MEDIEVAL LATIN SERIES · VOLUME 69

On the Misery of the Human Condition

Innocent III · Bernard of Cluny

De Miseria Conditionis Humanae
De Contemptu Mundi

On the Misery of the Human Condition

With Bernard of Cluny's On Contempt for the World

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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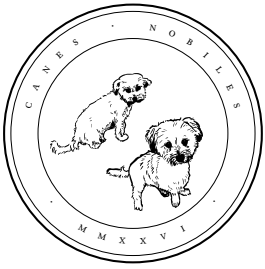

Volume 69 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Migne's text of Innocent III, Patrologia Latina 217 (Paris, 1855), and Thomas Wright's of Bernard of Cluny, The Anglo-Latin Satirical Poets II (London, 1872)

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INNOCENT III

De Miseria Conditionis Humanae

On the Misery of the Human Condition

Prologus

PROLOGUE

Lothar, unworthy deacon, dedicates to P., bishop of Porto, the little work he wrote in a moment of leisure amid his troubles, describing the vileness of the human condition to put down pride, the head of all vices; if P. wishes, he will describe the dignity of human nature in another.

Domino Patri charissimo P. Dei gratia Portuensi episcopo,
to-the-lord father dearest P of-God by-grace of-Porto bishop
Lotharius indignus diaconus, gratiam in præsenti, et gloriam
Lothar unworthy deacon grace in the-present and glory
in futuro.
in the-future
Modicum otii, quod inter multas angustias nuper ea,
a-little of-leisure which amid many straits lately on-that
quam nosti, occasione captavi, non ex toto mihi præteriit
which you-know occasion I-have-seized not from wholly for-me has-passed
otiosum. Sed ad deprimendam superbiam (quæ caput est
idle but for suppressing pride which the-head is
omnium vitiorum) vilitatem humanæ conditionis utcunque
of-all vices the-vileness of-the-human condition somehow
descripsi. Titulum autem præsentis opusculi vestro nomini
I-have-described the-title moreover of-the-present little-work to-your name
dedicavi, rogans et postulans, ut si quid in eo vestra
I-have-dedicated asking and requesting that if anything in it your
discretio dignum invenerit, divinæ gratiæ totum ascribat.
discernment worthy shall-have-found to-divine grace the-whole it-ascribe
Si vero paternitas vestra suggesserit, dignitatem humanæ
if but paternity your shall-suggest the-dignity of-human

naturæ, Christo favente, describam: quatenus ita per hoc
nature Christ favoring I-shall-describe so-that thus by this
humilietur elatus, ut per illud humilis exaltetur.
be-humbled the-proud-one as by that the-humble be-exalted

BOOK ONE

De miserabili humanæ conditionis ingressu

1 · THE WRETCHED ENTRY OF MAN'S CONDITION

With the prophet sanctified in the womb, Innocent asks why he came out of the womb to see labor and sorrow. Man is formed of earth, conceived in guilt, and born to punishment; he does depraved, shameful, and vain things, and will become food for fire and the worm.

«Quare de vulva matris egressus sum, ut viderem laborem
why from the-womb of-mother came-forth I that I-should-see labor
et dolorem, et consumerentur in confusione dies mei?» Si
and sorrow and should-be-consumed in confusion the-days my if
talia de se locutus est ille, quem Dominus sanctificavit
such-things about himself spoken has he whom the-Lord sanctified
in utero, qualia loquar ego de me, quem mater mea
in the-womb what-kind shall-I-speak I about myself whom mother my
genuit in peccatis? Heu me, dixerim, mater mea, quid me
bore in sins alas me I-would-say mother my why me
genuisti, filium amaritudinis et doloris? «Quare non in
have-you-borne a-son of-bitterness and of-sorrow why not in
vulva matris mortuus sum? egressus ex utero non statim
the-womb of-mother dead am-I come-forth from the-womb not at-once
perii? Cur exceptus genibus, lactatus uberibus, natus in
did-I-perish why received on-knees suckled at-breasts born for

combustionem et cibum ignis?» — «Utinam interfectus
burning and the-food of-fire would-that slain
fuissem in utero, ut fuisset mihi mater mea sepulcrum,
I-had-been in the-womb that might-have-been for-me mother my a-tomb
et vulva ejus conceptus æternus.» — «Fuissem enim quasi
and womb her a-conception everlasting I-should-have-been for as-if
non essem, de utero translatus ad tumulum.» — «Quis
not I-were from the-womb carried to the-grave who
ergo det oculis meis fontem lacrymarum,» ut fleam
therefore may-give to-eyes my a-fountain of-tears that I-may-weep-for
miserabilem conditionis humanæ conversationis progressum,
the-miserable of-the-condition human of-conduct progress
damnabilem humanæ dissolutionis egressum? Consideravi ergo
the-damnable of-human dissolution egress I-have-considered therefore
cum lacrymis de quo factus sit homo: quid faciat homo, quid
with tears from what made be man what does man what
facturus sit homo. Sane formatus de terra, conceptus in culpa,
about-to-do is man indeed formed from earth conceived in guilt
natus ad pœnam, agit prava quæ non licent, turpia
born for punishment he-does depraved-things which not are-lawful shameful-things
quæ non decent, vana quæ non expediunt, fiet cibus
which not are-fitting vain-things which not are-expedient he-shall-become the-food
ignis, esca vermis, massa putredinis. Exponam id planius,
of-fire the-meat of-the-worm a-mass of-rottenness I-shall-set-forth this more-plainly
edisseram plenius. Formatus est homo de pulvere, de luto, de
I-shall-explain more-fully formed is man from dust from clay from
cinere: quodque vilius est, de spurcissimo spermate: conceptus
ash and-what viler is from most-filthy seed conceived
in pruritu carnis, in fervore libidinis, in fetore luxuriæ:
in the-itch of-the-flesh in the-heat of-lust in the-stench of-wantonness
quodque deterius est, in labe peccati; natus ad laborem,
and-what worse is in the-stain of-sin born to labor

dolorem, timorem: quodque miserius est, ad mortem. Agit
sorrow fear and-what more-miserable is to death he-does
prava, quibus offendit Deum, offendit proximum, offendit
depraved-things by-which he-offends God he-offends his-neighbor he-offends
seipsum; agit turpia, quibus polluit famam, polluit
himself he-does shameful-things by-which he-defiles his-fame he-defiles
conscientiam, polluit personam; agit vana, quibus negligit
his-conscience he-defiles his-person he-does vain-things by-which he-neglects
seria, negligit utilia, negligit necessaria. Fiet
serious-things neglects useful-things neglects necessary-things he-shall-become
cibus ignis, qui semper ardet, et urit inexstinguibilis:
the-food of-fire which always burns and scorches unquenchable
esca vermis, qui semper rodit, et comedit immortalis:
the-meat of-the-worm which always gnaws and eats immortal
massa putredinis, quæ semper fetet, et sordet horribilis.
a-mass of-rottenness which always stinks and is-foul horrible

De vilitate materiæ ipsius hominis

2 · THE VILENESS OF MAN'S MATTER

God made the stars of fire, the winds of air, fishes and birds of water, but man and beasts of earth, the vilest element. Man is equal to the beasts in death; he is clay and ash, as Job and Solomon say, and has nothing to be proud of.

