of-himself he-compelled
Denique Philo, disertissimus Judæorum, videns Alexandriæ
finally Philo most-eloquent of-the-Jews seeing at-Alexandria
primam ecclesiam adhuc judaizantem, in laudem gentis suæ
the-first church still judaizing in praise of-nation his
librum super eorum conversione scripsit, et quomodo Lucas
a-book about their conversion wrote and as Luke

narrat Hierosolymæ credentes omnia habuisse communia,
relates at-Jerusalem the-believers all-things to-have-had common
sic et ille quod Alexandriæ sub Marco doctore fieri
so also he what at-Alexandria under Mark as-teacher to-be-done
cernebat memoriæ tradidit.» Item cap. xi: «Philo Judæus,
he-saw to-memory handed-down likewise chapter xi Philo a-Jew
natione Alexandrinus, de genere sacerdotum idcirco a
by-nation an-Alexandrian of the-race of-priests for-this-reason by
nobis inter scriptores ecclesiasticos ponitur, quia librum de
us among the-writers ecclesiastical is-placed because a-book about
prima Marci evangelistæ apud Alexandriam scribens ecclesia,
the-first of-Mark the-evangelist at Alexandria writing church
in nostrorum laude versatus est, non solum eos ibi, sed in
in of-our-people praise engaged he-has not only them there but in
multis quoque provinciis esse commemorans, et habitacula
many also provinces to-be recording and dwellings
eorum dicens monasteria.» Ex quo apparet tamen primum
their calling monasteries from which it-appears yet first
Christo credentium fuisse ecclesiam, quales nunc monachi
in-Christ of-those-believing to-have-been the-church such-as now monks
esse imitantur et cupiunt, ut nihil cujusquam proprium
to-be imitate and desire that nothing of-anyone own
sit, nullus inter eos dives, nullus pauper, patrimonia
may-be none among them rich none poor patrimonies
egentibus dividantur, orationi vacetur et psalmis,
to-the-needy may-be-divided to-prayer there-may-be-leisure and to-psalms
doctrinæ quoque et continentiæ, quales et Lucas refert
to-teaching also and to-continence such-as also Luke relates
primum Hierosolimæ fuisse credentes. Quod si veteres
first at-Jerusalem to-have-been the-believers but if old
revolvamus historias, reperiemus in ipsis feminas in his
we-turn-over histories we-shall-find in them women in those-things

quæ ad Deum pertinent, vel ad quamcunque religionis
which to God pertain or to any of-religion
singularitatem, a viris non fuisse disjunctas. Quas
singularity from men not to-have-been separated whom
etiam pariter, ut viros, divina cantica non solum cecinisse,
also equally as men divine songs not only to-have-sung
verumetiam composuisse sacræ tradunt historiæ. Primum
but-also to-have-composed sacred relate histories the-first
quippe canticum de liberatione israelitici populi non solum
indeed song about the-deliverance of-the-Israelite people not only
viri, sed etiam mulieres Domino decantaverunt: hinc statim
men but also women to-the-Lord sang hence at-once
divinorum officiorum in ecclesia celebrandorum auctoritatem
of-divine offices in the-church to-be-celebrated the-authority
ipsæ adeptæ. Sic quippe scriptum est: «Sumpsit ergo
they having-obtained thus indeed written it-is took therefore
Maria prophetes, soror Aaron, tympanum in manu sua,
Mary the-prophetess sister of-Aaron a-timbrel in hand her
egressæque sunt omnes mulieres post eam cum tympanis
and-gone-out they-have all the-women after her with timbrels
et choris, quibus præcinebat dicens: «Cantemus Domino,
and dances for-whom she-led-the-song saying let-us-sing to-the-Lord
gloriose enim magnificatus est.» Nec ibi quidem Moyses
gloriously for magnified he-is nor there indeed Moses
commemoratur propheta, nec præcinisse dicitur, sicut
is-recorded a-prophet nor to-have-led-the-song is-said as
Maria, nec tympanum aut chorum viri habuisse referuntur
Mary nor a-timbrel or dance men to-have-had are-related
sicut mulieres. Quum itaque Maria præcinens prophetes
as women when and-so Mary leading-the-song as-prophetess
commemoratur, videtur ipsa non tam dictando vel recitando,
is-recorded she-seems herself not so-much by-composing or by-reciting

quam prophetando canticum istud protulisse. Quæ etiam
as by-prophesying song that to-have-uttered who also
quum cæteris præcinere describitur, quam ordinate sive
when for-the-others to-lead-the-song is-described how orderly or
concorditer psallerent demonstratur. Quod autem non solum
harmoniously they-sang is-shown that moreover not only
voce, verum etiam tympanis et choris cecinerint, non
with-voice but also with-timbrels and dances they-sang not
solum earum maximam devotionem insinuat, verum etiam
only their greatest devotion intimates but also
mystice spiritalis cantici in congregationibus monasticis
mystically of-the-spiritual song in congregations monastic
formam diligenter exprimit. Ad quod et Psalmista nos
the-form diligently expresses to which also the-Psalmist us
exhortatur dicens: «Laudate eum in tympano et choro,»
exhorts saying praise him with timbrel and dance
hoc est in mortificatione carnis, et concordia illa charitatis,
that is in mortification of-the-flesh and concord that of-charity
de qua scriptum est: «Quia multitudinis credentium erat
about which written it-is that of-the-multitude of-the-believers was
cor unum et anima una.» Nec vacat etiam a mysterio,
the-heart one and soul one nor is-empty also of mystery
quod egisse ad cantandum referuntur, in quo animæ
that to-have-done for singing they-are-related in which of-the-soul
contemplativæ jubili figurantur, quæ dum ad cœlestia
contemplative the-jubilations are-figured which while to heavenly-things
se suspendit, quasi terrenæ habitationis castrum deserit,
itself it-lifts as-if of-earthly dwelling the-camp deserts
et de ipsa contemplationis suæ intima dulcedine hymnum
and from the-very of-contemplation its inmost sweetness a-hymn
spiritalem summa exultatione Domino persolvit. Habemus ibi
spiritual with-highest exultation to-the-Lord pays we-have there

quoque Delboræ, et Annæ, nec non Judith viduæ cantica,
also of-Deborah and of-Anna and also of-Judith the-widow songs
sicut et in evangelio Mariæ matris Domini. Quæ videlicet
as also in the-gospel of-Mary the-mother of-the-Lord which namely
Anna Samuelem parvulum suum offerens tabernaculo Domini,
Anna Samuel little-one her offering to-the-tabernacle of-the-Lord
auctoritatem suscipiendorum infantium monasteriis dedit.
the-authority of-receiving infants to-monasteries gave
Unde Isidorus fratribus in cœnobio honorianensi constitutis
whence Isidore to-the-brothers in the-community Honorian established
cap. v: «Quicunque,» inquit, «a parentibus propriis in
chapter v whoever he-says by parents his-own into
monasterio fuerit delegatus, noverit se ibi perpetuo
the-monastery he-will-have-been delegated let-him-know himself there perpetually
mansurum. Nam Anna Samuelem puerum Deo obtulit. Qui
about-to-remain for Anna Samuel the-boy to-God offered who
et in ministerio templi, quo a matre fuerat functus,
also in the-ministry of-the-temple which from the-mother he-had performed
permansit, et ubi constitutus est deservivit.» Constat etiam
remained and where established he-was served it-is-agreed also
filias Aaron pariter cum fratribus suis ad sanctuarium
the-daughters of-Aaron equally with brothers their to the-sanctuary
et hæreditariam sortem Levi adeo pertinere, ut hinc quoque
and the-hereditary lot of-Levi so to-pertain that hence also
eis Dominus alimoniam instituerit, sicut scriptum est in
for-them the-Lord nourishment instituted as written it-is in
libro Numeri, ipso ad Aaron sic dicente: «Omnes primitias
the-book of-Numbers he to Aaron thus saying all the-first-fruits
sanctuarii, quas offerunt filii Israel Domino, tibi dedi,
of-the-sanctuary which offer the-sons of-Israel to-the-Lord to-you I-have-given
et filiis ac filiabus tuis jure perpetuo.» Unde nec a
and to-sons and daughters your by-right perpetual whence not-even from

clericorum ordine mulierum religio disjuncta videtur. Quas
of-clerics the-order of-women the-religion separated seems whom
etiam ipsis nomine conjunctas esse constat, quum videlicet
also to-them in-name joined to-be it-is-agreed since namely
tam diaconissas quam diaconos appellemus, ac si in utrisque
as-well deaconesses as deacons we-call as if in both
tribum Levi, et quasi levitas agnoscamus. Habemus etiam
the-tribe of-Levi and as-if Levites we-recognize we-have also
in eodem libro votum illud maximum, et consecrationem
in the-same book vow that greatest and the-consecration
Nazaræorum Domini æque feminis sicut et viris esse
of-Nazarites of-the-Lord equally for-women as also for-men to-be
institutum, ipso ad Moysem Domino sic dicente: «Loquere
instituted he to Moses the-Lord thus saying speak
ad filios Israel, et dices ad eos: «Vir sive mulier quum
to the-sons of-Israel and you-will-say to them a-man or a-woman when
fecerint votum ut sanctificentur, et se voluerint
they-will-have-made a-vow that they-may-be-sanctified and themselves will-have-wished
Domino consecrare, vino et omni quod inebriare potest
to-the-Lord to-consecrate from-wine and all which to-intoxicate can
abstinebunt. Acetum ex vino et ex qualibet alia potione,
they-will-abstain vinegar from wine and from any other drink
et quicquid de uva exprimitur non bibent. Uvas
and whatever from the-grape is-pressed not they-will-drink grapes
recentes siccasque non comedent cunctis diebus, quibus ex
fresh and-dried not they-will-eat all days in-which by
voto Domino consecrantur. Quidquid ex vinea est ab
vow to-the-Lord they-are-consecrated whatever from the-vine is from
uva passa usque ad acinum non comedent omni tempore
the-grape dried up to the-seed not they-will-eat at-every time
separationis suæ.» Hujus quidem religionis illas fuisse
of-separation their of-this indeed religion those to-have-been

arbitror excubantes ad ostium tabernaculi, de quarum speculis
I-reckon who-kept-watch at the-door of-the-tabernacle from whose mirrors
Moyses vas composuit, in quo lavarentur Aaron et filii
Moses a-vessel composed in which might-be-washed Aaron and sons
ejus, sicut scriptum est: «Apposuit Moyses labrum æneum in
his as written it-is placed Moses a-basin of-bronze in
quo lavarentur Aaron et filii ejus; quod fecit de speculis
which might-be-washed Aaron and sons his which he-made from the-mirrors
mulierum quæ excubabant ad ostium tabernaculi.» Diligenter
of-the-women who kept-watch at the-door of-the-tabernacle diligently
magnæ devotionis earum fervor describitur quæ clauso etiam
of-great devotion their the-fervor is-described who with-closed even
tabernaculo, foribus ejus adhærentes sanctarum vigiliarum
tabernacle to-doors its clinging of-holy vigils
excubias celebrabant, noctem etiam ipsam in orationibus
the-watches celebrated the-night even itself in prayers
ducentes, et ab obsequio divino viris quiescentibus non
spending and from service divine with-men resting not
vacantes. Quod vero clausum eis tabernaculum memoratur
being-free which indeed closed to-them the-tabernacle is-recorded
vita pœnitentium congrue designatur, qui ut se durius
the-life of-penitents fittingly is-designated who that themselves more-harshly
pœnitentiæ lamentis afficiant, a cæteris segregantur. Quæ
of-penitence with-laments they-may-afflict from the-others are-separated which
profecto vita specialiter monasticæ professionis esse perhibetur,
certainly life specially of-monastic profession to-be is-held
cujus videlicet ordo nihil aliud esse dicitur quam quædam
whose namely order nothing other to-be is-said than a-certain
parcioris pœnitentiæ forma. Tabernaculum vero ad cujus
of-a-more-sparing penitence form the-tabernacle indeed at whose
ostium excubabant, illud est mystice intelligendum, de quo
door they-kept-watch that is mystically to-be-understood about which

ad Hebræos Apostolus scribit: «Habemus altare, de quo non
to the-Hebrews the-Apostle writes we-have an-altar from which not
habent edere hi qui tabernaculo deserviunt,» id est quo
have-right to-eat those who to-the-tabernacle serve that is in-which
participare digni non sunt qui corpori suo, in quo hic quasi
to-partake worthy not are who to-body their in which here as-if
in castris ministrant, voluptuosum impendunt obsequium.
in camp they-minister voluptuous pay service
Ostium vero tabernaculi finis est vitæ præsentis, quando
the-door indeed of-the-tabernacle the-end is of-life present when
hinc anima exit de corpore, et futuram ingreditur vitam.
hence the-soul goes-out from the-body and the-future enters life
Ad hoc ostium excubant qui de exitu hujus vitæ et
at this door keep-watch who about the-exit of-this life and
introitu futuræ solliciti sunt, et sic pœnitendo disponunt
the-entrance of-the-future anxious are and thus by-repenting arrange
hunc exitum, ut illum mereantur introitum. De hoc
this exit that that they-may-merit entrance about this
quidem quotidiano introitu et exitu sanctæ ecclesiæ illa
indeed daily entrance and exit of-holy church that
est oratio Psalmistæ: «Dominus custodiat introitum tuum,
is the-prayer of-the-Psalmist the-Lord may-guard entrance your
et exitum tuum.» Tunc enim simul introitum et exitum
and exit your then for together entrance and exit
nostrum custodit, quum nos hinc exeuntes et jam per
our he-guards when us hence going-out and already through
pœnitentiam purgatos illuc statim introducit. Bene autem
penitence purged thither at-once he-leads-in well moreover
prius introitum quam exitum nominavit, non tam videlicet
first entrance than exit he-named not so-much namely
ordinem quam dignitatem attendens; quum hic exitus vitæ
order as dignity attending since this exit of-life

mortalis in dolore sit, ille vero introitus æternæ summa
mortal in pain is that but entrance of-eternal the-highest
sit exultatio. Specula vero earum opera sunt exteriora, ex
is exultation the-mirrors indeed their works are outward from
quibus animæ turpitudo vel decor dijudicatur, sicut ex
which of-the-soul the-shamefulness or beauty is-judged as from
speculo corporali qualitas humanæ faciei. Ex istis earum
a-mirror bodily the-quality of-the-human face from these their
speculis vas componitur in quo se abluant Aaron et
mirrors a-vessel is-composed in which themselves may-wash Aaron and
filii ejus, quando sanctarum feminarum opera et tanta
sons his when of-holy women the-works and so-great
infirmi sexus in Deo constantia pontificum et presbyterorum
of-the-weak sex in God constancy of-bishops and of-priests
negligentiam vehementer increpant, et ad compunctionis
the-negligence vehemently rebuke and to of-compunction
lacrymas præcipue movent, et si prout oportet, ipsi earum
tears especially move and if as is-fitting they their
sollicitudinem gerant, hæc ipsarum opera peccatis illorum
care should-bear these their works for-sins their
veniam per quam abluantur præparant. Ex his profecto
pardon by which they-may-be-washed prepare from these certainly
speculis vas sibi compunctionis beatus parabat Gregorius,
mirrors a-vessel for-himself of-compunction blessed prepared Gregory
quum sanctarum virtutem feminarum, et infirmi sexus in
when of-holy the-virtue women and of-the-weak sex in
martyrio victoriam admirans, et ingemiscens quærebat: «Quid
martyrdom the-victory admiring and groaning he-asked what
barbari dicturi sunt viri, quum tanta pro Christo delicatæ
barbarous about-to-say are men when so-much for Christ delicate
puellæ sustineant, et tanto agone sexus fragilis triumphet,
girls endure and in-so-great a-contest the-sex fragile triumphs

ut frequentius ipsum gemina virginitatis et martyrii corona
that more-frequently it with-twin of-virginity and of-martyrdom crown
pollere noverimus?» Ad has quidem, ut dictum est, ad
to-excel we-know to these indeed as said it-has-been at
ostium tabernaculi excubantes, et quæ jam quasi Nazareæ
the-door of-the-tabernacle keeping-watch and who already as-if Nazarites
Domini suam ei viduitatem consecraverant, beatam illam
of-the-Lord their to-him widowhood had-consecrated blessed that
Annam pertinere non ambigo, quæ singularem Domini
Anna to-belong not I-doubt who the-singular of-the-Lord
Nazaræum Dominum Jesum Christum in templo cum sancto
Nazarite the-Lord Jesus Christ in the-temple with holy
Simeone pariter meruit suscipere, et ut plus quam propheta
Simeon equally merited to-receive and that more than a-prophet
fieret, ipsum eadem hora qua Simeon per spiritum
she-might-become him in-the-same hour in-which Simeon through the-spirit
agnoscere et præsentem demonstrare ac publice prædicare.
to-recognize and present to-show and publicly to-preach
Cujus quidem laudem evangelista diligentius prosecutus ait:
whose indeed praise the-evangelist more-diligently pursuing says
«Et erat Anna prophetissa filia Phanuel de tribu
and there-was Anna a-prophetess the-daughter of-Phanuel of the-tribe
Aser. Hæc processerat in diebus multis et vixerat cum
of-Aser she had-advanced in days many and had-lived with
viro suo annis septem, a virginitate sua. Et hæc vidua
husband her years seven from virginity her and she a-widow
erat usque ad annos octoginta quatuor, quæ non discedebat
was until to years eighty four who not departed
de templo jejuniis et obsecrationibus serviens nocte ac
from the-temple with-fasts and supplications serving by-night and
die. Et hac ipsa hora superveniens confitebatur Domino,
by-day and in-this very hour coming-up she-confessed to-the-Lord

et loquebatur omnibus qui expectabant redemptionem
and spoke to-all who awaited the-redemption
Hierusalem.» Nota singula quæ dicuntur, et perpende
of-Jerusalem note single-things which are-said and weigh
quam studiosus in hujus viduæ laude fuerit evangelista,
how zealous in of-this widow the-praise was the-evangelist
et quantis præconiis excellentiam ejus extulerit. Cujus
and with-how-great praises the-excellence her he-extolled whose
quidem prophetissæ gratiam quam habere solita erat, et
indeed of-prophetess the-grace which to-have accustomed she-was and
parentem ejus, et tribum, et post septem annos, quos cum
parent her and tribe and after seven years which with
viro sustinuerat, longævum sanctæ viduitatis tempus quo
husband she-had-borne long of-holy widowhood time in-which
se Domino mancipaverat, et assiduitatem ejus in templo,
herself to-the-Lord she-had-given-over and the-constancy her in the-temple
et jejuniorum et orationum instantiam, confessionem laudis,
and of-fasts and of-prayers insistence the-confession of-praise
quas grates Domino referebat et publicam ejus prædicationem
what thanks to-the-Lord she-rendered and public her preaching
de promisso et nato Salvatore diligenter expressit; et
about the-promised and born Savior diligently he-expressed and
Simeonem quidem jam superius evangelista de justitia, non
Simeon indeed already above the-evangelist for justice not
de prophetia commendaverat, nec in eo tantæ continentiæ
for prophecy had-commended nor in him of-so-great continence
vel abstinentiæ virtutem, nec divini sollicitudinem obsequii
or of-abstinence the-virtue nor of-divine the-care service
fuisse memoravit, nec de ejus ad alios prædicatione
to-have-been he-recorded nor about his to others preaching
quidquam adjecit. Hujus quoque professionis atque propositi
anything he-added of-this also profession and purpose

illæ sunt veræ viduæ, de quibus ad Timotheum scribens
those are true widows about whom to Timothy writing
Apostolus ait: «Viduas honora, quæ veræ viduæ sunt.» Item:
the-Apostle says widows honor who true widows are likewise
«Quæ autem vere vidua est, et desolata, speret in Deum,
she-who moreover truly a-widow is and desolate let-her-hope in God
et instet obsecrationibus nocte ac die. Et hoc præcipe
and let-her-persist in-supplications by-night and by-day and this command
ut irreprehensibiles sint.» Et iterum: «Si quis fideles habet
that blameless they-may-be and again if any faithful has
viduas subministret illis, et non gravetur Ecclesia, ut his
widows let-him-supply them and not let-be-burdened the-Church that for-those
quæ veræ viduæ sunt sufficiat.» Veras quippe viduas dicit
who true widows are it-may-suffice true indeed widows he-calls
quæ viduitatem suam secundis nuptiis non dehonestaverunt,
who widowhood their by-second marriage not have-dishonored
vel quæ devotione magis quam necessitate sic perseverantes
or who by-devotion rather than by-necessity thus persevering
Domino se dicarunt. Desolatas dicit quæ sic omnibus
to-the-Lord themselves dedicated desolate he-calls who thus to-all-things
abrenuntiant, ut nullum terreni solatii subsidium retineant,
renounce that no of-earthly solace support they-retain
vel qui earum curam agant non habent. Quas quidem
or those-who their care may-take not they-have whom indeed
et honorandas esse præcipit, et de stipendiis Ecclesiæ
both to-be-honored to-be he-commands and from the-stipends of-the-Church
censet sustentari tanquam de propriis redditibus sponsi
he-judges to-be-sustained as from their-own revenues of-the-bridegroom
earum Christi. Ex quibus etiam quales ad diaconatus
their Christ from whom also what-kind for of-the-diaconate
ministerium sint eligendæ diligenter describit, dicens: «Vidua
the-ministry are to-be-chosen diligently he-describes saying a-widow