Formavit igitur Dominus Deus hominem de limo terræ,
formed therefore the-Lord God man from the-slime of-the-earth
quæ cæteris elementis est vilior, ut patet. Planetas et
which than-the-other elements is viler as is-clear the-planets and
stellas fecit ex igne, flatus et ventos fecit ex aere,
the-stars he-made from fire the-breaths and the-winds he-made from air
pisces et volucres fecit ex aqua, homines et jumenta
the-fishes and the-birds he-made from water men and beasts-of-burden
fecit de terra. Considerans igitur aquatica, homo
he-made from earth considering therefore the-watery-things man
se vilem inveniet; considerans aerea, se viliorem
himself vile he-shall-find considering the-airy-things himself viler
agnoscet; considerans ignea, se vilissimum reputabit,
he-shall-recognize considering the-fiery-things himself most-vile he-shall-reckon
nec valebit se parificare cœlestibus, nec audebit se
nor shall-he-be-able himself to-equal to-heavenly-things nor shall-he-dare himself
præferre terrenis, quia parem se jumentis inveniet,
to-prefer to-earthly-things because equal himself to-beasts he-shall-find
et similem recognoscet. «Unus est enim hominum et
and like he-shall-recognize one is for of-men and
jumentorum interitus, et æqua utriusque conditio, et nihil
of-beasts the-death and equal of-each the-condition and nothing
habet homo jumento amplius. De terra orta sunt, et in
has man than-a-beast more from earth arisen they-are and into

terram pariter revertentur.» Verba sunt ista non cujuslibet
earth alike they-shall-return words are these not of-any-chance
hominis, sed sapientissimi Salomonis. Quid est igitur homo,
man but of-the-wisest Solomon what is therefore man
nisi lutum et cinis? Hinc enim homo dicit ad Deum:
except clay and ash hence for man says to God
«Memento, quæso, quod sicut lutum feceris me, et in
remember I-pray that as clay you-have-made me and into
pulverem me reduces.» Hinc et Deus inquit ad hominem:
dust me you-shall-bring-back hence also God says to man
«Pulvis es, et in pulverem reverteris.» — «Comparatus
dust you-are and into dust you-shall-return compared
sum, ait Job, luto, et assimilatus sum favillæ et cineri.»
I-am says Job to-clay and likened I-am to-ember and ash
Lutum efficitur ex aqua et pulvere, utroque manente. Cinis
clay is-made from water and dust each remaining ash
autem fit ex ligno et igne, utroque deficiente. Expressum
moreover is-made from wood and fire each failing expressed
mysterium, sed alias melius exprimendum, quid ergo lutum
a-mystery but elsewhere better to-be-expressed why therefore clay
superbis? de quo pulvis extolleris? unde cinis gloriaris?
are-you-proud of what dust are-you-exalted whence ash do-you-glory

Divisio conceptionis

3 · THE KINDS OF CONCEPTION

Adam was formed of virgin earth, but every other man is begotten of unclean seed. The verse says one was conceived in iniquities and sins, not in one but in many, his own and another's.

An illud forsan respondebis, quod Adam ipse fuit de
or that perhaps you-shall-answer that Adam himself was from
limo terræ formatus, tu autem ex humano semine
the-slime of-the-earth formed you moreover from human seed
procreatus? At ille fuit formatus de terra, sed virgine;
begotten but he was formed from earth but virgin
tu vero procreatus de semine, sed immundo. «Quis enim
you but begotten from seed but unclean who for
potest facere mundum de immundo conceptum semine?»
can to-make clean from unclean conceived seed
Quis est homo, ut immaculatus sit, et justus appareat
who is man that spotless he-be and just appear
natus de muliere? «Ecce enim in iniquitatibus conceptus
born of woman behold for in iniquities conceived
sum, et in peccatis concepit me mater mea.» Non in una
I-am and in sins conceived me mother my not in one
tantum iniquitate, non in uno tantum delicto, sed in multis
only iniquity not in one only offense but in many
iniquitatibus, et in multis delictis. In delictis videlicet et
iniquities and in many offenses in offenses namely and
iniquitatibus propriis; in delictis et iniquitatibus alienis.
iniquities one's-own in offenses and iniquities another's

De conceptione infantis

4 · THE CONCEPTION OF THE CHILD

Conception is twofold, of the seeds and of the natures. The seeds are stained by the heat of lust, and the soul poured into them contracts the stain; its three powers are corrupted by ignorance, anger, and concupiscence.

Est enim duplex conceptio: una seminum, et altera
there-is for a-twofold conception one of-the-seeds and the-other
naturarum. Prima fit in commissis, secunda fit in
of-the-natures the-first is-made in things-committed the-second is-made in
contractis; parentes enim committunt in prima, proles
things-contracted the-parents for commit in the-first the-offspring
contrahunt in secunda. Quis enim nesciat concubitum etiam
contract in the-second who for knows-not intercourse even
conjugalem nunquam omnino committi sine pruritu carnis,
conjugal never at-all to-be-committed without the-itch of-the-flesh
sine fervore luxuriæ, sine fœtore libidinis? Unde semina
without the-heat of-wantonness without the-stench of-lust whence the-seeds
concepta fœdantur, maculantur et vitiantur, ex quibus anima
conceived are-befouled are-stained and are-vitiated from which the-soul
tandem infusa contrahit labem peccati, maculam culpæ,
at-length poured-in contracts the-stain of-sin the-spot of-guilt
sordem iniquitatis. Sicut ex vase corrupto liquor infusus
the-filth of-iniquity as from a-vessel corrupted the-liquid poured-in
corrumpitur, et pollutum contingens, ex ipso contactu
is-corrupted and the-polluted touching from that-very contact
polluitur. Habet enim anima tres naturales potentias, sive
is-polluted has for the-soul three natural powers or
tres naturales vires. Rationalem, ut discernat inter bonum
three natural forces the-rational that it-may-distinguish between good

et malum; irascibilem, ut respuat malum; concupiscibilem,
and evil the-irascible that it-may-spurn evil the-concupiscible
ut appetat bonum. Istæ tres vires tribus oppositis vitiis
that it-may-desire good these three forces by-three opposite vices
originaliter corrumpuntur. Vis rationalis per ignorantiam,
originally are-corrupted the-force rational through ignorance
ut non discernat inter bonum et malum; vis irascibilis
that not it-distinguish between good and evil the-force irascible
per iracundiam, ut respuat bonum; vis concupiscibilis per
through anger that it-spurn good the-force concupiscible through
concupiscentiam, ut appetat malum. Prima gignit delictum,
concupiscence that it-desire evil the-first begets offense
ultima parit peccatum, media delictum generat et peccatum.
the-last bears sin the-middle offense generates and sin
Est enim delictum non facere faciendum; peccatum, agere non
is for offense not to-do what-is-to-be-done sin to-do not
agendum. Hæc tria vitia contrahuntur ex carne corrupta,
what-is-to-be-done these three vices are-contracted from flesh corrupted
per tres naturales illecebras. In carnali quippe commercio,
through three natural allurements in carnal indeed intercourse
rationis sopitur intuitus, ut ignorantia seminetur: libidinis
of-reason is-lulled the-gaze that ignorance be-sown of-lust
irritatur pruritus, ut iracundia propagetur: voluptatis satiatur
is-provoked the-itch that anger be-propagated of-pleasure is-sated
affectus, ut concupiscentia contrahatur. Hic est tyrannus
the-desire that concupiscence be-contracted this is the-tyrant
carnis, lex membrorum, fomes peccati, languor naturæ,
of-the-flesh the-law of-the-members the-tinder of-sin the-languor of-nature
pabulum mortis, sine quo nemo nascitur, sine quo nullus
the-fodder of-death without which no-one is-born without which none
moritur: qui si quando transit reatu, semper tamen remanet
dies which if ever it-passes in-guilt always yet it-remains

actu. «Si enim dixerimus quia peccatum non habemus,
in-act if for we-shall-have-said that sin not we-have
nosipsos seducimus, et veritas in nobis non est.» O gravis
ourselves we-deceive and the-truth in us not is O heavy
necessitas et infelix conditio. Antequam peccemus, peccato
necessity and unhappy condition before we-sin by-sin
constringimur: et antequam delinquamus, delicto tenemur. «Per
we-are-bound and before we-offend by-offense we-are-held through
hominem unum peccatum in hunc mundum intravit, et per
man one sin into this world entered and through
peccatum in omnes homines mors pertransit.» An non «patres
sin into all men death passed did not the-fathers
uvam comederint acerbam, et dentes filiorum obstupescunt?»
a-grape eat sour and the-teeth of-the-sons are-set-on-edge

Quali cibo conceptus nutriatur in utero

5 · THE FOOD THAT FEEDS THE CHILD IN THE WOMB

The child in the womb is fed on menstrual blood, so foul that its touch withers crops and drives dogs mad, and from its corruption lepers are born. The law of Moses therefore counts a menstruating woman unclean.

Sed attende quo cibo conceptus nutriatur in utero. Profecto
but heed with-what food the-conceived-one is-nourished in the-womb surely
sanguine menstruo, qui cessat ex femina post conceptum, ut
with-blood menstrual which ceases from the-woman after conception that
ex eo conceptus nutriatur in femina. Qui fertur esse tam
from it the-conceived-one be-nourished in the-woman which is-said to-be so
detestabilis et immundus, ut ex ejus contactu fruges non
detestable and unclean that from its contact crops not

germinent, arescant arbusta, moriantur herbæ, amittant arbores
sprout wither the-shrubs die the-grasses lose trees
fœtus, et si canes inde comederint in rabiem efferantur.
fruit and if dogs thereof shall-have-eaten into madness they-are-driven
Concepti fetus vitium seminis contrahunt, ita ut leprosi et
conceived fetuses the-vice of-the-seed contract so that lepers and
elephantici ex hac corruptione nascantur. Unde secundum
elephantiacs from this corruption are-born whence according-to
legem Mosaicam, mulier quæ menstruum patitur, reputatur
the-law Mosaic a-woman who menstruation suffers is-reckoned
immunda; et si quis ad menstruatam accesserit,
unclean and if anyone to a-menstruating-woman shall-have-approached
jubetur interfici. Ac propter immunditiam menstruorum
he-is-ordered to-be-killed and because-of the-uncleanness of-the-menses
præcipitur, ut mulier si masculum pareret quadraginta, si
it-is-enjoined that the-woman if a-male she-bore for-forty if
vero feminam, octoginta diebus a templi cessaret ingressu.
but a-female for-eighty days from the-temple should-cease entry

De imbecillitate infantis

6 · THE WEAKNESS OF THE INFANT

Some are born so deformed that they seem monsters, and many maimed in limb or sense. All are born without knowledge, speech, or strength, weaker than the beasts, which walk as soon as they are born.

Quare ergo data est misero lux, et vita iis qui sunt
why therefore given is to-the-wretched light and life to-those who are
in amaritudine animæ? Felices illi qui moriuntur antequam
in bitterness of-soul happy those who die before
oriantur. Prius mortem sentientes, quam vitam scientes.
they-arise sooner death feeling than life knowing
Quidam enim tam deformes et prodigiosi nascuntur, ut
some for so deformed and monstrous are-born that
non homines, sed abominationes potius videantur, quibus
not men but abominations rather they-seem for-whom
forte melius fuisset provisum, si nunquam prodiissent
perhaps better would-have-been provided if never they-had-come-forth
ad visum, quoniam ut monstra monstrantur, et ostenduntur
into sight because as monsters they-are-shown and are-displayed
ostentui. Plerique vero diminuti membris, et sensibus corrupti
for-a-show many but diminished in-limbs and in-senses corrupted
nascuntur, amicorum tristitia, parentum infamia, verecundia
are-born of-friends the-sorrow of-parents the-infamy the-shame
propinquorum. Quid hoc particulariter dixerim de quibusdam,
of-kinsmen why this specially should-I-say of some
cum generaliter omnes sine scientia, sine verbo, sine virtute
when generally all without knowledge without word without strength
nascamur? Flebiles, debiles, imbecilles, parum a brutis
we-are-born tearful feeble weak little from brutes

distantes, imo minus in multis habentes? Nam illa statim
differing nay less in many-things having for they at-once
ut orta sunt, gradiuntur: nos autem non solum erecti pedibus
as arisen they-are walk we moreover not only erect on-feet
non incedimus, verum etiam curvati manibus non reptamus.
not go but even bent on-hands not crawl

De dolore partus et ejulatu infantis

7 · THE PAIN OF BIRTH AND THE INFANT'S WAILING

All are born wailing: the boy cries "a," the girl "e," as from Eve, who was told she would bear in sorrow. Rachel died in childbirth, and Phinehas's wife named her son Ichabod as she died.

Omnes nascimur ejulantes, ut nostram miseriam exprimamus.
all we-are-born wailing that our misery we-may-express
Masculus enim recenter natus dicit A, femina vero E:
the-male for newly born says A the-female but E

Dicentes E vel A, quotquot nascuntur ab Eva.
saying E or A as-many-as are-born from Eve

Quid est igitur Eva, nisi heu ha? Utrumque dolentis est
what is therefore Eve except heu ha each of-one-grieving is
interjectio, doloris exprimens magnitudinem. Hæc enim ante
the-interjection of-sorrow expressing the-greatness she for before
peccatum virago, post peccatum Eva meruit appellari, ex
sin virago after sin Eve deserved to-be-called from
quo sibi dictum audivit: «In dolore paries.» Non
when to-herself said she-heard in sorrow you-shall-bring-forth not

est enim dolor sicut parturientis: unde Rachel præ nimio
is for a-sorrow like of-one-in-labor whence Rachel for excessive
dolore partus interiit, et moriens vocavit nomen filii sui,
sorrow of-birth perished and dying called the-name of-son her
Benoni, id est filium doloris. Uxor Phinees subitis doloribus
Benoni that is son of-sorrow the-wife of-Phinehas sudden pains
irruentibus peperit simul ac periit, et in ipso mortis
rushing-on bore at-once and perished and in the-very moment
articulo vocavit filium Ichabod. «Mulier autem ut naufragus,
of-death she-called the-son Ichabod a-woman moreover as a-shipwrecked-one
cum parit, tristitiam habet; cum vero pepererit puerum,
when she-bears sorrow has when but she-shall-have-borne the-boy
jam non meminit pressuræ propter gaudium, quia natus
now not she-remembers the-anguish for joy because born
est homo in mundum.» Concepit ergo cum immunditia
is a-man into the-world she-conceived therefore with uncleanness
et fetore, parit cum tristitia et dolore, nutrit cum
and stench she-bears with sorrow and pain she-nourishes with
angustia et labore, custodit cum instantia et timore.
distress and labor she-guards with diligence and fear

De nuditate hominis

8 · THE NAKEDNESS OF MAN

Man comes forth naked and goes back naked, as Job says, bringing nothing into the world and taking nothing out. If he comes clothed, it is in a filthy little skin bloodied with blood, the wall that Tamar asked why it was divided.

Nudus egreditur, et nudus regreditur. Pauper accedit, et
naked he-comes-forth and naked he-goes-back poor he-approaches and
pauper recedit. «Nudus, inquit Job, egressus sum de utero
poor he-withdraws naked says Job came-forth I from the-womb
matris meæ, et nudus revertar illuc.» «Nihil intulimus
of-mother my and naked I-shall-return thither nothing we-have-brought
in hunc mundum, haud dubium quia nec auferre quid
into this world no doubt that neither to-carry-off anything
possumus.» Si quis autem indutus ingreditur, attendat
we-can if anyone moreover clothed enters let-him-heed
quale proferat indumentum. Turpe dictu, turpius auditu,
what-sort he-brings-forth of-garment foul to-say fouler to-hear
turpissimum visu. Fœdam pelliculam sanguine cruentatam.
foulest to-see a-filthy little-skin with-blood bloodied
Hæc est illa maceria, de qua Thamar inquit in partu:
this is that wall of which Thamar says in childbirth
«Quare divisa est propter te maceria?» Et ob hanc causam
why divided is because-of you the-wall and for this cause
vocavit nomen ejus Phares, quod interpretatur divisio.
she-called the-name his Phares which is-interpreted division

Quem fructum homo producit

9 · WHAT FRUIT MAN PRODUCES

Grasses and trees bring forth flowers, leaves, and fruit, oil, wine, and balsam; man brings forth nits, lice, and worms, spittle, urine, and dung. As the tree is, so is its fruit.

O vilis conditionis humanæ indignitas, o indigna vilitatis
O vile of-condition human unworthiness O unworthy of-vileness
humanæ conditio! Herbas et arbores investiga. Illæ de se
human condition the-grasses and trees search they from themselves
producunt flores et frondes, et fructus: et heu tu de te
bring-forth flowers and leaves and fruits and alas you from yourself
lendes et pediculos et lumbricos. Illæ de se fundunt
nits and lice and worms they from themselves pour-out
oleum, vinum et balsamum, et tu de te sputum, urinam
oil wine and balsam and you from yourself spittle urine
et stercus: illæ de se spirant suavitatem odoris, et tu
and dung they from themselves breathe the-sweetness of-scent and you
de te reddis abominationem fetoris. Qualis est ergo
from yourself return the-abomination of-stench of-what-sort is therefore
arbor, talis est fructus. «Non enim potest arbor mala fructus
the-tree such is the-fruit not for can a-tree bad fruits
bonos facere.» Quid est enim homo secundum formam, nisi
good to-make what is for man according-to form except
quædam arbor inversa? cujus radices sunt crines, truncus
a-certain tree inverted whose roots are the-hairs the-trunk
caput cum collo, stipes est pectus cum alvo, rami sunt
the-head with the-neck the-stem is the-breast with the-belly the-branches are

ilia cum tibiis, frondes sunt digiti cum articulis. Hoc est
the-loins with the-shins the-leaves are the-fingers with the-joints this is
folium quod a vento rapitur, et stipula quæ a sole siccatur.
the-leaf which by the-wind is-snatched and the-stubble which by the-sun is-dried

De incommodis senectutis et brevitate vitæ hominis

10 · THE SHORTNESS OF MAN'S LIFE

The first men lived nine hundred years, but God set man's days at a hundred and twenty, and the Psalmist at seventy or eighty, the rest labor and sorrow. Few now reach forty and very few sixty.