eligatur non minus sexaginta annorum, quæ fuerit unius
let-be-chosen not less of-sixty years who has-been of-one
viri uxor, in operibus bonis testimonium habens, si filios
man the-wife in works good testimony having if children
educavit, si hospitio suscepit, si sanctorum pedes
she-has-brought-up if in-hospitality she-has-received if of-the-saints the-feet
lavit, si tribulationem patientibus subministravit, si
she-has-washed if the-tribulation for-those-suffering she-has-relieved if
omne bonum opus consecuta est. Adolescentiores autem
every good work followed she-has younger moreover
viduas devita.» Quod quidem beatus exponens Hieronymus:
widows avoid which indeed blessed expounding Jerome
«Devita,» inquit, «in ministerio diaconatus præponere, ne
avoid he-says in the-ministry of-the-diaconate to-set-over lest
malum pro bono detur exemplum, si videlicet juniores ad hoc
evil for good be-given an-example if namely younger for this
eligantur quæ ad tentationem proniores et natura leviores:
be-chosen who to temptation more-prone and by-nature lighter
nec per experientiam longævæ ætatis providæ malum
nor through the-experience of-long age provident an-evil
exemplum his præbeant, quibus maxime bonum dare
example to-those may-offer to-whom most good to-give
debuerant.» Quod quidem malum exemplum in junioribus
they-ought which indeed evil example in the-younger
viduis, quia jam Apostolus certis didicerat experimentis,
widows because already the-Apostle by-certain had-learned experiences
aperte profitetur, et consilium insuper adversum hoc præbet.
openly he-professes and counsel moreover against this he-offers
Quum enim præmisisset: «Adolescentiores autem viduas
when for he-had-put-first younger moreover widows
devita,» causam hujus rei et consilii sui medicamentum
avoid the-cause of-this thing and of-counsel his the-medicine

statim apposuit, dicens: «Quum enim luxuriatæ fuerint,
at-once he-applied saying when for wanton they-will-have-grown
in Christo nubere volunt, habentes damnationem, quia
in Christ to-marry they-wish having damnation because
primam fidem irritam fecerunt. Simul autem et otiosæ
the-first faith void they-have-made together moreover also idle
discunt circumire domos: non solum otiosæ, sed et verbosæ
they-learn to-go-about houses not only idle but also talkative
et curiosæ, loquentes quæ non oportet. Volo ergo
and busybodies speaking things-which not it-behooves I-wish therefore
juniores nubere, filios procreare, matresfamilias esse, nullam
the-younger to-marry children to-beget mothers-of-families to-be no
occasionem dare adversario, maledicti gratia. Jam enim
occasion to-give to-the-adversary of-cursing for-the-sake already for
quædam conversæ sunt retro Sathanam.» Hanc quoque
some turned they-have after Satan this also
Apostoli providentiam, de diaconissis scilicet eligendis,
of-the-Apostle the-foresight about deaconesses namely to-be-chosen
beatus Gregorius secutus, Maximo siracusano episcopo
blessed Gregory following to-Maximus of-Syracuse bishop
scribit, his verbis: «Juvenculas abbatissas vehementissime
writes in-these words young abbesses most-vehemently
prohibemus. Nullum igitur episcopum fraternitas tua nisi
we-forbid no therefore bishop fraternity your except
sexagenariam virginem, cujus vitam atque mores exegerint,
a-sixty-year-old virgin whose life and morals have-examined
velare permittat.» Abbatissas quippe quas nunc dicimus
to-veil let-it-permit abbesses indeed whom now we-call
antiquitus diaconissas vocabant, quasi ministeriales potius
of-old deaconesses they-called as-if ministers rather
quam matres. Diaconus quippe minister interpretatur, et
than mothers a-deacon indeed minister is-interpreted and

diaconissas ab administratione potius quam a prælatione
deaconesses from administration rather than from prelacy
nuncupandas esse censebant, secundum quod ipse Dominus
to-be-named to-be they-judged according-to what himself the-Lord
tam exemplis quam verbis instituit, dicens: «Qui major
as-well by-examples as by-words instituted saying he-who greater
est vestrum, erit minister vester.» Et iterum: «Nam quis
is of-you will-be minister your and again for who
major est, qui recumbit an qui ministrat? Ego autem
greater is he-who reclines or he-who serves I moreover
in medio vestrum sum, sicut qui ministrat.» Et alibi:
in the-midst of-you am as he-who serves and elsewhere
«Sicut filius hominis non venit ministrari, sed ministrare.»
as the-son of-man not came to-be-served but to-serve
Unde et Hieronymus hoc ipsum nomen abbatis, quo
whence also Jerome this very name of-abbot in-which
jam gloriari multos noverat, ex ipsa Domini auctoritate
already to-glory many he-knew from the-very of-the-Lord authority
non mediocriter ausus est arguere. Qui videlicet eum
not moderately dared he-has to-reprove who namely that
locum exponens quo scriptum est in epistola ad Galatas:
place expounding in-which written is in the-letter to the-Galatians
«Clamantem: Abba pater.» «Abba,» inquit, «hebraicum est,
crying abba father abba he-says Hebrew is
hoc ipsum significans quod pater. Quum autem abba pater
this very signifying which father since moreover abba father
hebræo syroque sermone dicatur, et Dominus in Evangelio
in-the-Hebrew and-Syriac speech is-said and the-Lord in the-Gospel
præcipiat, nullum patrem vocandum esse nisi Deum: nescio
commands no-one father to-be-called to-be except God I-know-not
qua licentia in monasteriis vel vocemus hoc nomine alios,
by-what license in monasteries either we-call by-this name others

vel vocari nos acquiescamus. Et certe ipse præcepit hoc,
or to-be-called ourselves we-acquiesce and certainly he commanded this
qui dixerat non esse jurandum. Si non juramus, nec patrem
who had-said not to-be to-be-sworn if not we-swear nor father
quempiam nominemus. Si de patre interpretabimur aliter,
anyone let-us-name if about father we-shall-interpret otherwise
et de jurando aliter sentire cogemur.» Ex his profecto
also about swearing otherwise to-think we-shall-be-compelled of these certainly
diaconissis Phœben illam fuisse constat, quam Apostolus
deaconesses Phoebe that to-have-been it-is-agreed whom the-Apostle
Romanis diligenter commendans, et pro ea exorans, ait:
to-the-Romans diligently commending and for her entreating says
«Commendo autem vobis Phœben sororem nostram, quæ
I-commend moreover to-you Phoebe sister our who
est in ministerio ecclesiæ, quæ est in Cenchris: ut eam
is in the-ministry of-the-church which is in Cenchreae that her
suscipiatis in Domino digne sanctis, et assistatis ei in
you-may-receive in the-Lord worthily of-saints and you-may-stand-by her in
quocunque negotio vestro indiguerit. Etenim ipsa quoque
whatever business of-yours she-will-have-needed for she also
astitit multis, et mihi ipsi.» Quem quidem locum tam
has-stood-by many and me myself which indeed place as-well
Cassiodorus quam Claudius exponentes, ipsam illius ecclesiæ
Cassiodorus as Claudius expounding her of-that church
diaconissam fuisse profitentur. Cassiodorus: «Significat,»
a-deaconess to-have-been profess Cassiodorus it-signifies
inquit, «diaconissam fuisse matris ecclesiæ. Quod in
he-says a-deaconess to-have-been of-the-mother church which in
partibus Græcorum hodie usque quasi militiæ causa
the-parts of-the-Greeks today until as-if of-warfare for-the-sake
peragitur. Quibus et baptizandi usus in ecclesia non negatur.»
is-performed to-whom also of-baptizing the-use in the-church not is-denied

Claudius: «Hic locus,» inquit, «apostolica auctoritate docet
Claudius this place he-says by-apostolic authority teaches
etiam feminas in ministerio ecclesiæ constitui, in quo officio
also women in the-ministry of-the-church to-be-established in which office
positam Phœben apud ecclesiam, quæ est Cenchris, Apostolus
placed Phoebe at the-church which is at-Cenchreae the-Apostle
magna cum laude et commendatione prosequitur.» Quales
great with praise and commendation follows such
etiam ipse ad Timotheum scribens inter ipsos colligens
also he-himself to Timothy writing among the-very gathering
diaconos simili morum instructione vitam earum instituit.
deacons with-similar of-morals instruction life their established
Ibi quippe ecclesiasticorum ministeriorum ordinans gradus,
there indeed of-ecclesiastical ministries ordering the-grades
quum ab episcopo ad diaconos descendisset: «Diaconos,»
when from bishop to deacons he-had-descended deacons
inquit, «similiter pudicos, non bilingues, non multo vino
he-says likewise chaste not double-tongued not to-much wine
deditos, non turpe lucrum sectantes, habentes mysterium
given not shameful gain pursuing holding the-mystery
fidei in conscientia pura.» Et: «Hi autem probentur primum
of-faith in conscience pure and these moreover let-be-tested first
et sic ministrent, nullum crimen habentes. Mulieres similiter
and thus let-them-minister no crime having the-women likewise
pudicas esse, non detrahentes, sobrias, fideles in omnibus.
chaste to-be not slandering sober faithful in all-things
Diacones sint unius uxoris viri, qui filiis suis bene
deacons let-be of-one wife husbands who over-children their well
præsint, et suis domibus. Qui enim bene ministraverint,
rule and their-own over-houses who for well will-have-ministered
gradum bonum sibi acquirent, et multam fiduciam
a-degree good for-themselves will-acquire and much confidence

in fide, quæ est in Christo Jesu.» Quod itaque ibi de
in the-faith which is in Christ Jesus what and-so there about
diaconibus dixit, «non bilingues:» hoc de diaconissis dicit,
deacons he-said not double-tongued this about deaconesses he-says
«non detrahentes.» Quod ibi «non multo vino deditos,»
not slandering what there not to-much wine given
hic dicit «sobrias.» Cætera vero, quæ ibi sequuntur,
here he-says sober the-other-things indeed which there follow
hic breviter comprehendit dicens, «fideles in omnibus.» Qui
here briefly he-comprehends saying faithful in all-things who
etiam sicut episcopos sive diaconos esse prohibet digamos,
also as bishops or deacons to-be forbids twice-married
ita et diaconissas unius viri uxores instituit esse, ut jam
so also deaconesses of-one man wives he-established to-be as already
supra meminimus: «Vidua,» inquit, «eligatur non minus
above we-have-mentioned a-widow he-says let-be-chosen not less
sexaginta annorum, quæ fuerit unius viri uxor, in operibus
of-sixty years who has-been of-one man the-wife in works
bonis testimonium habens, si filios educavit, si hospitio
good testimony having if children she-has-brought-up if in-hospitality
recepit, si sanctorum pedes lavit, si tribulationem
she-has-received if of-the-saints the-feet she-has-washed if the-tribulation
patientibus subministravit, si omne opus bonum subsecuta
for-those-suffering she-has-relieved if every work good followed
est. Adolescentiores autem viduas devita.» In qua quidem
she-has younger moreover widows avoid in which indeed
diaconissarum descriptione vel instructione, quam diligentior
of-deaconesses description or instruction how more-diligent
fuerit Apostolus quam in præmissis tam episcoporum quam
was the-Apostle than in the-preceding as-well of-bishops as
Diaconorum institutionibus facile est assignare. Quippe quod
of-deacons institutions easy it-is to-assign indeed what

ait, «in operibus bonis testimonium habens,» vel, «si
he-says in works good testimony having or if
hospitio recepit,» nequaquam in diaconibus memoravit.
in-hospitality she-has-received by-no-means in deacons he-recorded
Quod vero adjecit, «si sanctorum pedes lavit, si
what indeed he-added if of-the-saints the-feet she-has-washed if
tribulationem, etc.» tam in episcopis quam in diaconis
the-tribulation etc as-well in bishops as in deacons
tacitum est. Et episcopos quidem et diaconos dicit «nullum
passed-over is and bishops indeed and deacons he-calls no
crimen habentes.» Istas vero non solum irreprehensibiles
crime having these but not only blameless
esse præcipit, verum etiam «omne opus bonum subsecutas»
to-be he-commands but also every work good having-followed
dicit. Caute etiam de maturitate ætatis earum providit,
he-says cautiously also about the-maturity of-age their he-provided
ut in omnibus auctoritatem habeant, dicens: «non minus
that in all-things authority they-may-have saying not less
sexaginta annorum,» et non solum vitæ earum, verum
of-sixty years and not only to-life their but
etiam ætati longævæ in multis probatæ reverentia deferatur.
also to-age long-lived in many-things proven reverence may-be-paid
Unde et Dominus licet Joannem plurimum diligeret,
whence also the-Lord although John very-much he-loved
Petrum tamen seniorem tam ipsi quam cæteris præfecit.
Peter yet the-older as-well to-him as to-the-others he-set-over
Minus quippe omnes indignantur seniorem sibi quam
less indeed all are-indignant an-older to-themselves than
juniorem præponi; et libentius seniori paremus, quem
a-younger to-be-set-over and more-gladly to-the-older we-obey whom
non solum vita priorem, verum etiam et natura et ordo
not only life prior but also both nature and the-order

temporis fecit. Hinc et Hieronymus in primo Contra
of-time has-made hence also Jerome in the-first Against
Jovinianum, quum de prælatione Petri meminerit: «Unus,»
Jovinian when about the-prelacy of-Peter he-mentions one
inquit, «eligitur, ut capite constituto schismatis tollatur
he-says is-chosen that with-a-head established of-schism may-be-removed
occasio. Sed cur non Joannes electus est? Ætati delatum
the-occasion but why not John chosen was to-age deferred
est, quia Petrus senior erat, ne adhuc adolescens et pene
it-was because Peter older was lest still a-young-man and almost
puer progressæ ætatis hominibus præferretur, et magister
a-boy of-advanced of-age to-men should-be-preferred and the-master
bonus, qui occasionem jurgii debuerat auferre discipulis,
good who the-occasion of-strife ought to-remove from-the-disciples
in adolescentem, quem dilexerat, causam præbere videretur
against the-young-man whom he-had-loved a-cause to-offer should-seem
invidiæ.» Hoc abbas ille diligenter considerabat, qui sicut in
of-envy this abbot that diligently considered who as in
Vitis Patrum scriptum est, juniori fratri, qui primus
the-Lives of-the-Fathers written is from-the-younger brother who first
ad conversionem venerat, primatum abstulit, et majori
to conversion had-come the-primacy took-away and to-the-elder
eum tradidit; hoc uno tantum, quia hic illum ætate
it gave for-this one-thing only because this-one that-one in-age
præcedebat. Verebatur quippe ne ipse etiam frater carnalis
preceded he-feared indeed lest the-very also brother by-blood
indigne ferret juniorem sibi præponi. Meminerat ipsos
unworthily should-bear the-younger to-himself to-be-set-over he-remembered the-very
quoque apostolos de duobus ipsorum indignatos esse,
also apostles about two of-themselves indignant to-have-been
quum apud Christum matre interveniente prærogativam
when with Christ the-mother intervening a-prerogative

quamdam affectasse viderentur: maxime quum unus horum
certain to-have-aimed-at they-seemed most since one of-these
esset duorum, qui cæteris junior erat apostolis, ipse
was of-the-two who than-the-others younger was apostles he
videlicet Joannes, de quo modo diximus. Nec solum in
namely John about whom just-now we-have-spoken nor only in
diaconissis instituendis apostolica plurimum invigilavit cura,
deaconesses to-be-instituted apostolic very-much watched care
verum generaliter erga sanctæ professionis viduas quam
but generally toward of-holy profession widows how
studiosus extiterit liquet, ut omnem amputet tentationis
zealous he-was it-is-clear that every he-might-cut-off of-temptation
occasionem. Quum enim præmisisset: «Viduas honora, quæ
occasion when for he-had-put-first widows honor who
veræ viduæ sunt,» statim adjecit: «Si qua autem vidua
true widows are at-once he-added if any moreover widow
filios aut nepotes habet, discat primum domum suam
children or grandchildren has let-her-learn first house her
regere, et mutuam vicem reddere parentibus.» Et post
to-rule and the-mutual return to-render to-parents and after
aliqua: «Si quis,» inquit, «suorum, et maxime domesticorum
some-things if anyone he-says of-his-own and most of-his-household
curam non habet, fidem negavit, et est infideli
care not has the-faith he-has-denied and is than-an-unbeliever
deterior.» In quibus quidem verbis simul et debitæ providet
worse in which indeed words at-once both for-due he-provides
humanitati, et propositæ religioni. Ne videlicet sub obtentu
humanity and for-the-proposed religion lest namely under the-pretext
religionis parvuli deserantur inopes, et carnalis compassio
of-religion little-ones be-deserted needy and carnal compassion
erga indigentes sanctum viduæ perturbet propositum, et
toward the-needy the-holy of-the-widow should-disturb purpose and

retro respicere cogat, et nonnunquam etiam usque ad
back to-look should-compel and sometimes even as-far-as to
sacrilegia trahat, et aliquid suis porrigat, quod de
sacrileges should-draw and something to-her-own should-hand-over which from
communi defraudet. Unde necessarium patet consilium,
the-common she-should-defraud whence necessary is-evident the-counsel
ut quæ domesticorum cura sunt implicitæ, antequam ad
that those-who of-the-household in-care are entangled before to
veram viduitatem transeuntes, divinis se penitus obsequiis
true widowhood passing to-divine themselves wholly services
mancipent, hanc vicem suis parentibus reddant: ut
they-give-over this return to-their-own parents should-render that
sicut eorum cura fuerunt educatæ, ipsæ quoque posteris
as their by-the-care they-were brought-up they also for-posterity
suis eadem lege provideant. Qui etiam viduarum religionem
their by-the-same law may-provide who also of-widows the-religion
exaggerans, eas instare præcipit obsecrationibus et orationibus
amplifying them to-persist he-commands in-supplications and prayers
nocte et die. De quarum etiam necessitudinibus admodum
by-night and by-day about whose also necessities very
sollicitus: «Si quis fidelis,» inquit, «habet viduas, subministret
anxious if any faithful-one he-says has widows let-him-supply
illis, et non gravetur Ecclesia, ut his quæ veræ viduæ
them and not let-be-burdened the-Church that for-those who true widows
sunt sufficiat.» Ac si aperte dicat: Si qua est vidua, quæ
are it-may-suffice as if openly he-should-say if any is a-widow who
tales habeat domesticos, qui ei necessaria de facultatibus
such may-have household who for-her necessities from means
suis valeant ministrare; ipsi super hoc ei provideant,
their may-be-able to-supply they about this for-her let-them-provide
ut cæteris sustentandis publici sumptus ecclesiæ possint
that for-the-others to-be-sustained the-public expenses of-the-church may-be-able

sufficere. Quæ quidem sententia patenter ostendit, si qui erga
to-suffice which indeed sentence openly shows if any toward
hujusmodi viduas suas obstinati sunt, eos ad hoc debitum
such widows their-own obstinate are them to this debt
ex apostolica auctoritate constringendos esse. Qui non solum
by apostolic authority to-be-constrained to-be who not only
earum necessitudini, verum etiam providens honori: «Viduas,»
their for-the-necessity but also providing for-honor widows
inquit, «honora, quæ veræ viduæ sunt.» Tales illas fuisse
he-says honor who true widows are such them to-have-been
credimus, quarum alteram ipse matrem, alteram Joannes
we-believe of-whom one he-himself mother the-other John
evangelista dominam, ex sanctæ professionis reverentia vocat:
the-evangelist lady from of-holy profession reverence calls
«Salutate,» inquit Paulus ad Romanos scribens, «Rufum
salute says Paul to the-Romans writing Rufus
electum in Domino, et matrem ejus, et meam.» Joannes
chosen in the-Lord and the-mother his and mine John
vero in secunda quam scribit epistola: «Senior,» inquit,
indeed in the-second which he-writes letter the-elder he-says
«electæ dominæ, et natis ejus, etc.» A qua etiam se
to-the-elect lady and children her etc by whom also himself
diligi postulans inferius adjunxit: «Et nunc rogo te, domina,
to-be-loved asking further-on he-added and now I-ask you O-lady
ut diligamus alterutrum.» Cujus quoque fretus auctoritate
that we-may-love one-another of-whom also relying-on the-authority
Hieronymus, ad vestræ professionis virginem Eustochium
Jerome to of-your profession the-virgin Eustochium
scribens, eam appellare dominam non erubuit: imo cur etiam
writing her to-call lady not blushed nay why even
debuerit, statim opposuit dicens: «Hoc idcirco domina mea
he-ought at-once he-set-against saying this therefore O-lady my

Eustochium, dominam quippe debeo vocare sponsam Domini
Eustochium lady indeed I-ought to-call the-bride of-the-Lord
nostri, etc.» Qui etiam postmodum in eadem epistola hujus
our etc who also afterward in the-same letter of-this
sancti propositi prærogativam omni terrenæ felicitatis gloriæ
holy purpose the-prerogative to-all of-earthly happiness glory
superponens, ait: «Nolo habeas consortia matronarum,
setting-above says I-do-not-wish you-should-have the-company of-matrons
nolo ad nobilium accedas domos, nolo frequenter
I-do-not-wish to of-nobles you-should-go houses I-do-not-wish frequently
videas, quod contemnens virgo esse voluisti. Si ad
you-should-see what despising virgin to-be you-have-wished if to
imperatoris uxorem concurrerit ambitio salutantium, cur tu
of-the-emperor the-wife flocks the-ambition of-those-greeting why you
facis injuriam viro tuo? Ad hominis conjugem sponsa
do injury to-husband your to of-a-man the-wife the-bride
Dei quid properas? Disce in hac parte superbiam sanctam.
of-God why do-you-hasten learn in this part pride holy
Scito te esse illis meliorem.» Qui etiam ad virginem Deo
know you to-be than-them better who also to a-virgin to-God
dicatam scribens de consecratis Deo virginibus, quantam
dedicated writing about consecrated to-God virgins how-great
in cœlo beatitudinem, et in terra possideant dignitatem,
in heaven blessedness and on earth they-possess dignity
ita exorsus ait: «Quantam in cœlestibus beatitudinem
thus beginning says how-great in the-heavenly-places blessedness
virginitas sancta possideat, præter Scripturarum testimonia
virginity holy possesses besides of-the-Scriptures the-testimonies
Ecclesiæ etiam consuetudine edocemur, qua addiscimus
of-the-Church also by-the-custom we-are-taught by-which we-learn
peculiare illis subsistere meritum, quarum spiritalis est
a-peculiar for-them to-subsist merit whose spiritual is

consecratio. Nam quum unaquæque turba credentium paria
consecration for when every crowd of-believers equal
gratiæ dona percipiant, et iisdem omnes sacramentorum
of-grace gifts receive and in-the-same all of-sacraments
benedictionibus glorientur, istæ proprium aliquid præ cæteris
blessings glory these their-own something before the-others
habent, dum de illo sancto et immaculato Ecclesiæ grege
have while from that holy and immaculate of-the-Church flock
quasi sanctiores purioresque hostiæ pro voluntatis suæ meritis
as-if holier and-purer victims for of-will their merits
a Spiritu sancto eliguntur, et per summum sacerdotem
by the-Spirit holy are-chosen and through the-highest priest
Dei offeruntur altario.» Item: «Possidet ergo virginitas et
of-God are-offered to-the-altar likewise possesses therefore virginity also
quod alii non habent, dum et peculiarem obtinet gratiam,
what others not have while both a-peculiar it-obtains grace
et proprio, ut ita dixerim, consecrationis privilegio gaudet.
and in-its-own as so I-should-say of-consecration privilege rejoices
Virginum quippe consecrationem, nisi periculo mortis urgente,
of-virgins indeed the-consecration unless with-danger of-death pressing
celebrari alio tempore non licet quam in Epiphania
to-be-celebrated at-another time not it-is-permitted than at Epiphany
et Albis Paschalibus, et in apostolorum natalitiis; nec
and in-the-whites Easter and on of-the-apostles birthdays nor
nisi a summo sacerdote, id est episcopo tam ipsas quam
except by the-highest priest that is the-bishop as-well them as
ipsarum sacris capitibus imponenda velamina sanctificari.»
their for-sacred heads to-be-placed veils to-be-sanctified
Monachis autem, quamvis ejusdem sint professionis, vel
to-monks moreover although of-the-same they-are profession or
ordinis, et dignioris sexus, etiam si sint virgines, qualibet
order and of-the-worthier sex even if they-be virgins on-any

die benedictionem et ab abbate suscipere tam ipsis
day the-blessing also from the-abbot to-receive as-well for-themselves
quam propriis eorum indumentis, id est cucullis, permissum
as for-own their garments that is cowls permitted
est. Presbyteros quoque et cæteros inferioris gradus clericos
it-is priests also and the-other of-lower degree clerics
semper in jejuniis quatuor temporum, et episcopos omni
always at the-fasts of-the-four seasons and bishops on-every
die dominico constat ordinari posse. Virginum autem
day Lord's it-is-agreed to-be-ordained to-be-able of-virgins moreover
consecratio quanto pretiosior, tanto rarior, præcipuarum
the-consecration by-how-much more-precious by-so-much rarer of-the-chief
exultationem solemnitatum sibi vindicavit. De quarum
the-exultation solemnities to-itself has-claimed about whose
virtute mirabili universa amplius congaudet Ecclesia, sicut
virtue wonderful the-whole more rejoices Church as
et Psalmista prædixerat his verbis: «Adducentur regi
also the-Psalmist had-foretold in-these words they-will-be-led to-the-king
virgines post eam.» Et rursum: «Afferentur in lætitia et
virgins after her and again they-will-be-brought in gladness and
exultatione, adducentur in templum regis.» Quam etiam
exultation they-will-be-led into the-temple of-the-king which also
consecrationem Matthæus apostolus simul et evangelista
consecration Matthew the-apostle at-once and evangelist
composuisse vel dictasse refertur, sicut in ejus passione
to-have-composed or to-have-dictated is-related as in his passion
legitur, ubi et ipse pro earum consecratione vel virginalis
is-read where also he for their consecration or of-the-virginal
propositi defensione martyr occubuisse memoratur. Nullam
purpose defense a-martyr to-have-fallen is-recorded no
vero benedictionem vel clericorum vel monachorum apostoli
indeed blessing either of-clerics or of-monks the-apostles

nobis scriptam reliquerunt. Quarum quoque religio sola ex
to-us written have-left of-whom also the-religion alone by
nomine sanctitatis est insignita, quum ipsæ a sanctimonia,
the-name of-holiness is marked since they from sanctimony
id est sanctitate, sanctimoniales sunt dictæ. Quippe quo
that is holiness nuns are called indeed by-how-much
infirmior est feminarum sexus, gratior est Deo atque
weaker is of-women the-sex more-pleasing it-is to-God and
perfectior earum virtus: juxta ipsius quoque Domini
more-perfect their virtue according-to the-very also Lord's
testimonium, quo infirmitatem Apostoli ad certaminis
testimony by-which the-infirmity of-the-Apostle to of-the-contest
coronam exhortans, ait: «Sufficit tibi gratia mea. Nam
the-crown exhorting he-says suffices for-you grace my for
virtus in infirmitate perficitur.» Qui etiam de corporis
virtue in infirmity is-perfected who also about of-body
sui, quod est Ecclesia, membris per eumdem loquens
his which is the-Church the-members through the-same speaking
apostolum, ac si præcipue tam infirmorum membrorum
apostle as if especially so of-weak members
honorem commendaret, in eadem subjunxit epistola, hoc est
the-honor he-commended in the-same added letter that is
ad Corinthios prima: «Sed multo magis quæ videntur membra
to the-Corinthians the-first but much more which seem members
corporis infirmiora esse, necessariora sunt; et quæ putamus
of-the-body weaker to-be more-necessary are and which we-think
ignobiliora membra esse corporis, his abundantiorem
more-ignoble members to-be of-the-body on-these more-abundant
honorem circumdamus: et quæ inhonesta nostra sunt,
honor we-put-around and which uncomely our are
abundantiorem honestatem habent. Honesta autem nostra
more-abundant comeliness have comely moreover our

nullius egent. Sed Deus temperavit corpus ei cui
of-nothing need but God has-tempered the-body to-that to-which
dederat abundantiorem tribuendo honorem, ut non sit
he-had-given more-abundant by-assigning honor that not there-be
schisma in corpore, sed in id ipsum pro invicem sollicita
schism in the-body but for the-same itself for one-another anxious
sint membra.» Quis autem adeo integre per divinæ gratiæ
may-be the-members who moreover so wholly through of-divine grace
dispensationem hæc in aliquo dixerit adimpleri, sicut in
dispensation these-things in any-one would-say to-be-fulfilled as in
ipsa muliebris sexus infirmitate, quem tam culpa quam
the-very of-the-womanly sex infirmity which as-well fault as
natura contemptibilem fecerat? Circumspice singulos in hoc
nature contemptible had-made look-around at-each in this
sexu gradus, non solum virgines, ac viduas, seu conjugatas,
sex degrees not only virgins and widows or married-women
verum etiam ipsas scortorum abominationes, et in eis
but also the-very of-whores abominations and in them
Christi gratiam videbis ampliorem: ut juxta dominicam
of-Christ the-grace you-will-see more-ample that according-to the-Lord's
et apostolicam sententiam: «Sint novissimi primi, et primi
and apostolic sentence may-be the-last first and the-first
novissimi,» et: «Ubi abundavit delictum, superabundet et
last and where abounded offense may-superabound also
gratia.» Cujus quidem divinæ gratiæ beneficia vel honorem
grace of-which indeed divine grace the-benefits or honor
feminis exhibita si ab ipso exordio mundi repetamus,
to-women shown if from the-very beginning of-the-world we-trace-back
reperiemus statim mulieris creationem quadam præcellere
we-shall-find at-once of-woman the-creation by-a-certain excelling
dignitate: quum, ipsa scilicet in paradiso, vir extra creatus
dignity since she namely in paradise the-man outside created

sit. Ut hinc præcipue mulieres admoneantur attendere,
was that hence especially women may-be-admonished to-attend
quam sit earum naturalis patria paradisus, et quo
how is their natural fatherland paradise and by-how-much
amplius eas cœlibem paradisi vitam sequi conveniat. Unde
more them celibate of-paradise the-life to-follow it-befits whence
Ambrosius in libro de Paradiso: «Et apprehendit,» inquit,
Ambrose in the-book on Paradise and took he-says
«Deus hominem quem fecit, et posuit eum in Paradiso.
God the-man whom he-made and placed him in Paradise
Vides quoniam qui erat apprehenditur. In paradiso eum
you-see that he-who was is-taken in paradise him
collocavit. Adverte quia extra paradisum vir factus est,
he-placed notice that outside paradise the-man made was
et mulier intra paradisum. In inferiori loco vir melior
and the-woman within paradise in the-lower place the-man better
invenitur, et illa quæ in meliore loco facta est inferior
is-found and she who in the-better place made was lower
reperitur. Prius quoque Dominus Evam totius originem
is-found first also the-Lord Eve of-all the-origin
mali restauravit in Maria, quam Adam in Christo reparavit.
of-evil restored in Mary before Adam in Christ he-repaired
Et sicut a muliere culpa, sic a muliere cœpit gratia,
and as from a-woman fault so from a-woman began grace
et virginitatis refloruit prærogativa. Ac prius in Anna et
and of-virginity reflowered the-prerogative and first in Anna and
Maria viduis et virginibus sanctæ professionis forma est
Mary for-widows and for-virgins of-holy profession the-form was
exhibita, quam in Joanne vel apostolis monasticæ religionis
shown before in John or the-apostles of-monastic religion
exempla viris proposita. Quod si post Evam, Delboræ,
examples to-men set-forth but if after Eve of-Deborah

Judith, Esther virtutem intueamur, profecto non mediocrem
of-Judith of-Esther the-virtue we-behold certainly not moderate
robori virilis sexus inferemus erubescentiam. Delbora
on-the-strength of-the-manly sex we-shall-bring shame Deborah
quippe dominici judex populi, viris deficientibus dimicavit,
indeed of-the-Lord's judge people with-men failing fought
et devictis hostibus populoque Domini liberato, potenter
and with-conquered enemies and-the-people of-the-Lord freed mightily
triumphavit. Judith inermis cum Abra sua terribilem exercitum
triumphed Judith unarmed with Abra her a-terrible army
est aggressa, et unius Holoferni proprio ipsius gladio
she-has attacked and of-one Holofernes with-the-own his sword
caput amputans, sola universos stravit hostes, et desperatum
the-head cutting-off alone all laid-low enemies and the-despairing
populum suum liberavit. Esther spiritu latenter suggerente
people her freed Esther with-the-spirit secretly suggesting
contra ipsum etiam legis decretum gentili copulata regi,
against the-very even of-the-law decree to-a-gentile joined king
impiissimi Aman consilium, et crudele regis prævenit
of-most-impious Haman the-counsel and the-cruel of-the-king forestalled
edictum, constitutamque regiæ deliberationis sententiam quasi
edict and-the-established of-royal deliberation sentence as-if
uno temporis momento in contrarium convertit. Magnæ
in-one of-time moment into the-contrary turned to-great
ascribitur virtuti quod David in funda et lapide Goliam
is-ascribed virtue that David with a-sling and a-stone Goliath
aggressus est et devicit. Judith vidua ad hostilem procedit
attacked he-has and conquered Judith a-widow to the-hostile goes-forth
exercitum sine funda et lapide, sine omni adminiculo
army without sling and stone without any support
armaturæ dimicatura. Esther solo verbo populum suum
of-armor about-to-fight Esther by-a-mere word people her

liberat, et conversa in hostes sententia, corruerunt ipsi
frees and turned against the-enemies the-sentence fell they
in laqueum quem tetenderant. Cujus quidem insignis facti
into the-snare which they-had-stretched of-which indeed notable deed
memoria singulis annis apud Judæos solemnem meruit
the-memory in-each year among the-Jews a-solemn has-merited
habere lætitiam; quod nequaquam aliqua virorum facta
to-have gladness which by-no-means any of-men deeds
quantumcunque splendida obtinuerunt. Quis incomparabilem
however splendid have-obtained who the-incomparable
matris septem filiorum constantiam non miretur, quos
of-the-mother of-seven sons constancy not would-wonder-at whom
una cum matre apprehensos, sicut Machabæorum historia
together with the-mother seized as of-the-Maccabees the-history
narrat, rex impiissimus Antiochus ad carnes porcinas contra
relates king the-most-impious Antiochus to the-flesh of-swine against
legem edendas nisus est frustra compellere? Quæ mater,
the-law to-be-eaten strove he-has in-vain to-compel which mother
suæ immemor naturæ, et humanæ affectionis ignara,
of-her-own unmindful nature and of-human affection ignorant
nec nisi Dominum præ oculis habens, quot sacris
nor except the-Lord before eyes having as-many-as by-sacred
exhortationibus suis ad coronam filios præmisit, tot
exhortations her to the-crown sons she-sent-ahead so-many
ipsa martyriis triumphavit, proprio ad extremum martyrio
she by-martyrdoms triumphed by-her-own at the-last martyrdom
consummata. Si totam Veteris Testamenti seriem revolvamus,
consummated if the-whole of-the-Old Testament series we-turn-over
quid hujus mulieris constantiæ comparare poterimus? Ille
what of-this woman's to-the-constancy to-compare shall-we-be-able he
ad extremum vehemens tentator beati Job, imbecillitatem
at the-last vehement tempter of-blessed Job the-weakness

humanæ naturæ contra mortem considerans: «Pellem,» inquit,
of-human nature against death considering skin he-says
«pro pelle, et universa dabit homo pro anima sua.» In
for skin and all-things will-give a-man for life his to
tantum enim omnes angustias mortis naturaliter horremus,
such-a-degree for all the-straits of-death by-nature we-dread
ut sæpe ad defensionem unius membri alterum opponamus,
that often for the-defense of-one member another we-put-in-the-way
et pro vita hac conservanda nulla vereamur incommoda.
and for life this to-be-preserved no we-fear inconveniences
Hæc vero non solum sua, sed propriam et filiorum
she indeed not only her-own-things but her-own and of-her-sons
animas perdere sustinuit, ne unam legis incurreret
lives to-lose bore lest one of-the-law she-should-incur
offensam. Quæ est ista, obsecro, ad quam compellebatur
offense what is this I-beseech to which she-was-compelled
transgressio? Nunquid abrenuntiare Deo, vel thurificare
transgression surely-not to-renounce God or to-burn-incense
idolis cogebatur? Nihil, inquam, ab eis exigebatur, nisi
to-idols was-she-compelled nothing I-say from them was-required except
ut carnibus vescerentur, quas lex eis interdicebat. O
that on-meats they-should-feed which the-law to-them forbade O
fratres et commonachi, qui tam impudenter quotidie contra
brothers and fellow-monks who so shamelessly daily against
regulæ institutionem ac nostram professionem ad carnes
of-the-rule the-institution and our profession for meats
inhiatis, quid ad hujus mulieris constantiam dicturi estis?
gape what to of-this woman constancy about-to-say are-you
Numquid tam inverecundi estis, ut quum hæc auditis,
surely-not so shameless are-you that when this you-hear
erubescentia non confundamini? Sciatis, fratres, quod
by-shame not you-are-confounded you-should-know O-brothers what

de regina Austri Dominus incredulis exprobrat, dicens:
about the-queen of-the-South the-Lord to-the-unbelieving reproaches saying
«Regina Austri surget in judicio cum generatione ista,
the-queen of-the-South will-rise in judgment with generation this
et condemnabit eam,» multo amplius vobis de hujus
and will-condemn it much more to-you about of-this
mulieris constantia improperandum esse, quæ et longe
woman the-constancy to-be-reproached to-be who both far
majora fecerit, et vos vestræ professionis voto religioni
greater-things did and you of-your profession by-vow to-religion
arctius adstricti estis. Cujus quidem tanto agone virtus
more-strictly bound are whose indeed by-so-great a-contest virtue
examinata hoc in Ecclesia privilegium obtinere meruit, ut
tested this in the-Church privilege to-obtain merited that
ejus martyrium solemnes lectiones atque missam habeat,
her martyrdom solemn readings and a-mass should-have
quod nulli antiquorum sanctorum concessum est, quicunque
which to-none of-the-ancient saints granted has-been whoever
scilicet adventum Domini moriendo prævenerunt: quamvis in
namely the-coming of-the-Lord by-dying forestalled although in
ipsa Machabæorum historia Eleazarus ille venerabilis senex
the-very of-the-Maccabees history Eleazar that venerable old-man
unus de primoribus scribarum eadem causa martyrio jam
one of the-chief of-the-scribes for-the-same cause by-martyrdom already
coronatus fuisse referatur. Sed quia, ut diximus, quo
crowned to-have-been is-related but because as we-have-said by-how-much
naturaliter femineus sexus est infirmior, eo virtus est
by-nature the-feminine sex is weaker by-that the-virtue is
Deo acceptabilior, et honore dignior: nequaquam martyrium
to-God more-acceptable and of-honor worthier by-no-means martyrdom
illud in festivitate memoriam meruit, cui femina non
that in festival memory merited at-which a-woman not

interfuit, quasi pro magno non habeatur, si fortior sexus
was-present as-if for great not it-were-held if the-stronger sex
fortiora patiatur. Unde et in laude prædictæ feminæ
stronger-things should-suffer whence also in the-praise of-the-aforesaid woman
amplius Scriptura prorumpens, ait: «Supra modum autem
more Scripture bursting-forth says above measure moreover
mater mirabilis et bonorum memoria digna, quæ pereuntes
the-mother wonderful and of-the-good of-memory worthy who perishing
septem filios sub unius diei tempore conspiciens, bono
seven sons under of-one day the-time beholding with-good
animo ferebat propter spem, quam in Domino habebat,
mind bore because-of the-hope which in the-Lord she-had
singulos illorum hortabatur fortiter, repleta sapientia, et
each of-them she-exhorted bravely filled with-wisdom and
femineæ cogitationi masculinum animum inserens.» Quis in
to-the-womanly thought a-masculine mind inserting who in
laudem virginum vineam illam Jephte filiam assumi non
praise of-virgins vine that of-Jephthah the-daughter to-be-taken not
censeat? Quæ, ne voti licet improvidi reus pater haberetur,
would-judge who lest of-a-vow though improvident guilty the-father should-be-held
et divinæ gratiæ beneficium promissa fraudaretur hostia,
and of-divine grace the-benefit the-promised might-be-defrauded of-victim
victorem patrem in jugulum proprium animavit. Quid
the-victor father against throat her-own encouraged what
hæc, quæso, in agone martyrum factura esset, si forte ab
she I-ask in the-contest of-martyrs about-to-do would-be if perhaps by
infidelibus negando Deum apostatare cogeretur? Nunquid
unbelievers by-denying God to-apostatize she-were-compelled surely-not
interrogata de Christo cum illo jam apostolorum principe
asked about Christ with that already of-the-apostles chief
diceret: «Non novi illum?» Dimissa per duos menses a
she-would-say not I-know him sent-away for two months by

patre libera, his completis redit ad patrem occidenda.
the-father free these-things completed she-returns to the-father to-be-killed
Sponte morti se ingerit, et eam magis provocat quam
of-her-own-accord to-death herself she-thrusts and it rather she-provokes than
veretur. Stultum patris plectitur votum, et paternum
fears the-foolish of-the-father is-punished vow and the-paternal
redimit mandatum amatrix maxima veritatis. Quantum hunc
she-redeems word lover greatest of-truth how-much this
in se lapsum abhorreret, quem in patre non sustinet!
in herself fall she-would-abhor which in the-father not she-bears
Quantus hic est virginis fervor tam in carnalem quam
how-great this is of-the-virgin the-fervor as-well toward the-carnal as
in cœlestem patrem! Quæ simul morte sua et hunc a
toward the-heavenly father who at-once by-death her-own both this-one from
mendacio liberare, et illi promissum decrevit conservare.
a-lie to-free and to-that-one the-promise decided to-keep
Unde merito tanta hæc puellaris animi fortitudo prærogativa
whence deservedly so-great this of-girlish mind fortitude by-prerogative
quadam id meruit obtinere, ut per annos singulos filiæ
a-certain this merited to-obtain that through years each the-daughters
Israel in unum convenientes quasi quibusdam solemnibus
of-Israel into one coming-together as-if with-certain solemn
hymnis festivas virginis agant exequias, et de passione
hymns festive of-the-virgin may-hold funeral-rites and about the-passion
virginis compunctæ piis planctibus compatiantur. Ut
of-the-virgin pierced with-pious laments they-sympathize that
autem cætera omnia prætermittamus, quid tam necessarium
moreover other all-things we-may-pass-over what so necessary
nostræ redemptioni, et totius mundi saluti fuerit,
to-our redemption and of-the-whole world to-salvation has-been
quam sexus femineus, qui nobis ipsum peperit Salvatorem?
as the-sex feminine which for-us the-very bore the-Savior