In primordio conditionis humanæ noningentis annis et
in the-beginning of-the-condition human nine-hundred years and
amplius homines vixisse leguntur, sed paulatim, vita
more men to-have-lived are-read but little-by-little the-life
hominis declinante, dixit Dominus ad Noe: «Non permanebit
of-man declining said the-Lord to Noah not shall-remain
spiritus meus in homine in æternum, quia caro est.
spirit my in man into eternity because flesh he-is
Eruntque dies illius centum viginti annorum.» Quod
and-shall-be the-days his a-hundred twenty of-years which
intelligi potest tam de termino vitæ, quam de spatio
to-be-understood can as-much about the-term of-life as about the-space
pœnitendi. Ex tunc enim rarissime leguntur homines plus
of-repenting from then for very-rarely are-read men more
vixisse, sed cum magis ac magis vita recideretur humana,
to-have-lived but when more and more life was-cut-back human
dictum est a Psalmista: «Dies annorum nostrorum in ipsis
said it-was by the-Psalmist the-days of-years our in them

septuaginta anni. Si autem in potentatibus octoginta anni, et
seventy years if moreover in the-powerful eighty years and
amplius eorum labor et dolor.» Nonne autem paucitas dierum
more their labor and sorrow surely moreover the-fewness of-days
meorum finietur brevi tempore? «Dies nostri velocius
my shall-be-ended in-short time the-days our more-swiftly
transeunt quam a texente tela succiditur.» «Homo natus de
pass than by the-weaver the-web is-cut man born of
muliere brevi vivens tempore repletur multis miseriis. Qui
woman for-a-short living time is-filled with-many miseries who
quasi flos egreditur et conteritur, et fugit velut umbra,
as-a flower comes-forth and is-crushed and flees like a-shadow
et nunquam in eodem statu permanet.» Pauci enim nunc
and never in the-same state remains few for now
ad quadraginta, paucissimi ad sexaginta annos perveniunt.
to forty very-few to sixty years attain

De incommodis senectutis

11 · THE TROUBLES OF OLD AGE

The old man's heart is afflicted, his head shakes, his eyes grow dim, and his teeth rot; he is easily provoked, covetous, and querulous, praises the ancients and spurns the moderns. Neither old nor young should boast against the other.

Si quis autem ad senectutem processerit, statim cor
if anyone moreover to old-age shall-have-advanced at-once the-heart
ejus affligitur, et caput concutitur, languet spiritus et fetet
his is-afflicted and the-head is-shaken languishes the-spirit and stinks
anhelitus, facies rugatur, et statura curvatur, caligant oculi,
the-breath the-face is-wrinkled and the-stature is-bent grow-dim the-eyes
et vacillant articuli, nares effluunt, et crines defluunt,
and totter the-joints the-nostrils run and the-hairs fall-out
tremit tactus, et deperit actus, dentes putrescunt, et aures
trembles the-touch and perishes action the-teeth rot and the-ears
surdescunt. Senex facile provocatur, difficile revocatur;
grow-deaf an-old-man easily is-provoked with-difficulty is-recalled
cito credit, et tarde discredit, tenax et cupidus, tristis et
quickly he-believes and slowly disbelieves tenacious and covetous sad and
querulus, velox ad loquendum, tardus ad audiendum, sed non
querulous swift to speaking slow to hearing but not
tardus ad iram: laudat antiquos, spernit modernos: vituperat
slow to anger he-praises the-ancients spurns the-moderns blames

præsens, commendat præteritum, suspirat et anxiatur, torpet
the-present commends the-past sighs and is-anxious is-torpid
et infirmatur. Audi Horatium poetam:
and is-infirm hear Horace the-poet

Multa senem circumveniunt incommoda.
many an-old-man surround troubles

Porro nec senes contra juvenem glorientur, nec insolescant
further neither old-men against a-young-man let-them-boast nor grow-insolent
juvenes contra senem, quia quod sumus iste fuit, erimus
young-men against an-old-man because what we-are that-one was we-shall-be
quandoque quod hic est.
sometime what this-one is

De labore mortalium

12 · THE LABOR OF MORTALS

As a bird is born to fly, man is born to labor, and his days are full of hardship and his nights restless. Under the sun all is vanity, and a heavy yoke lies on the sons of Adam from the womb to the grave.

«Avis ergo nascitur ad volandum, et homo nascitur ad
a-bird therefore is-born for flying and man is-born for
laborem.» Cuncti dies ejus laboribus et ærumnis pleni
labor all the-days his with-labors and hardships full
sunt, nec per noctem requiescit mens ejus. Et quid hoc
are nor through the-night rests mind his and what this
est nisi vanitas? Non est quisquam sine labore sub sole,
is-it except vanity not there-is anyone without labor under the-sun

non est sine defectu sub luna, non est sine vanitate
not there-is without defect under the-moon not there-is without vanity
sub tempore. Tempus est mora rerum mutabilium. «Vanitas
under time time is the-delay of-things changeable vanity
vanitatum, Inquit Ecclesiastes, et omnia vanitas.» O quam
of-vanities says Ecclesiastes and all-things vanity O how
varia sunt studia hominum, quam diversa sunt exercitia. Unus
varied are the-pursuits of-men how diverse are the-exercises one
est tamen omnium finis, et idem effectus, labor et afflictio
is yet of-all the-end and the-same the-effect labor and affliction
spiritus. «Occupatio magna creata est omnibus hominibus, et
of-spirit occupation great created is for-all men and
jugum grave super filios Adam, a die exitus de ventre
a-yoke heavy upon the-sons of-Adam from the-day of-the-going-out from the-belly
matris eorum, usque in diem sepulturæ in matrem omnium.»
of-mother their up into the-day of-burial into the-mother of-all

De studio sapientum

13 · THE STUDY OF THE WISE

The wise search heaven, earth, and sea and find only labor and affliction of spirit, as Solomon learned: much wisdom brings indignation, and nothing is known perfectly except that nothing is known perfectly.

Perscrutentur sapientes, investigent alta cœli, lata
let-search the-wise let-them-investigate the-heights of-heaven the-breadths
terræ, profunda maris, et de singulis disputent, de cunctis
of-earth the-depths of-the-sea and about each-thing let-them-dispute about all-things
pertractent, discant semper aut doceant. Et quid ex hac
let-them-treat let-them-learn always or teach and what from this
occupatione nisi laborem et dolorem et afflictionem spiritus
occupation except labor and sorrow and affliction of-spirit
invenient? Noverat hoc experimento qui dixerat: «Dedi cor
they-shall-find knew this by-experience he-who had-said I-gave heart
meum ut scirem prudentiam atque doctrinam, errores et
my that I-might-know prudence and learning errors and
stultitiam, et agnovi quod esset labor et afflictio spiritus,
folly and I-recognized that it-was labor and affliction of-spirit
eo quod in multa sapientia multa sit indignatio, et qui addit
by-this that in much wisdom much is indignation and who adds
scientiam addit dolorem.» Licet enim oporteat indagantem et
knowledge adds sorrow though for it-behoove the-searcher both
multis insudare vigiliis, et invigilare laboribus et sudoribus,
in-many to-sweat vigils and to-keep-watch in-labors and sweats
vix tamen est quidquam tam vile, vix est tam
scarcely yet is-there anything so vile scarcely is-there so
facile, quod ad plenum intelligat homo, comprehendatque
easy that to the-full may-understand man and-comprehend

ad liquidum, nisi forsan illud perfecte sciatur, quod nihil
to the-clear unless perhaps that perfectly be-known that nothing
scitur perfecte, quanquam ex hoc insolubilis redargutio
is-known perfectly although from this an-insoluble refutation
consequatur. Quin imo «corpus quod corrumpitur, aggravat
follow indeed nay the-body which is-corrupted weighs-down
animam, et deprimit terrena inhabitatio sensum multa
the-soul and depresses the-earthly habitation the-sense many-things
cogitantem.» Audi quid super hoc sentiat Salomon: «Cunctæ
thinking hear what about this thinks Solomon all
res difficiles; non potest eas homo explicare sermone.»
things difficult not can them man to-explain in-speech
— «Est homo qui diebus ac noctibus somnum non capit
there-is a-man who by-days and by-nights sleep not takes
oculis, et nullam operum Dei potest invenire rationem.
with-eyes and no of-the-works of-God can to-find reason
Et quando plus laboraverit ad quærendum, tanto minus
and when more he-shall-have-labored for seeking so-much less
inveniet.» — «Deficiunt ergo scrutantes scrutinio, quoniam
he-shall-find fail therefore the-searchers in-the-search since
accedet homo ad cor altum, et exaltabitur Deus.» —
shall-approach man to a-heart deep and shall-be-exalted God
«Perscrutator enim majestatis opprimetur a gloria.» Qui
the-searcher for of-majesty shall-be-overwhelmed by glory who
enim magis intelligit, magis dubitat: et ille videtur sibi
for more understands more doubts and he seems to-himself
plus sapere, qui plus desipit. Ergo pars scientiæ est scire
more to-know who more is-foolish therefore part of-knowledge is to-know
quod nesciat. «Fecit autem Deus hominem rectum, et
what one-knows-not made moreover God man upright and
ipse se infinitis immiscuit quæstionibus.»
he himself in-infinite entangled questions

De variis studiis hominum

14 · MEN'S VARIOUS PURSUITS

Mortals climb mountains, cross seas, and dig the earth; they build, plant, fish, hunt, trade, steal, and fight to heap up riches and honors. Solomon built houses, vineyards, and gardens, and found it all vanity.

Currunt et discurrunt mortales per sepes et semitas,
run and run-about mortals through hedges and paths
ascendunt montes, transcendunt colles, transvolant rupes,
they-climb mountains cross hills fly-over rocks
pervolant alpes, transgrediuntur foveas, ingrediuntur cavernas,
fly-through alps step-over pits enter caverns
rimantur viscera terræ, profunda maris, incerta fluminis,
explore the-bowels of-the-earth the-depths of-the-sea the-uncertainties of-the-river
opaca nemoris, invia solitudinis, exponunt se
the-shades of-the-grove the-trackless-places of-the-wilderness they-expose themselves
ventis et imbribus, tonitruis et fulminibus, fluctibus et
to-winds and rains to-thunders and lightnings to-waves and
procellis, ruinis et præcipitiis. Metalla cudunt et conflant,
storms to-collapses and precipices metals they-beat and smelt
lapides sculpunt et poliunt, ligna succidunt et dolant,
stones they-carve and polish timbers they-cut-down and hew
telas ordiuntur et texunt vestes, sincidunt sic et consuunt,
webs they-warp and weave garments they-cut thus and sew
ædificant domos, plantant hortos, excolunt agros, pastinant
they-build houses plant gardens cultivate fields dig
vineas, succendunt clibanos, exstruunt molendina, piscantur,
vineyards fire ovens construct mills they-fish
venantur et aucupantur. Meditantur et cogitant, consiliantur
they-hunt and fowl they-meditate and think take-counsel

et ordinant, querulantur et litigant, diripiunt et furantur,
and order complain and litigate plunder and steal
decipiunt et mercantur, contendunt et præliantur et innumera
deceive and trade contend and fight and innumerable
talia faciunt, ut opes congerant, ut quæstus multiplicent,
such-things they-do that riches they-may-heap-up that gains they-may-multiply
ut lucra sectentur, ut honores acquirant, ut dignitates
that profits they-may-pursue that honors they-may-acquire that dignities
extollant, ut potestates extendant, et hæc quoque labor
they-may-raise that powers they-may-extend and these-things also labor
et mentis afflictio. Si mihi non creditur, Salomoni credatur:
and of-mind affliction if me not is-believed let-Solomon be-believed
«Magnificavi, inquit, opera mea: ædificavi mihi domos, et
I-magnified he-says works my I-built for-myself houses and
plantavi mihi vineas; feci hortos et pomaria, consevi ea
planted for-myself vineyards I-made gardens and orchards I-sowed them
cuncti generis arboribus; exstruxi mihi piscinas aquarum
of-every kind with-trees I-constructed for-myself pools of-waters
ut irrigarem silvam lignorum germinantium: possedi servos
that I-might-water the-wood of-trees sprouting I-possessed menservants
et ancillas, multamque familiam habui, armenta quoque et
and maidservants and-a-large household I-had herds also and
magnos ovium greges, ultra omnes, qui fuerant ante me
great of-sheep flocks beyond all who had-been before me
in Jerusalem. Coacervavi mihi aurum et argentum, et
in Jerusalem I-heaped-up for-myself gold and silver and
substantias regum et provinciarum. Feci mihi cantores et
the-substances of-kings and of-provinces I-made for-myself singers and
cantatrices, et delicias filiorum hominum, scyphos et urceolos
songstresses and the-delights of-the-sons of-men cups and jugs
in ministerio ad vina fundenda, et supergressus sum opibus
in service for wines to-be-poured and surpassed I-have in-riches

omnes, qui ante me fuerunt in Jerusalem. Cumque me
all who before me were in Jerusalem and-when myself
convertissem ad universa, quæ fecerant manus meæ, et ad
I-had-turned to all-things which had-made hands my and to
labores quibus frustra insudaveram, vidi in omnibus vanitatem
the-labors in-which in-vain I-had-sweated I-saw in all vanity
et afflictionem animi, et nihil permanere sub sole.»
and affliction of-mind and nothing to-remain under the-sun

De diversis anxietatibus

15 · DIVERS ANXIETIES

Mortals are tormented by anxiety, care, fear, and sorrow. Poor and rich, slave and master, married and continent, good and wicked are all afflicted by the world.

O quanta mortales angit anxietas, affligit cura, sollicitudo
O how-great mortals torments anxiety afflicts care solicitude
molestat, metus exterret, tremor concutit, horror obducit,
harasses fear terrifies trembling shakes horror covers
dolor affligit, conturbat tristitia, contristat turbatio. Pauper
grief afflicts disturbs sadness saddens turmoil the-poor-man
et dives, servus et dominus, conjugatus et continens,
and the-rich-man slave and master married and continent
denique bonus et malus, omnes mundanis cruciatibus
finally good and bad all by-worldly torments
affliguntur, et mundanis afflictionibus cruciantur. Experto
are-afflicted and by-worldly afflictions are-tormented the-experienced
crede magistro. «Si impius, inquit, fuero, væ mihi est; et
believe master if wicked he-says I-shall-have-been woe to-me is and
si justus, non levabo caput saturatus afflictione et miseria.»
if just not I-shall-lift (my)-head sated with-affliction and misery

De miseria divitis et pauperis

16 · THE MISERY OF RICH AND POOR

The poor man is pressed by want; begging shames him and not begging consumes him, so he accuses God and his neighbor, and his own brothers hate him. The rich man labors to acquire, fears to possess, and grieves to lose.