Cujus quidem honoris singularitatem mulier illa, quæ prima
of-which indeed honor the-singularity woman that who first
irrumpere ausa est ad beatum Hilarionem, illi admiranti
to-burst-in dared she-has to blessed Hilarion to-him wondering
opponebat, dicens: «Quid avertis oculos? Quid rogantem
opposed saying why do-you-turn-away eyes why one-asking
fugis? Noli me mulierem aspicere, sed miseram. Hic sexus
do-you-flee do-not me a-woman regard but a-wretched-one this sex
genuit Salvatorem.» Quæ gloria huic poterit comparari, quam
bore the-Savior what glory to-this will-be-able to-be-compared which
in Domini matre adeptus est sexus iste? Posset utique si
in the-Lord's mother obtained it-has sex this he-could surely if
vellet Redemptor noster de viro corpus assumere, sicut
he-wished Redeemer our from a-man a-body to-take as
primam feminam de corpore viri voluit formare. Sed
the-first woman from the-body of-a-man he-willed to-form but
hanc suæ humilitatis singularem gratiam ad infirmioris sexus
this of-his humility singular grace to of-the-weaker sex
transtulit honorem. Posset et alia parte muliebris
he-transferred the-honor he-could also from-another part of-the-womanly
corporis digniore nasci quam cæteri homines, eadem
body worthier to-be-born than the-other men by-the-same
qua concipiuntur vilissima portione nascentes. Sed ad
by-which they-are-conceived most-vile portion being-born but to
incomparabilem infirmioris corporis honorem longe amplius
the-incomparable of-the-weaker body honor far more
ortu suo consecravit ejus genitale quam viri fecerat
by-birth his he-consecrated her genital-part than of-man he-had-made
ex circumcisione. Atque ut hunc singularem virginum nunc
by circumcision and that this singular of-virgins now
omittam honorem, libet ad cæteras quoque feminas sicut
I-may-omit honor it-pleases to the-other also women as

proposuimus stilum convertere. Attende itaque quantam
we-have-proposed the-pen to-turn attend and-so how-great
statim gratiam adventus Christi Elisabeth conjugatæ, quantam
at-once grace the-coming of-Christ to-Elizabeth married how-great
exhibuit Annæ viduæ. Virum Elisabeth Zachariam magnum
showed to-Anna widow the-husband of-Elizabeth Zachary great
Domini sacerdotem incredulitatis diffidentia mutum adhuc
of-the-Lord priest of-unbelief by-the-distrust mute still
tenebat, dum in adventu et salutatione Mariæ, ipsa mox
held while at the-arrival and greeting of-Mary she soon
Elisabeth, Spiritu sancto repleta, et exultantem in utero
Elizabeth with-the-Spirit holy filled and leaping in womb
suo parvulum sensit, et prophetiam jam de ipso completo
her the-little-one felt and prophecy already about the-very completed
Mariæ conceptu prima proferens, plus quam propheta extitit.
of-Mary conception first uttering more than a-prophet was
Præsentem quippe illico virginis conceptum nuntiavit, et
present indeed at-once of-the-virgin the-conception she-announced and
ipsam Domini matrem ad magnificandum super hoc ipso
the-very of-the-Lord mother to magnifying about this very
Dominum concitavit. Excellentius autem prophetiæ donum
the-Lord she-stirred more-excellently moreover of-prophecy the-gift
in Elisabeth videtur completum, conceptum statim Dei
in Elizabeth seems fulfilled conceived at-once of-God
filium agnoscere, quam in Joanne ipsum jamdudum natum
the-son to-recognize than in John him long-since born
ostendere. Sicut igitur Mariam Magdalenam apostolorum
to-show as therefore Mary Magdalene of-the-apostles
dicimus apostolam, sic nec istam prophetarum dicere
we-call apostle so not this-one of-the-prophets to-call
dubitemus prophetam, sive ipsam beatam viduam Annam,
let-us-hesitate prophetess or the-very blessed widow Anna

de qua supra latius actum est. Quod si hanc
about whom above more-broadly treated it-has-been but if this
prophetiæ gratiam usque ad gentiles etiam extendamus, sibylla
of-prophecy grace even to the-gentiles also we-extend the-sibyl
vates in medium procedat, et quæ ei de Christo
seer into the-midst may-come-forth and what-things to-her about Christ
revelata sunt proferat. Cum qua si universos conferamus
revealed were may-bring-forth with whom if all we-compare
prophetas, ipsum etiam Esaiam, qui, ut Hieronymus asserit,
the-prophets the-very even Isaiah who as Jerome asserts
non tam propheta quam evangelista dicendus est; videbimus
not so-much a-prophet as an-evangelist to-be-called is we-shall-see
in hac quoque gratia feminam viris longe præstare. De
in this also grace the-woman than-men far to-excel about
qua Augustinus, contra hæreses testimonium proferens, ait:
whom Augustine against heresies testimony bringing-forth says
«Audiamus quid etiam Sibylla vates eorum de eodem
let-us-hear what also the-Sibyl seer their about the-same
dicat. «Alium, inquit, dedit Dominus hominibus fidelibus
says another she-says has-given the-Lord to-men faithful
colendum.» Item: «Ipse tuum cognosce Dominum Dei
to-be-worshiped likewise yourself your know Lord of-God
filium esse.» Alio loco filium Dei symbolum appellat,
the-son to-be in-another place the-son of-God symbolum she-calls
id est consiliarium. Et propheta dicit: «Vocabunt nomen
that is counselor and the-prophet says they-will-call the-name
ejus mirabilis, consiliarius.» De qua rursus idem pater
his wonderful counselor about whom again the-same father
Augustinus in XVIII de Civitate Dei: «Eo,» inquit, «tempore
Augustine in XVIII on the-City of-God at-that he-says time
nonnulli sibyllam erythræam vaticinatam ferunt (quam
some the-sibyl Erythraean to-have-prophesied report whom

quidam magis credunt esse cumanam). Et sunt ejus viginti
certain-ones rather believe to-be Cumaean and there-are her twenty
et septem versus; qui, sicut eos quidam latinis versibus
and seven verses which as them a-certain-one in-Latin verses
est interpretatus, hoc continent:
he-has interpreted this contain

Judicii signum tellus sudore madescet.
of-judgment a-sign the-earth with-sweat will-grow-wet
E cœlo rex adveniet per secla futurus,
from heaven a-king will-come through the-ages about-to-be
Scilicet in carne præsens ut judicet orbem.»
namely in flesh present that he-may-judge the-world

Quorum quidem versuum primæ litteræ in græco conjunctæ,
of-which indeed verses the-first letters in Greek joined
id sonant: «Jesus Christus filius Dei salvator.» Infert
this sound Jesus Christ son of-God savior brings-in
etiam Lactantius quædam de Christo vaticinia sibyllæ: «In
also Lactantius certain about Christ prophecies of-the-sibyl into
manus,» inquit, «infidelium postea veniet. Dabunt Deo
the-hands she-says of-unbelievers afterward he-will-come they-will-give to-God
alapas manibus incestis, et impurato ore expuent venenatos
slaps with-hands incestuous and with-defiled mouth they-will-spit poisoned
sputos. Dabit vero ad verbera suppliciter sanctum dorsum,
spittle he-will-give indeed to blows suppliantly the-holy back
et colaphos accipiens tacebit, ne quis agnoscat quod
and buffets receiving he-will-be-silent lest anyone should-know what
verbum vel unde venerit inferis loquatur, et spinea
word or whence he-has-come to-the-dead he-may-speak and with-a-thorny
corona coronabitur. Ad cibum autem fel, et ad sitim acetum
crown he-will-be-crowned for food moreover gall and for thirst vinegar

dederunt. In hospitalitatem hanc monstrabunt mensam. Ipsa
they-have-given for hospitality this they-will-show table yourself
enim insipiens gens, tuum Deum non intellexisti laudandum
for foolish nation your God not you-have-understood to-be-praised
mortalium mentibus, sed spinis coronasti, fel miscuisti.
of-mortals by-minds but with-thorns you-have-crowned gall you-have-mixed
Templi velum scindetur, et in medio die nox erit tribus
of-the-temple the-veil will-be-rent and in the-middle day night will-be for-three
horis, et morietur, tribus diebus somno suscepto, et tunc
hours and he-will-die for-three days sleep having-taken and then
ab inferis regressus ad lucem veniet, primus resurrectionis
from the-dead returned to light he-will-come first of-resurrection
principio ostensus.» Hoc profecto sibyllæ vaticinium, ni
at-the-beginning shown this certainly of-the-sibyl prophecy unless
fallor, maximus ille poetarum nostrorum Virgilius audierat
I-am-deceived greatest that of-poets our Virgil had-heard
atque attenderat quum in IV ecloga futurum in proximo
and had-attended-to when in the-fourth eclogue future in the-near
sub Augusto Cæsare tempore consulatus Pollionis mirabilem
under Augustus Caesar time of-the-consulship of-Pollio the-wonderful
cujusdam pueri de cœlo ad terras mittendi, qui etiam peccata
of-a-certain boy from heaven to earth to-be-sent who also the-sins
mundi tolleret, et quasi seculum novum in mundo
of-the-world should-take-away and as-if an-age new in the-world
mirabiliter ordinaret, præcineret ortum: admonitus, ut ipsemet
wonderfully should-order he-foretold birth admonished as he-himself
ait, cumæi carminis vaticinio, hoc est sibyllæ, quæ
says of-the-Cumaean of-song by-the-prophecy that is of-the-sibyl who
cumana dicitur. Ait quippe sic, quasi adhortans quoslibet
Cumaean is-called he-says indeed thus as-if exhorting any
ad congratulandum sibi, et concinendum seu scribendum
to congratulating themselves and to-singing-together or writing

de hoc tanto puero nascituro, in comparatione cujus
about this so-great boy about-to-be-born in comparison of-whom
omnes alias materias quasi infimas et viles reputat dicens:
all other subjects as-if lowest and vile he-reckons saying

Sicelides Musæ, paulo majora canamus;
O-Sicilian Muses a-little greater-things let-us-sing
Non omnes arbusta juvant humilesque myricæ.
not all orchards delight and-lowly tamarisks
Ultima cumæi venit jam carminis ætas;
the-last of-the-Cumaean has-come now of-song the-age
Magnus ab integro seclorum nascitur ordo:
great from anew of-the-ages is-born order
Jam redit et Virgo, redeunt saturnia regna,
now returns also the-Virgin return Saturnian reigns
Jam nova progenies cœlo demittitur alto, etc.
now a-new progeny from-heaven is-sent-down high etc

Inspice singula sibyllæ dicta, et quam integre et aperte
look-at individual of-the-sibyl sayings and how wholly and openly
christianæ fidei de Christo summam complectatur. Quæ
of-Christian faith about Christ the-sum she-embraces who
nec divinitatem ejus, nec humanitatem, nec utrumque ipsius
neither divinity his nor humanity nor both his
adventum, nec utrumque judicium prophetando vel scribendo
coming nor both judgment by-prophesying or by-writing
prætermisit, primum quidem judicium, quo injuste judicatus
passed-over the-first indeed judgment in-which unjustly judged
est in passione, et secundum quo juste judicaturus
he-was in the-passion and the-second in-which justly about-to-judge
est mundum in majestate. Quæ nec descensum ejus ad
he-is the-world in majesty who neither descent his to

inferos, nec resurrectionis gloriam prætermittens, non solum
the-dead nor of-resurrection the-glory passing-over not only
prophetas, verum etiam ipsos supergressa videtur evangelistas,
the-prophets but also the-very to-have-surpassed seems evangelists
qui de hoc ejus descensu minime scripserunt. Quis non
who about this his descent by-no-means wrote who not
etiam illud tam familiare prolixumque colloquium miretur,
also that so familiar and-long conversation would-wonder-at
quo ipse solus solam illam gentilem et samaritanam
in-which he alone alone that gentile and Samaritan
mulierem tam diligenter dignatus est instruere, de quo
woman so diligently deigned he-has to-instruct at which
et ipsi vehementer obstupuerunt apostoli? A qua etiam
also themselves vehemently were-astounded the-apostles from her also
infideli et de virorum suorum multitudine reprehensa,
unbelieving and about of-husbands her the-multitude reproved
potum ipse voluit postulare, quem nihil ulterius alimenti
a-drink he willed to-ask whom nothing further of-nourishment
ab aliquo novimus requisisse. Superveniunt apostoli, et
from anyone we-know to-have-asked arrive the-apostles and
emptos ei cibos offerunt, dicentes: «Rabi, manduca;» nec
bought for-him foods they-offer saying Rabbi eat nor
oblatos suscipi videmus, sed hoc quasi in excusationem
offered to-be-received we-see but this as-if for excuse
ipsum prætendisse: «Ego cibum habeo manducare, quem
him to-have-put-forward I food have to-eat which
vos nescitis.» Potum ipse a muliere postulat. A quo se
you know-not a-drink he from the-woman asks from which herself
illa excusans beneficio: «Quomodo,» inquit, «tu Judæus quum
she excusing benefit how she-says you a-Jew since
sis, bibere a me poscis, quæ sum mulier samaritana?
you-are to-drink from me do-you-ask who am a-woman Samaritan

Non enim coutuntur Judæi Samaritanis.» Et iterum: «Neque
not for have-dealings Jews with-Samaritans and again nor
in quo haurias habes, et puteus altus est.» Potum itaque
with what you-may-draw you-have and the-well deep is a-drink and-so
a muliere infideli, et id negante desiderat, qui oblatos ab
from a-woman unbelieving and it denying he-desires who offered by
apostolis cibos non curat. Quæ est ista, quæso, gratia, quam
the-apostles foods not cares-for what is this I-ask grace which
exhibet infirmo sexui; ut videlicet a muliere hac postulet
he-shows to-the-weak sex that namely from a-woman this he-should-ask
aquam, qui omnibus tribuit vitam? Quæ, inquam, nisi ut
water who to-all gives life what I-say unless that
patenter insinuet tanto sibi mulierum virtutem esse
openly he-may-intimate by-so-much to-himself of-women the-virtue to-be
gratiorem, quanto earum naturam esse constat infirmiorem;
more-pleasing by-how-much their nature to-be it-is-agreed weaker
et se tanto amplius earum salutem desiderando sitire,
and himself by-so-much more their salvation by-desiring to-thirst
quanto mirabiliorem earum virtutem constat esse? Unde
by-how-much more-wonderful their virtue it-is-agreed to-be whence
et quum a femina potum postulat, huic præcipue siti
also when from a-woman a-drink he-asks to-this especially thirst
suæ per salutem feminarum satisfieri velle se insinuat.
his by the-salvation of-women to-be-satisfied to-wish himself he-intimates
Quem potum etiam cibum vocans: «Ego,» inquit, «cibum
which drink also food calling I he-says food
habeo manducare quem vos nescitis.» Quem postmodum
have to-eat which you know-not which afterward
exponens cibum, adjungit: «Meus cibus est, ut faciam
expounding food he-adds my food is that I-may-do
voluntatem Patris mei,» hanc videlicet quasi singularem sui
the-will of-Father my this namely as-if the-singular of-his

Patris voluntatem esse innuens, ubi de salute agitur
Father will to-be signifying where about the-salvation it-is-treated
infirmioris sexus. Legimus et familiare colloquium cum
of-the-weaker sex we-read also a-familiar conversation with
Nicodemo illo Judæorum principe Dominum habuisse, quo
Nicodemus that of-the-Jews prince the-Lord to-have-had in-which
illum quoque ad se occulte venientem de salute
him also to himself secretly coming about the-salvation
sua ipse instruxerit, sed illius colloquii non tantum tunc
his he instructed but of-that conversation not so-much then
fructum esse consecutum. Hanc quippe Samaritanam
fruit to-have gained this-woman indeed Samaritan
et spiritu prophetiæ repletam esse tunc constat, quo
also with-the-spirit of-prophecy filled to-be then it-is-agreed by-which
videlicet Christum et ad Judæos jam venisse, et ad
namely Christ both to the-Jews already to-have-come and to
gentes venturum esse professa est, quum dixerit: «Scio quia
the-gentiles about-to-come to-be professed she-has when she-said I-know that
Messias venit qui dicitur Christus. Quum ergo venerit,
the-Messiah comes who is-called Christ when therefore he-will-have-come
ille nobis annuntiabit omnia,» et multos ex civitate illa
he to-us will-announce all-things and many from city that
propter verbum mulieris ad Christum cucurrisse, et in eum
because-of the-word of-the-woman to Christ to-have-run and in him
credidisse, et ipsum duobus diebus apud se retinuisse,
to-have-believed and him for-two days with themselves to-have-kept
qui tamen alibi discipulis ait: «In viam gentium ne
who yet elsewhere to-the-disciples says into the-way of-the-gentiles do-not
abieritis, et in civitate Samaritanorum ne intraveritis.»
go and into the-city of-the-Samaritans do-not enter
Refert alibi idem Joannes quosdam ex gentilibus, qui
relates elsewhere the-same John certain-ones of the-gentiles who

ascenderant Hierosolymam ut adorarent in die festo,
had-gone-up to-Jerusalem that they-might-worship on the-day festal
per Philippum et Andream Christo nuntiasse, quod
through Philip and Andrew to-Christ to-have-announced that
eum vellent videre. Non tamen eos esse admissos
him they-wished to-see not yet them to-have-been admitted
commemorat, nec illis postulantibus tantam Christi copiam
he-records nor to-them asking so-great of-Christ access
esse concessam, quantam huic Samaritanæ nequaquam
to-have-been granted as-much-as to-this Samaritan-woman by-no-means
id petenti. A qua ejus in gentibus prædicatio cœpisse
it asking from whom his among the-gentiles preaching to-have-begun
videtur, quam non solum convertit; sed per eam, ut dictum
seems whom not only he-converted but through her as said
est, multos acquisivit. Illuminati statim per stellam
it-has-been many he-acquired enlightened at-once through the-star
magi, et ad Christum conversi, multos exhortatione sua vel
the-magi and to Christ converted many by-exhortation their or
doctrina ad eum traxisse referuntur; sed soli accessisse. Ex
teaching to him to-have-drawn are-related but alone to-have-come from
quo etiam liquet quantam a Christo gratiam in gentibus
which also it-is-clear how-great from Christ grace among the-gentiles
mulier sit adepta, quæ præcurrens, et civitati nuntians
a-woman she-has gained who running-ahead and to-the-city announcing
ejus adventum, et quæ audierat prædicans, tam propere
his coming and what she-had-heard preaching so quickly
ipsa multos de populo suo est lucrata. Quod si Veteris
she many of people her she-has gained but if of-the-Old
Testamenti vel evangelicæ Scripturæ paginas revolvamus,
Testament or of-the-gospel Scripture the-pages we-turn-over
summa illa de resuscitatis mortuis beneficia divinam gratiam
the-highest those about the-raised dead benefits divine grace

feminis præcipue videbimus impendisse, nec nisi ipsis vel
on-women especially we-shall-see to-have-bestowed nor except for-them or
de ipsis hæc miracula facta fuisse. Primo quippe per
about them these miracles done to-have-been first indeed through
Eliam et Elisæum ad intercessionem matrum filios ipsarum
Elijah and Elisha at the-intercession of-mothers sons their
resuscitatos et eis redditos esse legimus. Et Dominus
raised and to-them given-back to-have-been we-read and the-Lord
ipse viduæ cujusdam filium suum, et archisynagogi
himself of-a-widow certain the-son her and of-the-ruler-of-the-synagogue
filiam, et rogatu sororum Lazarum resuscitans, hoc
the-daughter and at-the-request of-the-sisters Lazarus raising this
immensi miraculi beneficium maxime feminis impendit. Unde
of-immense miracle benefit most on-women bestowed whence
illud est Apostoli ad Hebræos scribentis: «Acceperunt mulieres
that is of-the-Apostle to the-Hebrews writing received women
de resurrectione mortuos suos.» Nam et puella suscitata
from resurrection dead their for also the-girl raised
mortuum recepit corpus; et cæteræ feminæ in consolationem
dead received body and the-other women for consolation
sui, quos plangebant mortuos, receperunt suscitatos. Ex
of-themselves whom they-bewailed dead received raised from
quo etiam liquet, quantam semper feminis exhibuerit gratiam,
which also it-is-clear how-great always to-women he-showed grace
quas tam sua quam suorum resuscitatione primo
whom as-well by-his-own as of-their-own-people raising first
lætificans, novissime quoque ipse propria resurrectione eas
gladdening last also he by-his-own resurrection them
plurimum extulit, quibus, ut dictum est, primum apparuit:
very-much exalted to-whom as said it-has-been first he-appeared
quod etiam hic sexus in populo persequente, quodam erga
which also this sex among the-people persecuting by-a-certain toward