Pauperes enim premuntur inedia, cruciantur ærumna, fame,
the-poor for are-pressed by-want are-tormented by-hardship by-hunger
siti, frigore, nuditate: vilescunt, tabescunt, spernuntur, et
by-thirst by-cold by-nakedness they-grow-cheap waste-away are-spurned and
confunduntur. O miserabilis mendicantis conditio; et si petit,
are-confounded O miserable of-the-beggar condition both if he-asks
pudore confunditur, et si non petit, egestate consumitur,
with-shame he-is-confounded and if not he-asks by-want he-is-consumed
sed ut mendicet, necessitate compellitur. Deum causatur
but that he-beg by-necessity he-is-compelled God he-accuses
iniquum, quod non recte dividat; proximum criminatur
unjust that not rightly he-divides his-neighbor he-charges
malignum, quod non plene subveniat. Indignatur, murmurat,
malignant that not fully he-helps he-is-indignant he-murmurs
imprecatur. Adverte super hoc sententiam Sapientis: «Melius
he-curses heed on this the-sentence of-the-Wise-man better
est, inquit, mori quam indigere.» — «Etiam proximo suo
it-is he-says to-die than to-be-in-want even to-neighbor his
pauper odiosus erit.» — «Omnes dies pauperis mali,
the-poor-man hateful shall-be all the-days of-the-poor-man evil

fratres hominis pauperis oderunt eum. Insuper et amici
the-brothers of-a-man poor hate him besides also the-friends
procul recesserunt ab eo;» quia
far have-withdrawn from him because

Donec eris felix multos numerabis amicos
as-long-as you-shall-be fortunate many you-shall-count friends
Tempora si fuerint nubila, solus eris.
the-times if they-shall-have-been cloudy alone you-shall-be

Proh pudor! secundum fortunam existimatur persona, cum
oh shame according-to fortune is-judged the-person when
potius secundum personam æstimanda sit fortuna. Tam bonus
rather according-to the-person to-be-judged be fortune so good
reputatur quam dives, tam malus quam pauper, cum potius
is-reckoned as rich so bad as poor when rather
tam dives sit reputandus quam bonus, tam pauper quam
so rich he-should-be to-be-reckoned as good so poor as
malus. Dives autem a superfluitate resolvitur, et jactantia
bad the-rich-man moreover by superfluity is-loosened and by-boasting
effrenatur, currit ad libitum, et corruit ad illicitum. Etiam
is-unbridled he-runs at pleasure and falls into the-unlawful even
fiunt instrumenta pœnarum, quæ fuerant oblectamenta
become instruments of-punishments which-things had-been delights
culparum. Labor in acquirendo, timor in possidendo, dolor in
of-faults labor in acquiring fear in possessing grief in
amittendo, mentem ejus semper fatigat, sollicitat et affligit.
losing mind his always wearies troubles and afflicts
«Ubi enim est thesaurus tuus, ibi est et cor tuum.» Sed
where for is treasure your there is also heart your but
de hoc in sequentibus plenius dicemus.
about this in what-follows more-fully we-shall-speak

De miseria servorum et dominorum

17 · THE MISERY OF SERVANTS AND MASTERS

The slave is terrified by threats, worn by labor, and stripped of his goods, and no one may grieve with him. A cruel master must fear his subjects and a mild one is despised; household care wears him down.

Servus ministrat, minis terretur, angariis fatigatur, plagis
the-slave serves by-threats is-terrified by-forced-labors is-wearied by-blows
affligitur, opibus spoliatur: quod si non habet, habere
is-afflicted of-riches is-stripped what if not he-has to-have
compellitur, et si habet, cogitur non habere. Culpa domini,
he-is-compelled and if he-has he-is-forced not to-have the-fault of-the-master
servi pœna: culpa servi, domini præda:
of-the-slave punishment the-fault of-the-slave of-the-master booty

Quidquid delirant reges, plectuntur Achivi.
whatever rave-at the-kings are-punished the-Achaeans

Venatio leonis onager in eremo, sic et pascua divitum
the-prey of-the-lion the-wild-ass in the-desert so also the-pastures of-the-rich
pauperes. O extrema conditio servitutis! Natura liberos genuit,
the-poor O extreme condition of-servitude nature free begot
sed fortuna servos constituit. Servus cogitur pati, et nemo
but fortune slaves established the-slave is-forced to-suffer and no-one
sinitur compati: dolere compellitur, et nemo condolere
is-allowed to-suffer-with-him to-grieve he-is-compelled and no-one to-grieve-with-him
permittitur. Sic ipse non suus est, ut nemo sit sibi. Miseri
is-permitted so he not his-own is that no-one be to-him wretched-are
qui castra sequuntur, quia miserum est vivere aliena
who camps follow because wretched it-is to-live on-another's

præda. Dominum autem si crudelis est, oportet vereri propter
booty the-master moreover if cruel he-is it-behooves to-fear because-of
nequitiam subjectorum; si mitis est, contigit illum contemni
the-wickedness of-the-subjects if mild he-is it-befalls him to-be-despised
propter insolentiam subjectorum. Severum ergo metus affligit,
because-of the-insolence of-the-subjects the-severe-one therefore fear afflicts
mansuetum vilitas parvipendit; nam crudelitas parit odium, et
the-gentle-one cheapness belittles for cruelty begets hatred and
familiaritas parit contemptum: familiaris enim cura fatigat, et
familiarity begets contempt household for care wearies and
domestica sollicitudo molestat. Oportet enim eum semper esse
domestic anxiety harasses it-behooves for him always to-be
paratum, ubique munitum, ut possit insidias malignantium
ready everywhere fortified that he-may the-plots of-the-malignant
præcavere, oppugnantium injurias propulsare, hostes conterere,
to-forestall of-the-assailants the-injuries to-repel enemies to-crush
cives tueri. Nec sufficit diei malitia sua, sed dies diei
citizens to-protect nor suffices for-the-day the-malice its-own but day to-day
laborem eructat, et nox nocti sollicitudinem indicat. Dies
labor belches-forth and night to-night anxiety shows the-days
ergo laboriosi ducuntur, et noctes expenduntur insomnes.
therefore laborious are-spent and the-nights are-spent sleepless

De miseria continentis, et conjugati

18 · THE MISERY OF THE CONTINENT AND THE MARRIED

The flesh lusts as fire burns, and the continent man fights the angel of Satan and the beauty seen suddenly, as David saw Bathsheba. The married man is divided by worldly cares and his wife's demands, and he may test a horse, an ass, or a cup before he buys it, but not a wife.

Si potest ignis non urere, potest caro non concupiscere,
if can fire not to-burn can the-flesh not to-lust
quia quantumcunque punietur nunquam tamen Jebusæus
because however-much it-shall-be-punished never yet Jebusite
ille potest expelli:
that can to-be-expelled

Naturam expellas furca, tamen usque recurret.
nature you-may-drive-out with-a-pitchfork yet always it-shall-come-running-back

«Non omnes, inquit; capiunt verbum istud, sed qui
not all he-says take word this but who
potest capere, capiat.» Unde cum Deus ipse de certis
can to-take let-him-take whence when God himself about certain
pontificalibus indumentis jussisset, ut Moyses et Aaron filios
pontifical vestments had-ordered that Moses and Aaron sons
suos vestirent, de solis feminalibus non præcepit, sed
his should-clothe about the-breeches alone not he-commanded but
ait, ut ipsi feminalibus uterentur, cum ingrederentur
said that they-themselves breeches should-use when they-entered
tabernaculum testimonii. Sed et Apostolus dicit: «Nolite
the-tabernacle of-testimony but also the-Apostle says do-not
fraudare invicem, nisi forte ex consensu ad tempus, ut
defraud one-another unless perhaps by consent for a-time that

vacetis orationi, et iterum revertemini in idipsum: ne
you-may-be-free for-prayer and again you-shall-return into the-same lest
tentet vos Satanas propter incontinentiam vestram. Melius est
tempt you Satan because-of incontinence your better it-is
enim nubere, quam uri.» Pugnat ergo contra continentiam
for to-marry than to-burn fights therefore against continence
angelus Satanæ, qui carnaliter stimulat et graviter colaphizat,
the-angel of-Satan who carnally goads and heavily buffets
ignem naturæ flatu suggestionis succendit, materiam
the-fire of-nature with-the-breath of-suggestion he-kindles matter
apponit, facultatem tribuit, et opportunitatem ministrat.
he-supplies means he-grants and opportunity he-ministers
Pugnat etiam, et species, quæ subito visa est, facile
fights also and beauty which suddenly seen has-been easily
concupiscitur. Unde cum David post meridiem deambularet
is-lusted-after whence when David after midday was-walking
in palatio domus regiæ, videns ex adverso Bethsabee se
in the-palace of-the-house royal seeing from opposite Bathsheba herself
lavantem, «misit et tulit eam et dormivit cum ea, erat
washing he-sent and took her and slept with her was
enim mulier pulchra nimis.» Porro qui cum uxore est,
for the-woman beautiful very further he-who with a-wife is
sollicitus est quæ sunt mundi et divisus est.
anxious is about-the-things-which are of-the-world and divided is
Distrahitur enim per multas angustias, et in sollicitudines
he-is-pulled-apart for through many straits and into anxieties
varias dissecatur, ut filiis et uxori, famulis et ancillis
various is-cut-up that for-sons and wife for-menservants and maidservants
necessaria quærat et subministret. «Tribulationes ergo
the-necessaries he-may-seek and supply tribulations therefore
carnis habent hujusmodi.» Uxor contendit habere pretiosum
of-the-flesh they-have of-this-kind the-wife strives to-have a-precious