Dominum naturali compassionis affectu, visus est promereri.
the-Lord natural of-compassion affection seemed it-has to-merit
Ut enim Lucas meminit, quum eum viri ad crucifigendum
as for Luke mentions when him men to crucifying
ducerent, feminæ ipsorum sequebantur plangentes ipsum atque
led women their followed bewailing him and
lamentantes. Quibus ipse conversus, et quasi pietatis hujus
lamenting to-whom he turned and as-if of-piety this
vicem in ipso statim passionis articulo misericorditer eis
the-return in the-very at-once of-passion moment mercifully to-them
referens, futurum, ut cavere queant, prædicit exitum:
rendering future that to-beware they-may-be-able he-foretells ruin
«Filiæ,» inquit, «Hierusalem, nolite flere super me, sed super
O-daughters he-says of-Jerusalem do-not weep over me but over
vos ipsas flete, et super filios vestros; quia ecce venient
you yourselves weep and over sons your because behold will-come
dies, in quibus dicent: «Beatæ steriles, et ventres qui non
days in which they-will-say blessed the-barren and the-wombs which not
genuerunt.» Ad cujus etiam liberationem iniquissimi judicis
have-borne for whose also deliverance of-the-most-wicked judge
uxorem antea fideliter laborasse Matthæus commemorat,
the-wife before faithfully to-have-labored Matthew records
dicens: «Sedente autem illo pro tribunali misit ad illum uxor
saying sitting moreover him on the-tribunal sent to him wife
ejus dicens: «Nihil tibi et justo illi. Multa enim passa
his saying nothing to-you and to-just that many-things for suffered
sum hodie per visum propter eum.» Quo etiam prædicante,
I-have today through vision because-of him whom also preaching
solam feminam de tota turba in tantam ejus laudem
a-sole woman out-of the-whole crowd into such his praise
legimus extulisse vocem, ut beatum exclamaret uterum qui
we-read to-have-raised voice that blessed she-exclaimed the-womb which

eum portaverit, et ubera quæ suxerit. A quo et statim
him had-borne and the-breasts which he-had-sucked from whom also at-once
piam confessionis suæ, licet verissimæ, correctionem meruit
a-pious of-confession her though most-true correction she-merited
audire, ipso confestim ei respondente: «Quin imo beati qui
to-hear he immediately to-her answering but nay blessed who
audiunt verbum Dei, et custodiunt illud.» Solus Joannes
hear the-word of-God and keep it alone John
inter apostolos Christi hoc privilegium amoris obtinuit, ut
among the-apostles of-Christ this privilege of-love obtained that
dilectus Domini vocaretur. De Martha autem et Maria
beloved of-the-Lord he-should-be-called about Martha moreover and Mary
ipse scribit Joannes, «quia diligebat Jesus Martham, et
he-himself writes John that loved Jesus Martha and
sororem ejus Mariam, et Lazarum.» Ipse idem apostolus,
sister her Mary and Lazarus he the-same apostle
qui ex privilegio, ut dictum est, amoris, se unum
who from privilege as said it-has-been of-love himself alone
a Domino dilectum esse commemorat, hoc ipso privilegio,
by the-Lord beloved to-be records with-this very privilege
quod nulli aliorum ascripsit apostolorum, feminas insignivit.
which to-none of-the-others he-ascribed of-the-apostles women he-marked
In quo etiam honore etsi fratrem earum ipsis aggregaret,
in which also honor although the-brother their to-them he-should-join
eas tamen illi præposuit, quas in amore præcellere credidit.
them yet to-him he-set-before whom in love to-excel he-believed
Libet denique, ut ad fideles seu christianas redeamus
it-pleases finally that to faithful or Christian we-may-return
feminas, divinæ respectum misericordiæ in ipsa etiam
women of-divine the-regard mercy in the-very even
publicorum abjectione scortorum et stupendo prædicare,
of-public abasement whores both by-being-astonished to-proclaim

et prædicando stupere. Quid est abjectius quam Maria
and by-proclaiming to-be-astonished what is more-abject than Mary
Magdalene vel Maria Ægyptiaca secundum vitæ statum
Magdalene or Mary of-Egypt according-to of-life the-state
pristinæ, quas vero postmodum vel honore vel merito divina
former whom indeed afterward either by-honor or by-merit divine
amplius gratia sublimavit? Illam quidem quasi in apostolico
more grace exalted that-one indeed as-if in apostolic
permanentem cœnobio, ut jam supra commemoravimus: hanc
remaining community as already above we-have-recorded this-one
vero, ut scriptum est, supra humanam virtutem anachoretarum
indeed as written it-is beyond human strength of-anchorites
agone dimicantem, ut in utrorumque monachorum proposito
in-contest fighting that in of-both monks purpose
sanctarum virtus feminarum præemineat, et illud quod
of-holy the-virtue women may-be-preeminent and that which
incredulis Dominus ait: «Meretrices præcedent vos in
to-the-unbelieving the-Lord says harlots will-go-before you into
regnum Dei,» ipsis etiam fidelibus viris improperandum
the-kingdom of-God to-the-very even faithful men to-be-reproached
videatur, et secundum sexuum seu vitæ differentiam fiant
may-seem and according-to of-sexes or of-life difference may-become
novissimi primi, et primi novissimi. Quis denique ignoret
the-last first and the-first last who finally would-not-know
feminas exhortationem Christi et consilium Apostoli tanto
women the-exhortation of-Christ and the-counsel of-the-Apostle with-so-great
castimoniæ zelo esse complexas, ut pro conservanda carnis
of-chastity zeal to-have embraced that for to-be-preserved of-the-flesh
pariter ac mentis integritate, Deo se per martyrium
equally and of-the-mind integrity to-God themselves through martyrdom
offerrent holocaustum, et gemina triumphantes corona, agnum
they-offered as-a-holocaust and with-twin triumphing crown the-lamb

sponsum virginum quocunque ierit sequi studerent?
bridegroom of-virgins wherever he-will-have-gone to-follow they-strove
Quam quidem virtutis perfectionem raram in viris, crebram
which indeed of-virtue perfection rare in men frequent
in feminis esse cognovimus. Quarum etiam nonnullas tantum
in women to-be we-have-known of-whom also some so-much
in hac carnis prærogativa zelum habuisse legimus, ut non
in this of-the-flesh prerogative zeal to-have-had we-read that not
sibi manum inferre dubitarent, ne quam Deo voverant
on-themselves hand to-lay they-hesitated lest which to-God they-had-vowed
incorruptionem amitterent, et ad sponsum virginem virgines
incorruption they-should-lose and to the-bridegroom virgin virgins
pervenirent. Qui etiam sanctarum devotionem virginum in
they-should-come who also of-holy the-devotion virgins to
tantum sibi gratam esse monstravit, ut gentilis populi
such-a-degree to-himself pleasing to-be showed that of-the-gentile people
multitudinem, ad beatæ Agathæ suffragium concurrentem,
the-multitude to of-blessed Agatha the-support running
velo ejus contra æstuantis Ætnæ terribilem ignem opposito,
with-veil her against of-burning Etna the-terrible fire set-opposite
tam a corporis quam animæ liberaverit incendio. Nullam
as-well from of-the-body as of-the-soul he-freed burning no
novimus monachi cucullam beneficii tanti gratiam esse
we-know of-a-monk cowl of-a-benefit so-great the-grace to-have
adeptam. Legimus quidem ad tactum pallii Eliæ
gained we-read indeed at the-touch of-the-mantle of-Elijah
Jordanem esse divisum, et ipsi pariter et Elisæo viam
the-Jordan to-have-been divided and to-him equally and to-Elisha a-way
per terram præbuisse: velo autem virginis immensam
through land to-have-offered by-the-veil but of-a-virgin an-immense
adhuc infidelis populi multitudinem tam mente salvari quam
still unbelieving people multitude as-well in-mind to-be-saved as

corpore, et sic eis conversis ad cœlestia viam patuisse.
in-body and thus to-them converted to heavenly-things the-way to-have-lain-open
Illud quoque non modicum sanctarum dignitatem commendat
that also not small of-holy the-dignity commends
feminarum, quod in suis ipsæ verbis consecrantur, dicentes:
women that in their-own they words are-consecrated saying
«Annulo suo subarrhavit me, ipsi sum desponsata.» Hæc
with-ring his he-has-pledged me to-him I-am betrothed these
quippe verba sunt beatæ Agnetis, in quibus virgines
indeed words are of-blessed Agnes in which virgins
suam professionem facientes Christo desponsantur. Si quis
their profession making to-Christ are-betrothed if anyone
etiam vestræ religionis formam ac dignitatem apud gentiles
also of-your religion the-form and dignity among the-gentiles
cognoscere curet, atque nonnulla inde quoque exempla ad
to-know should-care and some thence also examples for
exhortationem vestram inducere; facile deprehendet in ipsis
exhortation your to-bring-in easily he-will-discover in them
etiam nonnullam hujus propositi institutionem præcessisse,
also some of-this purpose institution to-have-preceded
excepto quod ad fidei pertinet tenorem; et multa in illis
except what to of-faith pertains the-tenor and many-things in them
sicut et Judæis præcessisse, quæ ex utrisque congregata
as also in-the-Jews to-have-preceded which from both gathered
Ecclesia retinuit, sed in melius commutavit. Quis nesciat
the-Church retained but for better changed who would-not-know
universos clericorum ordines ab ostiario usque ad episcopum,
all of-clerics the-orders from doorkeeper even to bishop
ipsumque tonsuræ usum ecclesiasticæ, qua clerici fiunt,
and-the-very of-tonsure use of-ecclesiastical by-which clerics are-made
et jejunia quatuor temporum, et azimorum sacrificium,
and the-fasts of-the-four seasons and of-unleavened-bread the-sacrifice

necnon ipsa sacerdotalium indumentorum ornamenta, et
and-also the-very of-priestly garments the-ornaments and
nonnulla dedicationis vel alia sacramenta, a synagoga
some of-dedication or other sacraments from the-synagogue
Ecclesiam assumpsisse? Quis etiam ignoret ipsam utilissima
the-Church to-have-taken who also would-not-know her by-most-useful
dispensatione non solum secularium dignitatum gradus
dispensation not only of-secular dignities the-grades
in regibus, cæterisque principibus, et nonnulla legum
in kings and-other princes and some of-laws
decreta, vel philosophicæ disciplinæ documenta in conversis
decrees or of-philosophical discipline lessons in converted
gentibus retinuisse: verumetiam quosdam ecclesiasticarum
gentiles to-have-retained but-also certain of-ecclesiastical
dignitatum gradus, vel continentiæ formam, et corporalis
dignities grades or of-continence the-form and of-bodily
munditiæ religionem ab eis accepisse? Constat quippe nunc
cleanness the-religion from them to-have-received it-is-agreed indeed now
episcopos vel archiepiscopos præsidere, ubi tunc flamines vel
bishops or archbishops to-preside where then flamens or
archiflamines habebantur; et quæ tunc templa dæmonibus
archflamens were-held and which then temples to-demons
sunt instituta, postea Domino fuisse consecrata, et
were established afterward to-the-Lord to-have-been consecrated and
sanctorum memoriis insignita. Scimus et in gentibus
of-saints with-memorials marked we-know also among the-gentiles
præcipue prærogativam virginitatis enituisse, quum maledictum
especially the-prerogative of-virginity to-have-shone when the-curse
legis ad nuptias Judæos coerceret: et in tantum gentibus
of-the-law to marriage the-Jews constrained and to such-a-degree to-the-gentiles
hanc virtutem seu munditiam carnis acceptam extitisse,
this virtue or cleanness of-the-flesh acceptable to-have-been

ut in templis earum magni feminarum conventus cœlibi
that in temples their great of-women communities to-celibate
se vitæ dicarent. Unde Hieronymus in Epistolam ad
themselves life dedicated whence Jerome on the-Letter to
Galatas, lib. III: «Quid nos,» inquit, «oportet facere, in
the-Galatians book III what we he-says ought to-do for
quorum condemnationem habet et Juno univiras, et
whose condemnation has also Juno once-married-women and
Vesta virgines, et alia idola continentes?» Univiras autem
Vesta virgins and other idols continent-women the-once-married moreover
et virgines dicit, quasi monachas quæ viros noverant, et
and virgins he-calls as-if nuns who husbands had-known and
monachas virgines. Monos enim, unde monachus, id est
nuns virgins monos for whence monk that is
solitarius dicitur, unum sonat. Qui etiam libro I Contra
solitary is-called one sounds who also in-book I Against
Jovinianum, multis de castitate vel continentia gentilium
Jovinian with-many about the-chastity or continence of-gentile
feminarum, inductis exemplis: «Scio,» inquit, «in catalogo
women brought-in examples I-know he-says in the-catalog
feminarum me plura dixisse, ut quæ christianæ
of-women me many-things to-have-said that those-who of-Christian
pudicitiæ despiciunt fidem, discant saltem ab ethnicis
modesty despise the-faith may-learn at-least from the-heathen
castitatem.» Qui in eodem supra illam quoque continentiæ
chastity who in the-same above that also of-continence
virtutem adeo commendavit, ut hanc præcipue munditiam
virtue so commended that this especially cleanness
carnis in omni gente Dominus approbasse videatur, et
of-the-flesh in every nation the-Lord to-have-approved may-seem and
nonnullis eam in infidelibus quoque vel collatione
in-some it among unbelievers also either by-the-conferring

meritorum, vel exhibitione miraculorum extulisse. «Quid
of-merits or by-the-display of-miracles to-have-exalted why
referam,» inquit, «Sibyllam erithream atque cumanam, et
should-I-relate he-says the-Sibyl Erythraean and Cumaean and
octo reliquas? Nam Varro decem fuisse autumat, quarum
the-eight remaining for Varro ten to-have-been asserts of-whom
insigne virginitas est, et virginitatis præmium divinatio.»
the-mark virginity is and of-virginity the-reward divination
Item: «Claudia virgo vestalis quum in suspicionem venisset
likewise Claudia virgin vestal when into suspicion she-had-come
stupri, fertur cingulo duxisse ratem, quam hominum
of-unchastity is-said with-her-girdle to-have-drawn a-ship which of-men
millia trahere nequiverant.» Et Sidonius claremontensis
thousands to-drag had-not-been-able and Sidonius of-Clermont
episcopus in propemptico ad libellum suum ita loquitur:
bishop in the-send-off to little-book his thus speaks

Qualis nec Tanaquil fuit, nec illa,
such-as nor Tanaquil was nor she
Quam tu, Tricipitine, procreasti,
whom you O-Tricipitinus begot
Qualis nec Phrygiæ dicata Vestæ,
such-as nor to-Phrygian dedicated Vesta
Quæ circa satis Albulam tumentem
who along enough the-Albula swelling
Duxit virgineo ratem capillo.
drew with-virgin a-ship hair

Augustinus de Civitate Dei, lib. XXII: «Jam si ad eorum
Augustine on the-City of-God book XXII now if to their
miracula veniamus, quæ facta a diis suis martyribus opponunt
miracles we-come which done by gods their to-martyrs they-oppose

nostris, nonne etiam ipsa pro nobis facere, et nobis
to-ours surely even they for us to-do and for-us
reperientur omnino proficere? Nam inter magna miracula
will-be-found altogether to-profit for among the-great miracles
deorum suorum profecto magnum illud est, quod Varro
of-gods their certainly great that is which Varro
commemorat, vestalem virginem, quum periclitaretur falsa
records a-vestal virgin when she-was-endangered by-false
suspicione de stupro, cribrum implesse aqua de Tyberi,
suspicion of unchastity a-sieve to-have-filled with-water from the-Tiber
et ad suos judices, nulla ejus parte stillante, portasse. Quis
and to her judges with-no its part dripping to-have-carried who
aquæ pondus tenuit tot cavernis patentibus? Itane
the-water's weight held with-so-many holes open so
Deus omnipotens terreno corpori grave pondus auferre
God almighty from-an-earthly body heavy weight to-take-away
non poterit, ut in eodem elemento habitet vivificatum corpus,
not will-be-able that in the-same element may-dwell quickened a-body
in quo voluerit vivificans spiritus?» Nec mirum si iis vel
in which will-have-willed the-quickening spirit nor wonder if by-these or
aliis Deus miraculis infidelium quoque castitatem extulerit, vel
other God miracles of-unbelievers also the-chastity has-exalted or
officio dæmonum extolli permiserit: ut tanto amplius
by-the-office of-demons to-be-exalted has-permitted that by-so-much more
nunc fideles ad ipsam animarentur, quanto hanc in
now the-faithful to it might-be-encouraged by-how-much it among
infidelibus quoque amplius exaltari cognoverint. Scimus et
unbelievers also more to-be-exalted they-will-have-known we-know also
Caiphæ prælationi non personæ gratiam esse collatam,
of-Caiaphas to-the-prelacy not to-the-person grace to-have-been conferred
et pseudo quoque apostolos miraculis nonnusquam coruscasse,
and false also apostles with-miracles sometimes to-have-flashed

et hæc non personis eorum, sed officio esse
and these-things not to-persons their but to-the-office to-have-been
concessa. Quid igitur mirum, si Dominus non personis
granted what therefore wonder if the-Lord not to-persons
infidelium feminarum, sed virtuti continentiæ ipsarum hoc
of-unbelieving women but to-the-virtue of-continence their this
concesserit, ad innocentiam virginis saltem liberandam, et
granted for the-innocence of-a-virgin at-least to-be-freed and
falsæ accusationis improbitatem conterendam? Constat quippe
of-false accusation the-wickedness to-be-crushed it-is-agreed indeed
amorem continentiæ bonum esse et in infidelibus, sicut et
the-love of-continence good to-be also in unbelievers as also
conjugalis pactionis observantiam donum Dei apud omnes
of-conjugal compact the-observance a-gift of-God among all
esse; ideoque mirabile non videri, si sua dona, non errorem
to-be and-therefore wonderful not to-seem if his-own gifts not the-error
infidelitatis per signa quæ infidelibus fiunt, non fidelibus,
of-unbelief through signs which for-unbelievers are-done not for-the-faithful
Deus honoret: maxime quando per hæc, ut dictum
God honors most when through these-things as said
est, innocentia liberatur, et perversorum hominum malitia
it-has-been innocence is-freed and of-perverse men the-malice
reprimitur, et ad hoc quod ita magnificatur, bonum homines
is-restrained and to this which so is-magnified good men
amplius cohortantur, per quod tanto minus ab infidelibus
more are-exhorted through which by-so-much less by unbelievers
quoque peccatur, quanto amplius a voluptatibus carnis
also is-sinned by-how-much more from the-pleasures of-the-flesh
receditur. Quod nunc etiam cum plerisque aliis adversus
there-is-withdrawal which now also with very-many others against
prædictum incontinentem hæreticum beatus non inconvenienter
aforesaid incontinent heretic blessed not unfittingly

induxit Hieronymus, ut quæ non miratur in christianis,
brought-in Jerome that what not he-wonders-at in Christians
erubescat in ethnicis. Quis etiam dona Dei esse deneget,
he-may-blush-at in the-heathen who also gifts of-God to-be would-deny
potestatem etiam infidelium principum, etsi perverse ipsa
the-power also of-unbelieving princes even-if perversely it
utantur, vel amorem justitiæ, vel mansuetudinem quam habent,
they-use or the-love of-justice or the-mildness which they-have
lege instructi naturali, vel cætera quæ decent principes?
by-law instructed natural or the-other-things which befit princes
Quis bona esse contradicat quia malis sunt permixta?
who goods to-be would-gainsay because with-evils they-are mixed
præsertim quum, ut beatus astruit Augustinus, et manifesta
especially since as blessed asserts Augustine and manifest
ratio testatur, mala esse nequeant nisi in natura bona? Quis
reason testifies evils to-be cannot except in nature good who
non illud approbet quod poetica perhibet sententia:
not that would-approve which poetic holds sentence

Oderunt peccare boni virtutis amore?
hate to-sin the-good of-virtue from-love

Quis Vespasiani nondum imperatoris miraculum, quod
who of-Vespasian not-yet emperor the-miracle which
Suetonius refert, de cæco videlicet et claudo per
Suetonius relates about the-blind-man namely and the-lame through
eum curatis, non magis approbet quam neget, ut ejus
him cured not rather would-approve than would-deny that his
virtutem amplius æmulari velint principes, aut quod de
virtue more to-emulate may-wish princes or what about
anima Trajani beatus egisse Gregorius refertur? Noverunt
the-soul of-Trajan blessed to-have-done Gregory is-related know

homines in cœno margaritam legere, et a paleis grana
men in filth a-pearl to-gather and from chaff grains
discernere, et dona sua infidelitati adjuncta Deus ignorare
to-distinguish and gifts his to-unbelief joined God to-not-know
non potest, nec quidquam horum quæ fecerit odire. Quæ
not can nor anything of-these-things which he-has-made to-hate which
quo amplius signis coruscant, tanto amplius sua
by-how-much more with-signs they-flash by-so-much more his-own
esse demonstrat, nec hominum pravitate sua inquinari
to-be he-shows nor of-men by-the-depravity his-own to-be-defiled
posse, et qualis sit fidelibus spectandus, qui talem se
to-be-able and of-what-kind he-is to-the-faithful to-be-beheld who such himself
exhibet infidelibus. Quantam autem apud infideles dignitatem
shows to-unbelievers how-great moreover among unbelievers dignity
devota illa templis pudicitia sit adepta, vindicta violationis
devoted that in-temples chastity it-has gained the-vengeance for-violation
indicat. Quam scilicet vindictam Juvenalis commemorans in
shows which namely vengeance Juvenal recording in
IV satyra Contra Crispinum, sic de ipso ait:
the-fourth satire Against Crispinus thus about him says