ornamentum, et variam supellectilem, ut pluris sæpe sit
ornament and varied furniture so-that of-more often be
cultus quam census mariti: alioquin per noctes et
the-adornment than the-income of-the-husband otherwise through nights and
dies plangit et suspirat, garrit et murmurat. Tria sunt
days she-laments and sighs chatters and murmurs three-things there-are
enim, quæ non sinunt hominem in domo permanere, fumus,
for which not allow a-man in the-house to-remain smoke
stillicidium, et mala uxor. Illa, inquit, ornatior procedit,
a-leaking-roof and a-bad wife she she-says more-adorned goes-forth
et ab omnibus honoratur: ego autem miserrima in conventu
and by all is-honored I moreover most-wretched in the-gathering
mulierum sola despicior, a cunctis contemnor. Sola vult
of-women alone am-despised by all am-scorned alone she-wishes
diligi, sola laudari, alterius amorem suum asserit odium,
to-be-loved alone to-be-praised of-another love her-own she-asserts hatred
alterius laudem suum suspicatur dedecus. Amandum est omne
of-another praise her-own she-suspects disgrace to-be-loved is all
quod diligit, odiendum omne, quod odit. Vincere vult,
that she-loves to-be-hated all that she-hates to-conquer she-wishes
sed vinci non valet. Famulari non patitur, sed dominari
but to-be-conquered not she-can to-serve not she-suffers but to-rule
molitur. Cuncta vult posse, nulla non posse. Si pulchra
she-strives all-things she-wishes to-be-able nothing not to-be-able if beautiful
fuerit, facile adamatur: si fœda, non facile concupiscitur.
she-shall-have-been easily she-is-loved if ugly not easily she-is-desired
Sed difficile custoditur, quod a multis diligitur: et
but with-difficulty is-guarded what by many is-loved and
molestum est possidere, quod nemo dignatur habere. Alius
troublesome it-is to-possess what no-one deigns to-have one
forma, alius ingenio, alius facetiis, alius liberalitate sollicitat:
by-beauty another by-wit another by-jests another by-liberality solicits

et ex aliqua parte capitur, quod undique incessitur. Equus
and on some side is-taken what on-all-sides is-assailed a-horse
et asinus, bos et canis, vestis et lectulus, calix etiam
and an-ass an-ox and a-dog a-garment and a-little-bed a-cup even
et urceolus prius probantur, postea comparantur: sponsa
and a-jug first are-tested afterward are-bought the-bride
vero vix tandem ostenditur, ne prius displiceat quam
but scarcely at-last is-shown lest first she-displease than
ducatur, qualicunque tamen casu obvenerit, semper est
she-be-married by-whatever yet chance she-shall-have-befallen always she-is
habenda. Si fœda, si fetida, si ægra, si fatua, si superba,
to-be-kept if ugly if fetid if sick if foolish if proud
si iracunda, si quolibet modo vitiosa, nisi propter solam
if irascible if in-any way faulty except for sole
fornicationem, non potest uxor a viro dimitti. Sed
fornication not can a-wife by the-husband to-be-dismissed but
nec dimittens potest aliam ducere, nec dimissa alii
neither the-dismisser can another to-marry nor the-dismissed to-another
potest copulari. Nam «quicunque dimiserit uxorem suam,
can to-be-joined for whoever shall-have-dismissed wife his
nisi ob fornicationis causam, facit eam mœchari, et qui
except for of-fornication the-cause makes her commit-adultery and who
dimissam duxerit, mœchatur.» — «Quod si uxor
the-dismissed-woman shall-have-married commits-adultery but if the-wife
a viro discesserit, manere debet innupta, aut viro
from the-husband shall-have-departed to-remain she-ought unmarried or to-husband
suo reconciliari; similiter et vir, si discesserit ab
her to-be-reconciled likewise also the-husband if he-shall-have-departed from
uxore.» Grave nimis est pondus conjugii; nam, ut inquit
the-wife heavy very is the-weight of-marriage for as says
Salomon, «stultus est et impius est, qui tenet adulteram,»
Solomon foolish is and wicked is he-who keeps an-adulteress

et patronus est turpitudinis, qui celat crimen uxoris. Si vero
and patron is of-shame who hides the-crime of-the-wife if but
dimittit adulteram, absque sui culpa punitur, quoniam
he-dismisses the-adulteress without his-own fault he-is-punished since
illa vivente cogitur continere, propter quod et discipuli
she living he-is-forced to-be-continent because-of which also the-disciples
Christi dixerunt: «Si ita est causa hominis cum uxore, non
of-Christ said if so is the-case of-a-man with a-wife not
expedit nubere.» Quis unquam æquanimiter potuit sustinere
it-is-expedient to-marry who ever with-equanimity could to-endure
rivalem? Sola suspicio zelotypum vehementer affligit; nam
a-rival alone suspicion the-jealous-man vehemently afflicts for
licet scriptum sit: «Erunt duo in carne una;» zelus tamen
though written it-be they-shall-be two in flesh one jealousy yet
viri duos in una carne non patitur.
of-the-husband two in one flesh not suffers

De miseria bonorum et malorum

19 · THE MISERY OF THE GOOD AND THE WICKED

The wicked are tormented by the very things by which they sin, the worm of conscience and the fire of reason; God has given them over to their desires. The good who live piously suffer persecution, mockery, chains, and the sword.

Non est impiis gaudere, dicit Dominus, quia per quæ
not it-is for-the-wicked to-rejoice says the-Lord because by what-things
peccat homo, per hæc et torquetur: «vermis» enim
sins man by these-things also he-is-tormented the-worm for
conscientiæ «nunquam moritur, et ignis» rationis «nunquam
of-conscience never dies and the-fire of-reason never
exstinguitur.» Vidi enim eos, «qui operantur iniquitatem,
is-quenched I-have-seen for them who work iniquity
et seminant dolores, et metunt eos, flante Deo perisse,
and sow sorrows and reap them blowing God to-have-perished
et spiritu iræ ejus esse consumptos.» Superbia inflat,
and by-the-spirit of-anger his to-be consumed pride puffs-up
invidia rodit, avaritia stimulat, ira succendit, angit gula,
envy gnaws avarice goads anger kindles distresses gluttony
dissolvit luxuria, ligat mendacium, maculat homicidium. Sic
dissolves lust binds lying stains murder so

et cætera portenta vitiorum, et quæ sunt homini
also the-other monsters of-the-vices and the-things-which are for-man
oblectamenta peccandi, Deo sunt instrumenta puniendi.
delights of-sinning for-God are instruments of-punishing

Invidus alterius rebus marcescit opimis:
the-envious-man of-another at-the-goods wastes-away rich

sed
but

Invidia Siculi non invenere tyranni
than-envy the-Sicilian not have-found tyrants
Majus tormentum.
a-greater torment