Cum quo nuper vitiata jacebat
with whom lately defiled lay
Sanguine adhuc vivo terram subitura sacerdos.
with-blood still living the-earth about-to-go-under the-priestess

Unde et Augustinus de Civitate Dei, lib. III: «Nam et ipsi,»
whence also Augustine on the-City of-God book III for also they
inquit, «Romani antiqui in stupro detectas Vestæ sacerdotes
he-says Romans ancient in unchastity detected of-Vesta the-priestesses
vivas defodiebant. Adulteras autem feminas quamvis aliqua
alive buried adulterous moreover women though with-some

damnatione, nulla tamen morte plectebant.» Usque adeo
condemnation with-no yet death punished so much
gravius quæ putabant abdita divina, quam humana cubilia
more-heavily which they-thought hidden the-divine than the-human beds
vindicabant. Apud nos autem christianorum cura principum
they-avenged among us moreover of-Christians the-care of-princes
tanto amplius nostræ providit castimoniæ, quanto eam
by-so-much more for-our has-provided chastity by-how-much it
sanctiorem esse non dubitatur. Unde Justinianus Augustus:
holier to-be not is-doubted whence Justinian Augustus
«Si quis,» inquit, «non dicam rapere, sed attentare tantum,
if anyone he-says not I-shall-say to-seize but to-attempt only
causa jungendi matrimonium, sacras virgines ausus fuerit,
for-the-sake of-joining marriage sacred virgins dared he-will-have
capitali pœna feriatur.» Ecclesiasticæ quoque sanctio
by-capital penalty let-him-be-struck of-ecclesiastical also the-sanction
disciplinæ, quæ pœnitentiæ remedia, non mortis supplicia
of-discipline which of-penitence remedies not of-death punishments
quærit, quam severa sententia lapsus vestros præveniat
seeks how severe a-sentence the-lapses your may-forestall
non est dubium. Unde illud est Innocentii papæ Victricio
not is doubtful whence that is of-Innocent pope to-Victricius
episcopo rothomagensi, cap. xiii: «Quæ Christo spiritualiter
bishop of-Rouen chapter xiii who to-Christ spiritually
nubunt, et a sacerdote velantur, si postea vel publice
marry and by a-priest are-veiled if afterward either publicly
nupserint, vel occulte corruptæ fuerint, non eas
they-will-have-married or secretly corrupted they-will-have-been not them
admittendas esse ad agendam pœnitentiam, nisi is cui
to-be-admitted to-be to doing penitence unless be to-whom
se conjunxerant de hac vita discesserit.» Hæ vero,
themselves they-had-joined from this life will-have-departed those indeed

quæ necdum sacro velamine tectæ, tamen in proposito
who not-yet with-the-sacred veil covered yet in purpose
virginali semper se simulaverint permanere, licet velatæ
virginal always themselves have-pretended to-remain although veiled
non fuerint, his agenda aliquanto tempore pœnitentia
not they-will-have-been by-these to-be-done for-some time penitence
est: quia sponsio earum a Domino tenebatur. Si vero inter
is because the-pledge their by the-Lord was-held if indeed among
homines solet bonæ fidei contractus nulla ratione dissolvi,
men is-wont of-good faith a-contract by-no reason to-be-dissolved
quanto magis ista pollicitatio, quam cum Deo pepigerunt,
how-much more this promise which with God they-have-pledged
solvi sine vindicta non poterit? Nam si apostolus
to-be-loosed without vengeance not it-will-be-able for if the-apostle
Paulus, quæ a proposito viduitatis discesserant, dixit eas
Paul those-who from the-purpose of-widowhood had-departed said them
habere condemnationem, quia primam fidem irritam fecerunt:
to-have condemnation because the-first faith void they-made
quanto magis virgines, quæ prioris propositionis fidem
how-much more virgins who of-the-earlier promise the-faith
minime servaverunt? Hinc et Pelagius ille notabilis ad
by-no-means they-have-kept hence also Pelagius that notable to
filiam Mauritii: «Criminosior est,» inquit, «Christi adultera
the-daughter of-Mauritius more-criminal is he-says of-Christ the-adulteress
quam mariti. Unde pulchre romana ecclesia tam severam
than of-a-husband whence finely the-Roman church so severe
nuper de hujusmodi statuit sententiam, ut vix vel
lately about such-things established a-sentence that scarcely even
pœnitentia dignas judicaret, quæ sanctificatum Deo corpus
of-penitence worthy it-judged those-who the-sanctified to-God body
libidinosa coinquinatione violassent.» Quod si perscrutari
by-lustful defilement had-violated but if to-search-out

velimus quantam curam, quantam diligentiam et charitatem
we-wish how-great care how-great diligence and charity
sancti doctores ipsius Domini, et apostolorum exemplis
the-holy doctors of-the-very Lord and of-the-apostles by-examples
incitati, devotis semper exhibuerint feminis, reperiemus eos
incited to-devoted always have-shown women we-shall-find them
summo dilectionis zelo devotionem earum amplexos fuisse,
with-the-highest of-love zeal devotion their embraced to-have
et fovisse, et multiplici doctrinæ vel exhortationis studio
and to-have-cherished and with-manifold of-teaching or of-exhortation zeal
earum religionem jugiter instruxisse atque auxisse.
their religion continually to-have-instructed and to-have-increased
Atque ut cæteros omittam, præcipui doctores Ecclesiæ
and that the-others I-may-omit the-chief doctors of-the-Church
producantur in medium: Origenes scilicet, Ambrosius, atque
let-be-brought into the-midst Origen namely Ambrose and
Hieronymus. Quorum quidem primus, ille videlicet maximus
Jerome of-whom indeed the-first that namely greatest
christianorum philosophus, religionem feminarum tanto
of-Christians philosopher the-religion of-women with-such
amplexus est zelo, ut sibi manus ipse inferret, sicut
embraced he-has zeal that on-himself hands he-himself laid as
Ecclesiastica refert Historia, ne ulla eum suspicio a doctrina
the-Ecclesiastical relates History lest any him suspicion from the-teaching
vel exhortatione mulierum abduceret. Quis etiam ignoret
or exhortation of-women should-lead-away who also would-not-know
quantam Ecclesiæ divinorum messem librorum rogatu
how-great for-the-Church of-divine harvest books at-the-request
Paulæ et Eustochii beatus reliquerit Hieronymus? Quibus
of-Paula and of-Eustochium blessed left Jerome for-whom
inter cætera sermonem etiam de assumptione matris
among other-things a-sermon also on the-assumption of-the-mother

Domini juxta earum petitionem scribens, id ipsum
of-the-Lord according-to their request writing this very
profitetur, dicens: «Sed quia negare non queo quidquid
he-professes saying but because to-deny not I-can whatever
injungitis, nimia vestra devinctus dilectione, experiar quod
you-enjoin by-excessive your bound love I-shall-try what
hortamini.» Scimus autem nonnullos maximorum doctorum
you-urge we-know moreover some of-the-greatest doctors
tam ordinis quam vitæ dignitate sublimium, nonnunquam
as-well of-order as of-life by-dignity exalted sometimes
ad eum de longinquo scribentes parva ab eo requisisse
to him from afar writing small-things from him to-have-requested
scripta, nec impetrasse. Unde et illud est beati Augustini
writings nor to-have-obtained whence also that is of-blessed Augustine
in secundo Retractationum libro: «Scripsi et duos libros ad
in the-second of-the-Retractations book I-wrote also two books to
presbyterum Hieronymum sedentem in Bethlehem, unum de
the-priest Jerome sitting in Bethlehem one on
Origine Animæ, alium de Sententia apostoli Jacobi, ubi
the-Origin of-the-Soul the-other on the-Saying of-the-apostle James where
ait: «Quicunque totam legem servaverit, offendat autem in
he-says whoever the-whole law will-have-kept may-offend moreover in
uno, factus est omnium reus: de utroque consulens eum.»
one made he-is of-all guilty about each consulting him
Sed in priore quæstionem, quam proposui, ipse non solvi.
but in the-former the-question which I-proposed myself not I-solved
In posteriore autem quid mihi de illa solvenda videretur
in the-latter moreover what to-me about it to-be-solved seemed
non tacui. Sed utrum hoc approbaret etiam ille, consului.
not I-kept-silent but whether this he-approved also he I-consulted
Respondit autem laudans eamdem consultationem meam,
he-answered moreover praising the-same consultation my

sibi tamen ad respondendum otium non esse respondit.
to-himself yet for answering leisure not to-be he-answered
Ego vero quousque esset in corpore, hos libros edere
I indeed as-long-as he-should-be in the-body these books to-publish
nolui, ne forte responderet aliquando, et cum ipsa
did-not-wish lest perhaps he-should-answer sometime and with the-very
responsione ejus potius ederentur. Illo autem defuncto
answer his rather they-might-be-published him moreover dead
edidi.» Ecce virum tantum tanto tempore pauca et
I-published behold a-man so-great for-so-long a-time few and
parva rescripta a prædicto viro expectasse, nec accepisse.
small replies from the-aforesaid man to-have-awaited nor to-have-received
Quem quidem ad petitionem prædictarum feminarum in
whom indeed at the-petition of-the-aforesaid women in
tot et tantis voluminibus vel transferendis vel dictandis
so-many and so-great volumes either to-be-translated or to-be-dictated
sudasse cognovimus, longe eis majorem quam episcopo
to-have-sweated we-have-known far to-them greater than to-a-bishop
reverentiam in hoc exhibens. Quarum fortassis tanto
reverence in this showing whose perhaps by-so-much
amplius virtutem amplectitur studio, nec contristare sustinet,
more virtue he-embraces with-zeal nor to-sadden bears
quanto earum naturam fragiliorem considerat. Unde et
by-how-much their nature more-fragile he-considers whence also
nonnunquam zelus charitatis ejus erga hujusmodi feminas
sometimes the-zeal of-charity his toward such women
tantus esse deprehenditur, ut in earum laudibus aliquatenus
so-great to-be is-detected that in their praises somewhat
veritatis tramitem excedere videatur, quasi in se ipso illud
of-truth the-path to-exceed he-seems as-if in him himself that
expertus, quod alicubi commemorans: «Charitas,» inquit,
having-experienced which somewhere recording charity he-says

«mensuram non habet.» Qui in ipso statim exordio vitæ
measure not has who in the-very at-once beginning of-the-life
sanctæ Paulæ, quasi attentum sibi lectorem præparare
of-holy Paula as-if attentive to-himself a-reader to-prepare
desiderans, ait: «Si cuncta corporis mei membra verterentur
desiring he-says if all of-body my the-members were-turned
in linguas, et omnes artus humana voce resonarent, nihil
into tongues and all limbs with-human voice resounded nothing
dignum sanctæ ac venerabilis Paulæ virtutibus dicerem.»
worthy of-holy and venerable Paula of-the-virtues I-should-say
Descripsit et nonnullas sanctorum patrum venerabiles
he-described also some of-holy fathers venerable
vitas, atque miraculis coruscas, in quibus longe mirabiliora
lives and with-miracles flashing in which far more-wonderful
sunt quæ referuntur. Nullum tamen eorum tanta
are the-things-which are-related none yet of-them with-such
laude verborum extulisse videtur, quanta hanc viduam
praise of-words to-have-exalted he-seems as-much-as this widow
commendavit. Qui etiam ad Demetriadem virginem scribens,
he-commended who also to Demetrias the-virgin writing
tanta ejus laude frontem ipsius insignivit epistolæ, ut non
with-such her praise the-front of-the-very he-marked of-the-letter that not
in modicam labi videatur adulationem. «Inter omnes,» inquit,
into moderate to-slip he-seems flattery among all he-says
«materias, quas ab infantia usque ad hanc ætatem vel
subjects which from infancy even to this age either
mea, vel notariorum scripsi manu, nihil præsenti opere
by-my or of-secretaries I-have-written by-hand nothing than-the-present work
difficilius. Scripturus enim ad Demetriadem virginem Christi,
more-difficult about-to-write for to Demetrias the-virgin of-Christ
quæ et nobilitate et divitiis prima est in urbe romana; si
who both in-nobility and in-riches first is in the-city Roman if

cuncta ejus virtutibus congrua dixero, adulari putabor.»
all her to-the-virtues fitting I-shall-have-said to-flatter I-shall-be-thought
Dulcissimum quippe viro sancto fuerat quacunque arte
most-sweet indeed to-the-man holy had-been by-whatever art
verborum fragilem naturam ad ardua virtutis studia promovere.
of-words the-fragile nature to arduous of-virtue pursuits to-promote
Ut autem opera nobis quam verba in hoc certiora præbeant
that moreover works to-us than words in this more-certain may-afford
argumenta, tanta hujusmodi feminas excoluit charitate, ut
arguments with-such such women he-cultivated charity that
immensa ejus sanctitas nævum sibi propriæ imprimeret
immense his holiness a-blemish on-himself of-his-own imprinted
famæ. Quod et ipse quidem ad Asellam, de fictis
reputation which also he-himself indeed to Asella about false
amicis atque sibi detrahentibus scribens, inter cætera
friends and from-himself detracting writing among other-things
commemorat, dicens: «Et licet me sceleratum quidam putent,
records saying and although me wicked some think
et omnibus flagitiis obrutum; tu tamen bene facis, quod ex
and with-all crimes overwhelmed you yet well do that from
tua mente etiam malos bonos putas. Periculosum quippe est
your mind even the-evil good you-think dangerous indeed it-is
de servo alterius judicare, et non facilis venia prava
about the-servant of-another to-judge and not easy pardon depraved-things
dixisse de rectis. Osculabantur quidam mihi manus, et
to-have-said about the-upright kissed some my hands and
ore vipereo detrahebant. Dolebant labiis, corde gaudebant.
with-mouth viperous disparaged grieved with-lips in-heart rejoiced
Dicant quid unquam in me aliter senserunt, quam quod
let-them-say what ever in me otherwise they-perceived than what
christianum decebat? Nihil mihi objicitur, nisi sexus meus.
a-Christian befitted nothing to-me is-objected except sex my

Et hoc nunquam objiceretur, nisi quum Hierosolymam
and this never would-be-objected except when to-Jerusalem
Paula proficiscitur.» Item: «Antequam domum sanctæ Paulæ
Paula sets-out likewise before the-house of-holy Paula
noscerem, totius in me urbis studia consonabant. Omnium
I-knew of-the-whole for me of-the-city the-zeals were-in-harmony of-all
pene judicio dignus summo sacerdotio decernebar. Sed
almost by-the-judgment worthy of-the-highest priesthood I-was-judged but
postquam eam pro suo merito sanctitatis venerari, colere,
after her for her merit of-holiness to-venerate to-cherish
suscipere cœpi, omnes me illico deseruere virtutes.» Et post
to-receive I-began all me at-once deserted virtues and after
aliqua: «Saluta,» inquit, «Paulam et Eustochium, velint,
some-things greet he-says Paula and Eustochium wish-they
nolint, in Christo meas.» Legimus et Dominum ipsum
not-wish-they in Christ mine we-read also the-Lord himself
tantam beatæ meretrici familiaritatem exhibuisse, ut qui
such to-a-blessed harlot familiarity to-have-shown that he-who
eum invitaverat pharisæus, ob hoc jam penitus de ipso
him had-invited the-Pharisee because-of this already wholly about him
diffideret, apud se dicens: «Hic si esset propheta, sciret
distrusted with himself saying this-man if he-were a-prophet would-know
utique quæ et qualis est quæ tangit eum.» Quid ergo
surely who and what-kind is she-who touches him what therefore
mirum, si pro lucro talium animarum ipsa Christi membra
wonder if for the-gain of-such souls the-very of-Christ members
ejus incitata exemplo propriæ famæ detrimentum non
his incited by-the-example of-their-own reputation the-damage not
effugiunt? Quod quidem Origenes, ut dictum est, quum
flee which indeed Origen as said it-has-been when
cuperet evitare, gravius sibi corporis detrimentum inferre
he-desired to-avoid a-heavier on-himself of-the-body damage to-inflict

sustinuit. Nec solum in doctrina vel exhortatione feminarum
bore not only in the-teaching or exhortation of-women
mira sanctorum patrum charitas innotuit, verum etiam
the-wonderful of-the-holy fathers charity became-known but also
in earum consolatione tam vehemens nonnunquam extitit,
in their consolation so vehement sometimes it-was
ut ad earum dolorem leniendum non nulla fidei adversa
that for their grief to-be-soothed not none to-faith contrary-things
promittere mira eorum compassio videatur. Qualis quidem
to-promise wonderful their compassion may-seem such indeed
illa est beati Ambrosii consolatio, quam super morte
that is of-blessed Ambrose the-consolation which about the-death
Valentiniani imperatoris sororibus ejus scribere ausus est, et
of-Valentinian the-emperor to-sisters his to-write dared he-has and
ejus qui cathecumenus sit defunctus salutem astruere,
of-him who a-catechumen may-have died the-salvation to-affirm
quod longe a catholica fide atque evangelica veritate videtur
which far from the-catholic faith and gospel truth seems
dissidere. Non enim ignorabant quam accepta Deo semper
to-dissent not for they-were-ignorant how acceptable to-God always
extiterit virtus infirmioris sexus. Unde et quum innumeras
has-been the-virtue of-the-weaker sex whence also when innumerable
videamus virgines matrem Domini in hujus excellentiæ
we-see virgins the-mother of-the-Lord in of-this excellence
proposito sequi, paucos agnoscimus viros hujus virtutis
purpose to-follow few we-acknowledge men of-this virtue
gratiam adeptos; ex qua, quocunque ierit, ipsum
the-grace having-gained by which wherever he-will-have-gone him
sequi agnum valerent. Cujus quidem zelo virtutis
to-follow the-lamb they-might-be-able whose indeed by-the-zeal of-virtue
quum nonnullæ sibi manum inferrent, ut quam Deo
when some on-themselves hand laid that which to-God

voverant integritatem etiam carnis conservarent; non solum
they-had-vowed integrity even of-the-flesh they-might-preserve not only
hoc in eis est reprehensum, sed apud plerosque hæc
this in them has-been reproved but among very-many these
ipsarum martyria titulos ecclesiarum meruerunt. Desponsatæ
their martyrdoms the-titles of-churches have-merited betrothed
quoque virgines, si antequam viris suis carnaliter
also virgins if before with-husbands their carnally
misceantur, monasterium decreverint eligere, et homine
they-may-be-mingled a-monastery they-will-have-decided to-choose and the-man
reprobato, sponsum sibi Deum efficere, liberam in hoc
rejected a-bridegroom for-themselves God to-make free in this
habent facultatem, quam nequaquam viris legimus indultam.
they-have faculty which by-no-means to-men we-read granted
Quarum etiam pleræque tanto ad castimoniam zelo
of-whom also very-many with-so-much for chastity zeal
sunt accensæ, ut non solum contra legis decretum pro
are inflamed that not only against of-the-law the-decree for
custodienda castitate virilem præsumerent habitum, verum
to-be-guarded chastity the-manly they-presumed habit but
etiam inter monachos tantis præminerent virtutibus, ut
also among monks with-so-great excelled virtues that
abbates fieri mererentur, sicut de beata legimus Eugenia,
abbots to-become they-merited as about blessed we-read Eugenia
quæ sancto etiam Heleno episcopo conscio, imo jubente,
who with-holy even Helenus the-bishop knowing nay ordering
virilem habitum sumpsit, et ab eo baptizata monachorum
the-manly habit took and by him baptized of-monks
collegio est sociata.
to-the-college was joined

Hæc ad novissimarum petitionum tuarum primam, soror
these-things to of-latest petitions your the-first O-sister
in Christo charissima, me satis rescripsisse arbitror;
in Christ dearest me enough to-have-written-back I-reckon
de auctoritate videlicet ordinis vestri, et insuper de
about the-authority namely of-order your and moreover about
commendatione propriæ dignitatis, ut tanto studiosius
the-commendation of-its-own dignity that by-so-much more-zealously
vestræ professionis propositum amplectamini, quanto ejus
of-your profession the-purpose you-may-embrace by-how-much its
excellentiam amplius noveritis. Nunc ut secundam quoque
excellence more you-may-know now that the-second also
Domino annuente perficiam, vestris id meritis et orationibus
with-the-Lord granting I-may-perfect by-your this merits and prayers
obtineam. Vale.
I-may-obtain farewell

PETER ABELARD · PETER THE VENERABLE · HELOISE

The Last Letters

Epistola et fidei confessio ad Heloissam

ABELARD'S CONFESSION OF FAITH

Abelard tells Heloise that logic has made him hateful to the world: men say he excels in logic but limps in Paul, praising his wit and denying his faith its purity. He will not be a philosopher at odds with Paul, nor an Aristotle shut off from Christ, and to rid her heart of anxiety sets out the creed his conscience rests on: the Trinity, against Arius and Sabellius; the incarnation; baptism and grace; and the resurrection of the flesh. On that rock he fears neither Scylla, Charybdis, nor the Sirens.

Soror mea Heloissa, quondam mihi in sæculo cara, nunc
O-sister my Heloise once to-me in the-world dear now
in Christo carissima, odiosum me mundo reddidit logica.
in Christ dearest hateful me to-the-world has-rendered logic
Aiunt enim perversi pervertentes, quorum sapientia est
they-say for the-perverse perverting whose wisdom is
in perditione, me in logica præstantissimum esse, sed in
in perdition me in logic most-outstanding to-be but in
Paulo non mediocriter claudicare. Quumque ingenii prædicent
Paul not moderately to-limp and-while of-wit they-proclaim
aciem, christianæ fidei subtrahunt puritatem. Quia, ut
the-sharpness of-Christian faith they-withdraw the-purity because as
mihi videtur, opinione potius traducuntur ad judicium, quam
to-me it-seems by-opinion rather they-are-led to judgment than
experientiæ magistratu. Nolo sic esse philosophus, ut
of-experience by-the-mastery I-do-not-wish so to-be a-philosopher that
recalcitrem Paulo; non sic esse Aristoteles, ut secludar
I-should-kick-against Paul not so to-be Aristotle that I-should-be-shut-off
a Christo. Non enim aliud nomen est sub cœlo, in quo
from Christ not for other name is under heaven in which
oporteat me salvum fieri. Adoro Christum in dextera
it-behooves me safe to-be-made I-adore Christ at the-right-hand

Patris regnantem. Amplector eum ulnis fidei in carne
of-the-Father reigning I-embrace him with-the-arms of-faith in flesh
virginali de Paracleto sumpta gloriosa divinitus operantem.
virginal from the-Paraclete taken glorious-things divinely working
Et ut trepida sollicitudo, cunctæque ambages a corde tui
and that anxious care and-all doubts from the-heart of-your
pectoris explodantur, hoc de me teneto, quod super illam
breast may-be-driven-out this about me hold that upon that
petram fundavi conscientiam meam, super quam Christus
rock I-have-founded conscience my upon which Christ
ædificavit ecclesiam suam. Cujus petræ titulum tibi breviter
built church his of-which rock the-inscription to-you briefly
assignabo. Credo in Patrem, et Filium, et Spiritum sanctum;
I-shall-assign I-believe in the-Father and the-Son and the-Spirit holy
unum naturaliter et verum Deum: qui sic in personis approbat
one by-nature and true God who so in persons approves
Trinitatem, ut semper in substantia custodiat unitatem. Credo
the-Trinity that always in substance he-may-keep the-unity I-believe
Filium per omnia Patri esse coæqualem, scilicet æternitate,
the-Son through all-things to-the-Father to-be coequal namely in-eternity
potestate, voluntate et opere. Nec audio Arium, qui perverso
in-power in-will and in-work nor I-heed Arius who by-perverse
ingenio actus, imo dæmoniaco seductus spiritu, gradus facit
wit driven nay by-a-demonic seduced spirit degrees makes
in Trinitate, Patrem majorem, Filium dogmatizans minorem,
in the-Trinity the-Father greater the-Son dogmatizing lesser
oblitus legalis præcepti: «Non ascendes, inquit lex, per
forgetful of-the-legal precept not you-will-ascend says the-law by
gradus ad meum altare.» Ad altare quippe Dei per gradus
steps to my altar to the-altar indeed of-God by steps
ascendit, qui prius et posterius in Trinitate ponit. Spiritum
ascends he-who before and after in the-Trinity places the-Spirit

etiam sanctum Patri et Filio consubstantialem et
also holy to-the-Father and to-the-Son consubstantial and
coæqualem per omnia testor, utpote quem bonitatis nomine
coequal through all-things I-testify inasmuch-as whom of-goodness by-the-name
designari volumina mea sæpe declarant. Damno Sabellium,
to-be-designated volumes my often declare I-condemn Sabellius
qui eamdem personam asserens Patris et Filii, Patrem
who the-same person asserting of-the-Father and of-the-Son the-Father
passum autumavit; unde et Patripassiani dicti sunt. Credo
to-have-suffered affirmed whence also Patripassians called they-were I-believe
etiam Filium Dei factum esse Filium hominis, unamque
also the-Son of-God made to-have-been the-Son of-man and-one
personam ex duabus et in naturis duabus consistere. Qui
person out-of two and in natures two to-consist who
post completam susceptæ humanitatis dispensationem passus
after the-completed of-assumed humanity dispensation suffered
est et mortuus, et resurrexit, et ascendit in cœlum,
he-has and died and rose-again and ascended into heaven
venturusque est judicare vivos et mortuos. Assero etiam
and-about-to-come he-is to-judge the-living and the-dead I-assert also
in baptismo universa remitti delicta; gratiaque nos egere,
in baptism all to-be-remitted sins and-of-grace us to-need
qua et incipiamus bonum, et perficiamus, lapsosque per
by-which both we-may-begin good and we-may-complete and-the-fallen through
pœnitentiam reformari. De carnis autem resurrectione quid
penitence to-be-restored about of-the-flesh moreover the-resurrection what
opus est dicere, quum frustra glorier me christianum,
need is-there to-say since in-vain I-should-glory myself (a)-Christian
si non credidero resurrecturum? Hæc itaque est fides in
if not I-shall-have-believed about-to-rise-again this and-so is the-faith in
qua sedeo, ex qua spei contraho firmitatem. In hac locatus
which I-sit from which of-hope I-draw firmness in this placed

salubriter, latratus Scyllæ non timeo, vertiginem Charybdis
safely the-barkings of-Scylla not I-fear the-whirlpool of-Charybdis
rideo, mortiferos Sirenarum modulos non horresco. Si
I-laugh-at the-deadly of-the-Sirens melodies not I-shudder-at if
irruat turbo, non quatior. Si venti perflent,
should-rush-in the-whirlwind not I-am-shaken if the-winds should-blow-through
non moveor. Fundatus enim sum supra firmam petram.
not I-am-moved founded for I-am upon firm rock

Epistola XXI

PETER THE VENERABLE TO HELOISE

Peter, abbot of Cluny, answers Heloise's letter. He has loved her since his youth, when she was famed as a woman given to learning, and praises her, a woman who tramples the devil, for turning from logic and Plato to the Gospel and Christ. He bids her lead her nuns like Deborah, whose name means bee, and wishes Cluny had her. He tells of Abelard's humble last years at Cluny, his return to the pope's favor, and his holy death at Saint-Marcel near Chalon, says God keeps him to restore to her, and asks her prayers.

Venerabili, et in Christo plurimum dilectæ sorori Eloysæ
to-venerable and in Christ most-greatly beloved to-sister to-Heloise
abbatissæ, frater Petrus humilis Cluniacensium abbas, salutem
abbess brother Peter humble of-the-Cluniacs abbot greeting
quam promisit Deus diligentibus se.
which promised God to-those-loving him
Acceptis liiteris charitatis tuæ, quas mihi nuper per filium
with-received letters of-charity your which to-me lately by son
meum Theobaldem misisti, gavisus sum, et eas mittentis
my Theobald you-sent rejoiced I-have and them of-the-sender
gratia amicabiliter amplexus sum. Volui statim rescribere
for-the-sake amicably embraced I-have I-wished at-once to-write-back
quod animo insederat; sed impedientibus importunis curarum
what in-mind had-settled but with-hindering importunate of-cares
exactionibus, quibus plerumque, imo pene semper, cedere
demands to-which mostly nay almost always to-yield
compellor, non potui. Vix tamen a tumultibus tandem
I-am-compelled not I-could scarcely yet from the-tumults at-last
interpolata die, quod coneeperam attentavi. Visum est, ut
with-snatched day what I-had-conceived I-attempted seemed it-has that
affectui tuo erga me, quem et tunc ex litteris, et prius
to-affection your toward me which both then from the-letters and before

ex mihi missis xeniis cognoveram, saltem verborum vicem
from to-me sent gifts I-had-known at-least of-words the-return
rependere festinarem, et quantum in corde meo locum tibi
to-repay I-should-hasten and how-much in heart my place for-you
dilectionis in Domino servarem, ostenderem. Revera enim
of-love in the-Lord I-might-keep I-should-show truly for
non nunc primum diligere incipio, quam ex multo tempore
not now first to-love I-begin her-whom from much time
me dilexisse reminiscor. Necdum plene metas adolescentiæ
me to-have-loved I-remember not-yet fully the-bounds of-youth
excesseram, necdum in juveniles annos evaseram, quando
I-had-passed not-yet into youthful years I-had-emerged when
nomen non quidem adhuc religionis tuæ, sed honestorum
the-name not indeed yet of-the-religion your but of-honorable
tamen et laudabilium studiorum tuorum, mihi fama innotuit.
yet and of-praiseworthy studies your to-me by-fame became-known
Audiebam tunc temporis, mulierem, licet necdum sæculi
I-heard then of-time a-woman though not-yet of-the-world
nexibus expeditam, litteratoriæ scientiæ, quod perrarum est,
from-the-bonds freed to-literary knowledge which very-rare is
et studio, licet sæcularis, sapientiæ summam operam dare,
and to-study though worldly of-wisdom the-utmost effort to-give
nec mundi voluntatibus, nugis, vel deliciis ab hoc utili
nor of-the-world by-the-pleasures by-trifles or by-delights from this useful
discendarum artium proposito retrahi posse. Cumque ab
to-be-learned of-arts purpose to-be-drawn-back to-be-able and-when from
his exercitiis detestanda desidia totus pene torpeat mundus,
these exercises by-detestable sloth whole almost may-be-torpid the-world
et ubi subsistere possit pes sapientiæ, non dicam apud
and where to-stand it-may-be-able the-foot of-wisdom not I-shall-say among
sexum femineum, a quo ex toto explosus est, sed vix
sex female from which out-of whole driven-out it-has-been but scarcely

apud ipsos viriles animos invenire valeat, tu illo efferendo
among the-very manly minds to-find it-may-avail you by-that to-be-extolled
studio tuo, et mulieres omnes evicisti, et pene viros
zeal your both women all you-have-surpassed and almost men
universos superasti. Mox vero, juxta verba Apostoli,
all you-have-overcome soon indeed according-to the-words of-the-Apostle
ut complacuit ei, qui te segregavit ab utero matris tuæ
as it-pleased him who you set-apart from the-womb of-mother your
vocare te per gratiam suam, longe in melius disciplinarum
to-call you through grace his far into better of-disciplines
studia commutasti, et pro logica Evangelium, pro physica
the-studies you-changed and for logic the-Gospel for physics
apostolum, pro Platone Christum, pro academia claustrum,
the-apostle for Plato Christ for the-academy the-cloister
tota jam et vere philosophica mulier, elegisti. Eripuisti
wholly now and truly philosophic woman you-chose you-have-snatched
victis spolia hostibus, et thesauris Ægyptiacis per
from-the-conquered the-spoils enemies and with-treasures Egyptian through
hujus peregrinationis desertum transiens, pretiosum in corde
of-this pilgrimage the-desert passing a-precious in heart
tuo tabernaculum Deo erexistis, Cantasti cum Maria,
your tabernacle to-God you-have-raised you-have-sung with Mary
demerso Pharaone, canticum laudis; et beatæ mortificationis
with-sunk Pharaoh the-song of-praise and of-blessed mortification
tympanum, ut olim illa præ manibus gerens, novi
the-timbrel as once she before hands bearing of-a-new
modulaminis melos usque ad ipsas deitatis aures docta
melody the-strain even to the-very of-the-deity ears skilled
tympanistria transmisisti. Conculcasti jam incipiendo, quod
timbrel-player you-have-sent you-have-trodden already by-beginning what
per omnipotentis gratiam bene perseverando conteres,
through of-the-almighty grace well by-persevering you-will-crush

vetusti anguis, ac semper mulieribus insidiantis caput,
of-the-ancient serpent and always for-women lying-in-wait the-head
atque ita elides, ut nunquam ulterius contra te sibilare
and so you-will-dash-out that never further against you to-hiss
audeat. Ostentui facis, et facies superbum principem
it-may-dare for-a-spectacle you-make and you-will-make the-proud prince
mundi, et illum, qui divina voce vocatur rex filiorum
of-the-world and him who by-divine voice is-called king of-the-sons
superbiæ, juxta ipsius Dei ad beatum, Job verba, tibi
of-pride according-to of-the-very God to blessed Job the-words to-you
ac tecum cohabitantibus ancillis Dei alligatum ingemiscere
and with-you dwelling-together to-handmaids of-God bound to-groan
coges. Et vere singulare miraculum, ac super omnia
you-will-compel and truly singular a-miracle and above all
miranda opera extollendum, eum, quo, juxta prophetam,
marvelous works to-be-extolled him than-whom according-to the-prophet
cedri non fuerunt altiores in paradiso Dei, et cujus
the-cedars not were taller in the-paradise of-God and of-whom
summitatem frondium abietes non adæquaverunt, a fragili sexu
the-top of-the-leaves the-firs not equaled by frail sex
vinci, et fortissimum archangelum a muliere infirmissima
to-be-conquered and the-strongest archangel by woman most-weak
superari. Gignitur tali duello maxima gloria Conditori,
to-be-overcome is-born by-such combat the-greatest glory for-the-Creator
infertur e converso summa ignominia deceptori. Exprobratur
is-brought-on on the-contrary the-highest disgrace to-the-deceiver is-reproached
ei hoc certamine, non solum stultum, sed et super
to-him by-this contest not only foolish but also above
omnia ridiculum fuisse, illum aspirasse ad æqualitatem
all ridiculous to-have-been him to-have-aspired to the-equality
sublimissimæ majestatis, qui nec breve luctamen ferre
of-most-sublime majesty who not-even a-brief struggle to-bear

prævalet feminæ debilitatis. Sustinet caput cujuslibet victricis
avails of-a-woman of-weakness bears the-head of-whatever victress
illius, merito talis victoriæ, gemmeam a rege cœlorum
over-him by-merit of-such victory a-jeweled from the-king of-the-heavens
coronam, ut quanto in transacta pugna carne infirmior,
crown that by-how-much in the-finished fight in-flesh weaker
tanto in remuneratione sempiterna appareat gloriosior.
by-so-much in reward eternal she-may-appear more-glorious
Hæc, charissima in Domino soror, vere non adulando, sed
these-things O-dearest in the-Lord O-sister truly not by-flattering but
exhortando dico, ut magnum, in quo aliquandiu perstitisti,
by-exhorting I-say that the-great in which for-some-time you-have-persisted
bonum attendens, ad caute illud conservandum animosior
good heeding for carefully that to-be-preserved bolder
reddaris, et sanctas illas, quæ tecum Domino serviunt
you-may-be-rendered and holy those who with-you the-Lord serve
secundum gratiam a Deo tibi collatam, ut in eodem sollicite
according-to the-grace by God on-you conferred that in the-same anxiously
agone contendant, verbis pariter et exemplis accendas. Es
contest they-may-strive by-words equally and by-examples you-may-kindle you-are
enim unum de animalibus illis, quæ Ezechiel propheta vidit,
for one of animals those which Ezekiel the-prophet saw
licet sis mulier, quæ non tantum ut carbo ardere, sed
though you-may-be a-woman who not only as a-coal to-burn but
ut lampas ardere debes pariter et lucere. Es quidem
as a-lamp to-burn you-ought equally and to-shine you-are indeed
discipula veritatis, sed es etiam ipso officio, quantum
a-disciple of-truth but you-are also by-the-very office as-far-as
ad tibi commissas pertinet, magistra humilitatis. Humilitatis
to to-you entrusted-women it-pertains the-mistress of-humility of-humility
plane, et totius cœlestis disciplinæ tibi a Deo magisterium
plainly and of-all heavenly discipline on-you by God the-mastership

impositum est. Unde non solum tui, sed et commissi
imposed has-been whence not only of-yourself but also of-the-entrusted
gregis curam habere, et pro universis majorem universis
flock care to-have and for all a-greater than-all
debes mercedem recipere. Manet tibi certe palma pro
you-ought reward to-receive awaits for-you certainly a-palm for
omnibus, quia, ut optime nosti, quotquot ducatu tuo
all because as very-well you-know as-many-as by-leadership your
mundum mundique principem vicerint, tot tibi
the-world and-of-the-world the-prince will-have-conquered so-many for-you
triumphos, tot gloriosa trophæa, apud æternum regem, et
triumphs so-many glorious trophies with the-eternal king and
judicem præparabunt. Sed nec omnino apud mortales insolitum
judge will-prepare but nor at-all among mortals unusual
est, feminas feminis principari, nec ex toto inusitatum
is women over-women to-rule nor out-of whole unaccustomed
etiam præliari, ipsos insuper viros ad prælia comitari. Nam
even to-fight the-very moreover men to battles to-accompany for
si verum est quod dicitur: Fas est, et ab hoste doceri.
if true is what is-said right it-is even from the-enemy to-be-taught
Et apud gentiles, Amazonum regina Penthesilea cum suis
and among the-gentiles of-the-Amazons queen Penthesilea with her
Amazonibus, non viris, sed mulieribus, Trojani belli tempore
Amazons not men but women of-the-Trojan war in-the-time
sæpe pugnasse scribitur, et in populo etiam Dei, prophetissa
often to-have-fought is-written and in the-people also of-God the-prophetess
Delbora Barach judicem Israel contra ethnicos animasse
Deborah Barak the-judge of-Israel against the-heathen to-have-roused
legitur. Cur ergo non liceat feminas virtutis contra
is-read why therefore not may-it-be-allowed women of-virtue against
fortem armatum ad prælia procedentes, ductrices fieri
the-strong armed-man to battles advancing leaders to-become

exercitus Domini, cum et illa (quod quidem indecens
of-the-army of-the-Lord since both she what indeed unseemly
videbatur) manu tamen propria contra hostes pugnaverit; et
seemed with-hand yet own against the-enemies she-fought and
hæc nostra Debora viros ipsos ad bella divina commoverit,
this our Deborah men themselves to wars divine may-have-stirred
armaverit, accenderit? Victo dehinc Jabin rege, occiso
may-have-armed may-have-kindled with-conquered then Jabin king with-slain
Sisara duce, deleto profano exercitu, cecinit statim
Sisera leader with-destroyed profane army sang at-once
canticum illa, illudque Dei laudibus devota dicavit. Erit
a-song she and-it of-God to-the-praises devout dedicated it-will-be
Dei gratia hoc faciente post datam tibi tuisque de longe
of-God by-the-grace this doing after given to-you and-to-yours over far
fortioribus hostibus victoriam, longe tuum gloriosius canticum,
stronger enemies the-victory far your more-glorious song
quod sic læta cantabis, ut nunquam postea lætari, nunquam
which so joyful you-will-sing that never afterward to-rejoice never
cantare desistas. Interim eris ancillis Dei, hoc est,
to-sing you-may-cease meanwhile you-will-be to-the-handmaids of-God that is
cœlesti exercitui, quod illa suo Judaico populo Debora;
to-the-heavenly army what she to-her Jewish people Deborah
nec a tam lucroso certamine, aliquo tempore, quolibet casu,
nor from so profitable a-contest at-any time by-any chance
nisi vincendo cessabis. Et quia hoc nomem Debora, ut
except by-conquering you-will-cease and because this name Deborah as
tua novit eruditio, lingua Hebraica apem designat, eris
your knows learning in-the-tongue Hebrew a-bee designates you-will-be
etiam in hoc et tu Debora, id est apis. Mellificabis enim
also in this also you Deborah that is a-bee you-will-make-honey for
tu, sed non soli tibi, quia quidquid boni per diversos,
you but not alone for-yourself because whatever of-good through diverse-people

et a diversis collegisti, exemplo, verbo, modisque
and from diverse-people you-have-gathered by-example by-word and-by-the-ways
quibus poteris, domesticis sororibus, seu quibuslibet aliis
by-which you-will-be-able to-the-household sisters or to-any others
totum refundes. Satiabis hoc exiguo vitæ mortalis
the-whole you-will-pour-back you-will-sate in-this brief of-life mortal
tempore, et teipsam sacrarum litterarum secrcta dulcedine,
time both yourself of-sacred letters with-secret sweetness
et beatas sorores aperta prædicatione, quousque, juxta
and the-blessed sisters with-open preaching until according-to
voeem propheticam: In illa, quæ permittitur die, distillent
the-voice prophetic in that which is-permitted day may-drip
montes æternam dulcedinem, et colles fluant lac et mel.
the-mountains eternal sweetness and the-hills may-flow milk and honey
Hoc enim, licet de hoc tempore gratiæ dicatur, nil
this for though about this time of-grace it-may-be-said nothing
obstat, imo et dulcius est, ut de tempore gloriæ accipiatur.
hinders nay even sweeter is that of the-time of-glory it-be-taken
Dulce mihi esset diu tecum de hujusmodi protrahere
sweet to-me would-be long with-you about such-things to-draw-out
sermonem, quia et famosa eruditione tua delector, et
talk because both by-famous learning your I-am-delighted and
prædicata mihi a multis religione tua longe magis allicior.
by-proclaimed to-me by many religion your far more I-am-drawn
Utinam te Cluniacus nostra habuisset! utinam te jucundus
would-that you Cluny our had-had would-that you the-pleasant
Marciniaci carcer, cum cæteris Christi ancillis libertatem inde
of-Marcigny prison with the-other of-Christ handmaids freedom thence
cœlestem exspectantibus inclusisset! Prætulissem opes
heavenly awaiting had-enclosed I-would-have-preferred the-riches
religionis ac scientiæ maximis quorumlibet regum thesauris
of-religion and of-knowledge to-the-greatest of-any kings treasures

et illarum sororum illud præclarum collegium, cohabitatione
and of-those sisters that splendid college by-the-dwelling-together
tua clarius rutilare gauderem. Retulisses et ipsa
your more-brightly to-glow I-would-rejoice you-would-have-brought-back even yourself
ab ipsis non modicum quæstum. et summam mundi
from them not slight gain and the-highest of-the-world
nobilitatem, ac superbiam, pedibus substratam mirareris.
nobility and pride under-feet laid you-would-admire
Cerneres omnigenos sæculi luxus, miranda parcitate
you-would-see every-kind of-the-world luxuries for-marvelous frugality
mutatos, et sordida quondam vasa diaboli in mundissima
changed and foul once vessels of-the-devil into most-pure
Spiritus sancti templa conversa. Videres puellas Dei
of-the-Spirit holy temples turned you-would-see the-girls of-God
Satanæ, vel mundo, velut furto subtractas, super innocentiæ
from-Satan or from-the-world as-if by-theft withdrawn upon of-innocence
fundamentum altos virtutum erigere parietes, et usque ad
the-foundation high of-virtues to-raise the-walls and even to
ipsa cœli fastigia felicis fabricæ cacumen producere.
the-very of-heaven summits of-the-happy building the-peak to-extend
Lætareris angelica virginitate florentes; castissimis viduis
you-would-rejoice-in with-angelic virginity flowering to-most-chaste widows
junctas, et universas pariter beatæ illius et magnæ
joined and all alike of-blessed that and great
resurrectionis gloriam sustinentes, infra arcta septa domorum,
resurrection the-glory awaiting within narrow enclosures of-houses
etiam corporaliter beatæ spei velut sepulcro jam conditas.
even bodily of-blessed hope as-if in-a-tomb already buried
Quæ, licet omnia et fortassis majora, cum tibi datis
which-things though all and perhaps greater with to-you given
a Deo collegis habeas, licet forte nihil ad sacrarum
by God colleagues you-may-have though perhaps nothing to of-sacred

rerum studium pertinens tibi addi possit, augeretur
things the-study pertaining to-you to-be-added could would-be-increased
tamen augmento gratiarum tuarum, non parvis, ut arbitror,
yet by-the-increase of-graces your not small as I-reckon
commodis, res publica nostra. Sed quamvis a dispensatricc
by-advantages the-affair public our but although by the-dispensing
omnium rerum providentia Dei, hoc nobis de te negatum
of-all things providence of-God this to-us about you denied
sit, concessum tamen est de illo tuo, de illo, inquam,
has-been granted yet it-has-been about that your about that I-say
sæpe ac semper cum honore nominando, servo ac vere
often and always with honor to-be-named servant and truly
Christi philosopho magistro Petro, quem in ultimis vitæ suæ
of-Christ philosopher master Peter whom in the-last of-life his
annis, eadem divina dispositio Cluniacum transmisit; et eam
years the-same divine disposition to-Cluny sent and it
in ipso et de ipso, super omne aurum et topazion munere
in him and from him above all gold and topaz with-a-gift
cariore, ditavit. Cujus sanctæ, humili ac devotæ inter nos
dearer enriched of-whose holy humble and devout among us
convcrsationi, quod quantumve Cluniacus testimonium ferat,
to-the-conversation what and-how-much Cluny witness may-bear
brevis sermo non explicat. Nisi enim fallor, non recolo
a-brief speech not unfolds unless for I-am-deceived not I-recall
vidisse me illi in humilitatis habitu et gestu similem,
to-have-seen me to-him in of-humility habit and bearing like
in tantum ut nec Germanus abjectior, nec ipse Martinus
in so-much that neither Germanus more-abject nor himself Martin
bene discernenti pauperior appareret. Cumque in magno
well to-one-discerning poorer would-appear and-when in great
illo fratrum nostrorum grege, me compellente gradum
that of-brothers our flock with-me compelling a-rank

superiorem teneret, ultimus omnium vestitu incultissimo
higher he-held last of-all in-garb most-unkempt
videbatur. Mirabar sæpe, et in processionibus eo me cum
he-seemed I-wondered often and in processions with-him me with
reliquis pro more præcedente, pene stupebam, tanti
the-rest according-to custom going-before almost I-was-astonished of-so-great
tamque famosi nominis hominem, sic seipsum contemnere,
and-so famous of-name a-man so himself to-despise
sic se abjicere posse. Et quia sunt quidam religionis
so himself to-cast-down to-be-able and because there-are certain of-religion
professores, qui ipsum quem gerunt habitum religiosum,
professors who the-very which they-wear habit religious
nimis esse cupiunt sumptuosum, erat ille prorsus parcus in
too to-be they-desire costly was he wholly sparing in
istis, et cujusque generis simplici veste contentus, nil
these-things and of-every kind with-simple garment content nothing
ultra quærebat. Hoc et in cibo, hoc et in potu, hoc et
beyond he-sought this also in food this also in drink this and
in omni cura corporis sui servabat, et non dico superflua,
in all care of-body his he-kept and not I-say superfluous-things
sed et cuncta, nisi valde necessaria, tam in se quam in
but even all-things except very necessary as-well in himself as in
omnibus, verbo pariter et vita damnabat. Lectio erat ci
all by-word equally and by-life he-condemned reading was to-him
continua, oratio frequens, silentium juge, nisi eum aut
continual prayer frequent silence constant unless him either
fratrum familiaris collatio, aut ad ipsos in conventu de
of-the-brothers familiar conference or to them in chapter about
divinis publicus sermo eum loqui urgebant. Sacramenta
divine-things public sermon him to-speak urged the-sacraments
cœlestia, immortalis Agni sacrificium Deo offerendo, prout
heavenly of-the-immortal Lamb the-sacrifice to-God by-offering as

poterat, frequentabat; imo postquam litteris et labore meo
he-could he-frequented nay after by-letters and by-labor my
apostolicæ graliæ redditus est, pene continuabat. Et quid
to-apostolic favor restored he-was almost he-continued and what
multa? Mens ejus, lingua ejus, opus ejus, semper divina,
many-things the-mind his the-tongue his the-work his always divine-things
semper philosophica, semper eruditoria meditabatur, docebat,
always philosophic-things always learned-things meditated taught
fatebatur. Tali nobiscum vir simplex et rectus, timens
professed in-such with-us a-man simple and upright fearing
Deum, et recedens a malo tali, inquam, per aliquantum
God and withdrawing from evil in-such I-say for some
temporis conversatione, ultimos vitæ suæ dies consecrans Deo,
of-time conversation the-last of-life his days consecrating to-God
pausandi gratia (nam plus solito, scabie et quibusdam
of-resting for-the-sake for more than-usual by-scabies and by-certain
corporis incommoditatibus gravatur), a me Cabilonem missus
of-body ailments he-is-burdened by me to-Chalon sent
est. Nam propter illius soli amœnitatem, qua cunctis pene
he-was for because-of of-that soil the-pleasantness by-which all almost
Burgundiæ nostræ partibus præminet, locum ei habilem,
of-Burgundy our parts it-surpasses a-place for-him suitable
prope urbem quidem, sed tamen Arari interfluente
near the-city indeed but yet with-the-Saône flowing-between
provideram. Ibi juxta quod incommoditas permittebat,
I-had-provided there according-to what the-infirmity permitted
antiqua sua renovans studia, libris semper incumbebat,
old his renewing studies over-books always he-bent
nec sicut de magno Gregorio legitur, momentum aliquod
nor as of great Gregory is-read moment any
præterire sinebat, quin semper aut oraret, aut legeret, aut
to-pass-by he-allowed but-that always either he-prayed or he-read or

scriberet, aut dictaret. In his sacrorum operum exercitiis,
he-wrote or he-dictated in these of-sacred works exercises
eum adventus illius evangelici visitatoris reperit, nec eum, ut
him the-coming of-that evangelical visitor found nor him as
multos, dormientem, sed vigilantem invenit. Invenit eum vere
many sleeping but watching it-found it-found him truly
vigilantem, et ad æternitatis nuptias, non ut fatuam, sed
watching and to of-eternity the-wedding not as foolish but
ut sapientem virginem evocavit. Attulit enim ille secum
as wise virgin it-called-out brought for he with-himself
lampadem plenam oleo, hoc est, conscientiam refertam sanctæ
a-lamp full of-oil this is a-conscience filled of-holy
vitæ testimonio. Nam ad solvendum commune mortalium
life with-the-witness for for paying the-common of-mortals
debitum, morbo correptus, eoque ingravescente, in brevi
debt by-sickness seized and-it worsening in short-time
ad extrema perductus cst. Tunc vero quam sancte, quam
to extremities brought he-was then indeed how holily how
devote, quam catholice, primo fidei, dehinc peccatorum
devoutly how catholicly first of-faith then of-sins
confessionem fecerit, quanto inhiantis cordis affectu,
confession he-made with-how-much of-longing of-heart affection
viaticum peregrinationis, ac vitæ æternæ pignus, corpus scilicet
the-viaticum of-the-pilgrimage and of-life eternal the-pledge the-body namely
Redemptoris Domini acceperit, quam fideliter corpus suum et
of-the-Redeemer Lord he-received how faithfully body his and
animam hic et in æternum ipsi commendaverit, testes sunt
soul here and in eternity to-him he-commended witnesses are
religiosi fratres, et totus illius monasterii, in quo corpus S.
the-religious brothers and the-whole of-that monastery in which the-body of-St
martyris Marcelli jacet, conventus. Hoc magister Petrus fine
martyr Marcellus lies community by-this master Peter end

dies suos consummavit, et qui singulari scientiæ magesterio,
days his completed and he-who by-singular of-knowledge mastery
toti pene orbi terrarum notus, et ubique famosus erat,
to-the-whole almost world of-lands known and everywhere famous was
in illius discipulatu qui dixit: Discite a me, quia mitis sum
in of-him discipleship who said learn from me because meek I-am
et humilis corde, mitis et humilis perseverans, ad ipsum ut
and humble in-heart meek and humble persevering to him as
dignum est credere, sic transivit. Hunc ergo, venerabilis et
fitting it-is to-believe so passed-over him therefore O-venerable and
charissima in Domino soror, cui post carnalem copulam,
O-dearest in the-Lord O-sister to-whom after carnal union
tanto validiore, quanto meliore divinæ charitatis vinculo
by-so-much stronger by-how-much better of-divine charity by-the-bond
adhæsisti, cum quo, et sub quo diu Domino deservisti,
you-clung with whom and under whom long the-Lord you-served
hunc, inquam, loco tui, vel ut te alteram in gremio suo
him I-say in-place of-you or as you another in bosom his
confovet, et in adventu Domini, in voce archangeli, et
he-cherishes and in the-coming of-the-Lord in the-voice of-the-archangel and
in tuba Dei descendentis de cœlo, tibi per ipsius
in the-trumpet of-God descending from heaven for-you through his
gratiam restituendum reservat. Esto ergo in domino memor
grace to-be-restored he-reserves be therefore in the-lord mindful
ipsius; esto etiam, si placet, et mei, et sanctis sororibus
of-him be also if it-pleases also of-me and to-the-holy sisters
tecum Domino famulantibus fratres congregationis nostræ,
with-you the-Lord serving the-brothers of-the-congregation our
ac sorores, quæ ubique terrarum pro posse suo eidem,
and the-sisters who everywhere of-the-lands according-to power their to-the-same
cui et tu, Domino famulantur, sollicite commenda.
whom also you the-Lord serve anxiously commend

Epistola XXI

HELOISE TO PETER THE VENERABLE

Heloise thanks Peter for his visit to her house: he said mass, preached in chapter, gave them the master's body, and granted the house the benefice of Cluny. To her he gave a trental, which the community of Cluny will say for her when she dies, and promised to confirm it under seal. She asks for that seal, for another holding the master's absolution in open letters to hang on his tomb, and for a prebend for Astralabe, whom she calls hers and Peter's, from the bishop of Paris or another.

Petro reverendisimo domino et Patri, ac venerabili abbati
to-Peter most-reverend to-lord and to-Father and venerable to-abbot
Cluniacensium, Heloisa humilis Dei et ejus ancilla, spiritum
of-the-Cluniacs Heloise humble of-God and his handmaid the-spirit
gratiæ salutaris.
of-grace saving
Visitante nos Dei misericodia, dignationis vestræ nos visitavit
with-visiting us of-God mercy of-condescension your us visited
gratia. Gratulamur, Pater begnissime, et quod ad Parvitatem
the-grace we-rejoice O-Father most-kind and that to the-Littleness
nostram magnitudo vestra descenderit gloriamur. Est si
our the-greatness your has-descended we-glory it-is since
quidem vestra visitatio magna magnis quibuslibet gloriatio.
indeed your visitation great for-great any-people a-glorying
Norunt alii quantum eis utilitatis vestræ contulerit
they-know others how-much to-them of-benefit of-your has-brought
præsentia sublimitatis. Ego certe non dicam enarrare
the-presence of-sublimity I certainly not I-shall-say to-relate
dictu, sed nec ipso valeo comprehendere cogitatu
in-the-telling but not-even by-the-very I-am-able to-grasp thought
quam utilis, quam jucundus vester mihi fuerit adventus.
how useful how pleasant your to-me has-been coming

Abbas noster, dominus noster, apud nos anno præterito
O-abbot our O-lord our with us in-the-year past
xvi Kal. Decembris, missam celebrastis, in
on-the-16th-day before-the-Kalends of-December mass you-celebrated in
qua Spiritui sancto nos commendastis. In capitulo, divini
which to-the-Spirit holy us you-commended in chapter of-divine
nos sermonis eulogio cibastis. Corpus magistri nobis
us of-discourse with-the-blessing you-fed the-body of-the-master to-us
dedistis, ac beneficium Cluniacense concessistis. Mihi
you-gave and the-benefice of-Cluny you-granted to-me
quoque, quam nec ancillæ, nomine dignam sublimis
also whom not-even of-handmaid of-the-name worthy sublime
humilitas vestra, tam scripto quam verbo, sororem vocare
humility your as-much by-writing as by-word sister to-call
non dedignata est singulare quoddam velut amoris
not disdained it-has singular a-certain as-it-were of-love
et sinceritatis privilegium donastis, tricenarium scilicet
and of-sincerity privilege you-gave a-trental namely
quod mihi defunctæ conventus Cluniacen. persolveret.
which for-me dead the-community of-Cluny should-pay
Indixistis etiam, quod donum illud sigillatis confirmaretis
you-announced also that gift that with-sealed you-would-confirm
apicibus. Quod itaque sorori, imo ancillæ concessistis,
letters what and-so to-the-sister nay to-the-handmaid you-granted
frater, imo dominus impleatis. Placeat etiam vobis
O-brother nay O-lord may-you-fulfill may-it-please also you
aliud mihi sigillum mittere, in quo magistri absolutio
another to-me seal to-send in which of-the-master the-absolution
litteris apertis contineatur, ut sepulcro ejus suspendatur.
in-letters open may-be-contained that on-the-tomb his it-may-be-hung
Memineritis, et amore Dei nostri Astralabii et vestri,
may-you-remember also for-love of-God of-our Astralabe and of-yours

ut aliquam ei vel a Parisiensi, vel ab alio
that some for-him either from the-Parisian or from other
quolibet episcopo præbendam acquiratis. Vale. Dominus
any bishop a-prebend you-may-acquire farewell the-Lord
vos custodiat, et præsentiam vestram quandoque nobis
you may-guard and presence your sometime to-us
exibeat.
may-show

Epistola XXII

PETER THE VENERABLE'S REPLY

Peter rejoices that his brief visit lives on in the nuns' memory, as if they kept the Rule's word that Christ is received in a guest. He asks their prayers and repays their love, having long held her in true charity, and sends, written and sealed, the trental and the absolution of master Peter. For Astralabe he will gladly seek a prebend in some noble church when he can, though bishops make themselves difficult with various pretexts.

Venerabili et charissimæ sorori nostræ, Deique
to-venerable and dearest to-sister our and-of-God
ancillæ Heloisæ, ancillarnm Dei ductrici ac
to-handmaid to-Heloise of-the-handmaids of-God to-the-leader and
magistræ frater Petrus humilis Cluniacensium abbas,
mistress brother Peter humble of-the-Cluniacs abbot
salutis a Deo, amoris a nobis in Christo
of-salvation from God of-love from us in Christ
plenitudinem.
the-fullness

Gavisus sum, et hoc non parum, legens sanctitatis vestræ
rejoiced I-have and this not little reading of-holiness your
litteras, in quibus agnovit adventum meum ad vos non
the-letters in which it-recognized coming my to you not
fuisse transitorium: ex quibus adverti, non solum me
to-have-been passing from which I-noticed not only me
apud vos fuisse, sed et a vobis nunquam postmodum
with you to-have-been but also from you never afterward
recessisse. Non fuit, ut video, illud hospitium meum,
to-have-withdrawn not was as I-see that sojourn my
velut memoria hospitis unius noctis prætereuntis, nec
like the-memory of-a-guest of-one night passing-by nor
factus sum advena, et peregrinus apud vos, sed civis
made I-have-been a-stranger and pilgrim among you but a-citizen
sanctarum, et domesticus, utinam Dei! Sic sacræ menti
of-the-holy-women and a-household-member would-that of-God so to-sacred mind
vestræ cuncta inhæserunt, sic benigno spiritui vestro omnia
your all-things have-clung so to-kindly spirit your all-things
impressa sunt, quæ in illo fugaci seu volatico adventu
impressed have-been which in that fleeting or flying coming
meo dixi, quæ feci, ut non dicam ea quæ studiose a
my I-said which I-did that not I-may-say those which studiously by
me tunc dicta sunt, sed nec verbum forte negligenter
me then said were but not-even a-word perhaps carelessly
prolatum ad terram caderet. Ita notastis omnia, ita tenaci
uttered to the-ground fell so you-noted all-things so to-tenacious
memoriæ ex sinceritatis affectu derivatæ commendastis, quasi
memory from of-sincerity affection derived you-committed as-if
magna, quasi cœlestia, quasi sacrosancta, quasi ipsius
great-things as-if heavenly-things as-if sacrosanct-things as-if of-the-very
verba vel opera Jesu Christi. Forte moverunt vos ad
words or works of-Jesus Christ perhaps moved you to

illa sic retinenda, verba communis regulæ, hoc est
those-things so to-be-retained the-words of-the-common rule that is
tam nostræ quam vestræ, quæ de hospitibus præcipit,
as-much ours as yours which about guests enjoins
Christus in eis adoretur, qui et sucipitur. Forsitan et
Christ in them may-be-adored who also is-received perhaps also
illa de præpositis, licet ego præpositus vobis non sim:
those about superiors though I superior to-you not may-be
Qui vos audit, me audit. Utinam hæc mihi simper gratia
who you hears me hears would-that this to-me always grace
detur apud vos, ut mei memor esse dignemini, ut pro
may-be-given with you that of-me mindful to-be you-may-deign that for
me omnipotentis misericordiam, cum sacro gregis vobis
me of-the-almighty the-mercy with the-sacred of-the-flock to-you
commissi collegio, deprecemini! Rependo et ego in hoc vobis
entrusted college you-may-entreat I-repay also I in this to-you
vicem quam possum, quia et longe antequam vos viderem
the-return which I-can because both long before you I-saw
et maxime ex quo vestri notitiam habui, singularem
and most from which-time of-you knowledge I-had a-singular
vobis in intimis mentis meæ recessibus veræ, non fictæ
for-you in the-inmost of-mind my recesses of-true not feigned
charitatis locum servavi, donum quod de tricenario vobis
of-charity place I-have-kept the-gift which about the-trental to-you
præsens feci, absens ut volustis, scriptum et sigillatum
present I-made absent as you-wished written and sealed
transmitto, Mitto etiam, sicut mandastis, magistri Petri
I-send-over I-send also as you-bade of-master Peter
absolutionem, in charta similiter scriptam et sigillatam.
the-absolution on parchment likewise written and sealed
Astralabio vestro, vestrique causa nostro, mox ut facultas
for-Astralabe your and-of-yours for-the-sake ours soon as opportunity

data fuerit in aliqua nobilium Ecclesiarum præbendam
given will-have-been in some of-the-noble Churches a-prebend
libens acquirere laborabo. Res tamen dfficilis est, quia,
gladly to-acquire I-shall-labor the-matter yet difficult is because
ut sæpe probavi, ad dandas in Ecclesiis suis præbendas,
as often I-have-proved for giving in Churches their prebends
variis objectis occasionibus valde se difficiles præbere
with-various put-forward pretexts very themselves difficult to-show
episcopi solent. Faciam tamen causa vestri quod potero,
bishops are-wont I-shall-do yet for-the-sake of-you what I-shall-be-able
mox ut potero.
soon as I-shall-be-able