Vitium enim corrumpit naturam, Apostolo testante, qui ait:
vice for corrupts nature the-Apostle witnessing who says
«Quia evanuerunt in cogitationibus suis, obscuratum est
because they-became-vain in thoughts their darkened was
insipiens cor eorum. Propter quod Deus tradidit illos in
foolish heart their because-of which God handed them into
desideria cordis eorum, in immunditiam, ut contumeliis
the-desires of-heart their into uncleanness that with-insults
afficiant corpora sua, et sicut reprobaverunt Deum habere
they-should-afflict bodies their and as they-rejected God to-have
in notitia, ita tradidit eos Deus in reprobum sensum, ut
in knowledge so handed them God into a-reprobate sense that
faciant ea quæ non conveniunt.» Sed et «qui pie
they-may-do those-things which not are-fitting but also who piously
vivere volunt in Christo, persecutionem patiuntur.» — «Sancti
to-live wish in Christ persecution suffer the-saints

namque ludibria et verbera experti, insuper et vincula et
for mockeries and blows experienced besides also chains and
carceres, lapidati sunt, secti sunt, tentati sunt, in occisione
prisons stoned were sawn were tempted were by the-slaughter
gladii mortui sunt pro Domino. Circuierunt in melotis, in
of-the-sword dead were for the-Lord they-went-about in sheepskins in
pellibus caprinis, egentes, angustiati, afflicti, quibus dignus non
skins of-goats needy distressed afflicted of-whom worthy not
erat mundus. In solitudinibus errantes, et in montibus, in
was the-world in deserts wandering and in mountains in
speluncis et in cavernis terræ. Periculis fluminum, periculis
caves and in caverns of-the-earth in-perils of-rivers in-perils
latronum, periculis ex genere, periculis ex gentibus, periculis
of-robbers in-perils from race in-perils from the-gentiles in-perils
in civitate, periculis ex falsis fratribus. In labore et ærumna,
in the-city in-perils from false brothers in labor and hardship
in vigiliis multis, in fame et siti, in angustiis multis, in
in vigils many in hunger and thirst in straits many in
frigore et nuditate.» Justus enim «abnegat semetipsum,» —
cold and nakedness the-just-man for denies himself
«crucifigens membra sua cum vitiis et concupiscentiis;» ut
crucifying members his with vices and lusts that
sibi mundus crucifixus sit, et ipse mundo. «Non habet hic
to-him the-world crucified be and he to-the-world not he-has here
manentem civitatem, sed futuram inquirit.» Sustinet sæculum
an-abiding city but a-future-one he-seeks he-endures the-world
tanquam exsilium, clausus in corpore tanquam in carcere.
as exile shut in the-body as in a-prison
«Incola, inquit, ego sum in terra, et peregrinus sicut omnes
a-sojourner he-says I am in the-land and a-stranger as all
patres mei.» — «Remitte mihi ut refrigerer, priusquam
fathers my spare me that I-may-be-refreshed before

abeam, et amplius non ero.» — «Heu mihi, quia incolatus
I-depart and more not I-shall-be woe to-me because sojourning
meus prolongatus est, habitavi cum habitantibus Cedar,
my prolonged is I-have-dwelt with the-dwellers of-Kedar
multum incola fuit anima mea.» — «Quis infirmatur, et
long a-sojourner has-been soul my who is-weak and
ego non infirmor? Quis scandalizatur, et ego non uror?»
I not am-weak who is-scandalized and I not am-burned
Nam peccata proximorum frixoria sunt justorum. Hoc est
for the-sins of-neighbors frying-pans are of-the-just this is
irriguum, quod Caleb Axæ filiæ suæ dedit in dotem.
the-watered-land which Caleb to-Achsah daughter his gave as dowry

De hostibus hominis

20 · THE ENEMIES OF MAN

Man's life on earth is warfare against the devil, man, the world, and the flesh: the devil prowls like a roaring lion, death enters through the windows, and the beasts man was made to rule now prey on him.

«Militia ergo est vita hominis super terram.» An non vera
warfare therefore is the-life of-man upon earth or not true
militia est, cum multiplices hostes semper undique insidientur,
warfare is-it when manifold enemies always on-all-sides lie-in-wait
ut capiant, persequantur ut perimant, dæmon et homo,
that they-may-seize pursue that they-may-destroy the-demon and man
mundus et caro? Dæmon cum vitiis et concupiscentiis, homo
the-world and the-flesh the-demon with vices and lusts man
cum bestiis, mundus cum elementis, caro cum sensibus.
with beasts the-world with the-elements the-flesh with the-senses

«Caro enim concupiscit adversus spiritum, spiritus autem
the-flesh for lusts against the-spirit the-spirit moreover
adversus carnem.» Verum «non est nobis colluctatio adversus
against the-flesh truly not is for-us the-wrestling against
carnem et sanguinem, sed adversus spiritualia nequitiæ
flesh and blood but against the-spirits of-wickedness
in cœlestibus, adversus rectores tenebrarum harum.» —
in the-heavenly-places against the-rulers of-darknesses these
«Adversarius enim vester diabolus, tanquam leo rugiens circuit,
the-adversary for your the-devil as a-lion roaring goes-about
quærens quem devoret.» Accenduntur ignea tela nequissimi.
seeking whom he-may-devour are-kindled the-fiery darts of-the-most-wicked
«Mors ingreditur per fenestras,» oculus animam deprædatur,
death enters through the-windows the-eye the-soul plunders
«pugnat orbis terrarum contra insensatos» — «Gens contra
fights the-world of-lands against the-senseless nation against
gentem, et regnum adversus regnum, et terræmotus magni
nation and kingdom against kingdom and earthquakes great
erunt per loca, pestilentiæ et fames, terroresque de cœlo et
shall-be in places pestilences and famines and-terrors from heaven and
tempestates.» Terra producit spinas et tribulos, aqua procellas
storms the-earth brings-forth thorns and thistles water storms
et fluctus; aer tempestates et tonitrua; ignis coruscationes
and waves air tempests and thunders fire flashes
et fulgura. «Maledicta, inquit, terra in opere tuo, spinas
and lightnings cursed he-says the-earth in work your thorns
et tribulos germinabit tibi. In sudore vultus tui vesceris
and thistles it-shall-sprout for-you in the-sweat of-face your you-shall-eat
pane tuo, donec revertaris in terram, quia terra es, et in
bread your until you-return into the-earth because earth you-are and into
terram ibis.» — «Insidiatus est eum «aper de sylva, et
earth you-shall-go lain-in-wait-for has him the-boar from the-wood and

singularis ferus depastus est eum.» Lupus et ursus, pardus
the-solitary wild-beast devoured has him the-wolf and the-bear the-panther
et leo, tigris et onager, crocodilus et gryphus, serpens et
and the-lion the-tiger and the-wild-ass the-crocodile and the-griffin the-serpent and
coluber, basiliscus et aspis, cerastes et draco, scorpiones
the-snake the-basilisk and the-asp the-horned-viper and the-dragon scorpions
et viperæ; sed et lendes et pediculi, formicæ et pulices,
and vipers but also nits and lice ants and fleas
ciniphes et muscæ, crabrones et vespæ, pisces et volucres;
gnats and flies hornets and wasps fishes and birds
nam qui creati fuimus, ut dominaremur piscibus maris
for we-who created were that we-might-rule the-fishes of-the-sea
et volatilibus cœli, et universis animantibus quæ moventur
and the-birds of-heaven and all living-things which move
in terra, nunc illis damur in prædam, et in escam eis
on earth now to-them are-given as prey and as food to-them
tribuimur; scriptum est enim: «Dentes bestiarum mittam in
are-allotted written it-is for the-teeth of-beasts I-shall-send upon
eos, cum furore trahentium super terram atque serpentium.»
them with the-fury of-those-crawling upon earth and of-serpents

De carcere animæ, quod est corpus

21 · THE PRISON OF THE SOUL, WHICH IS THE BODY

The body is the prison of the soul, from which the Psalmist asks to be led out. Nowhere is there rest or peace; everywhere fear, labor, and sorrow.

Infelix ego homo, quis me liberabit de corpore mortis
unhappy I man who me shall-free from the-body of-death
hujus?» Certe non vult educi de carcere, qui non vult
this certainly not wishes to-be-led-out from prison who not wishes
exire de corpore; nam carcer animæ corpus est. De
to-go-out from the-body for the-prison of-the-soul the-body is about
quo Psalmista: «Educ de carcere animam meam.» Nusquam
which the-Psalmist lead from prison soul my nowhere
quies et tranquillitas, nusquam pax nec securitas ubique
rest and tranquility nowhere peace nor security everywhere
timor et tremor, ubique labor et dolor. Caro dum vivit,
fear and trembling everywhere labor and sorrow the-flesh while it-lives
dolebit, et anima super semetipsam lugebit.
shall-grieve and the-soul over itself shall-mourn

De brevi lætitia hominis

22 · THE SHORT JOY OF MAN

No one has spent a whole day in delight untroubled by conscience, anger, desire, envy, or pride; such a man is a rare bird, like a black swan. Men rejoice at the harp and organ and in a moment descend to hell.

Quis unquam vel unicum diem totum duxit in sua
who ever even a-single day whole has-spent in his
delectatione jucundum, quem in aliqua parte diei reatus
delight pleasant whom in some part of-the-day the-guilt
conscientiæ, vel impetus iræ, vel motus concupiscentiæ
of-conscience or the-onset of-anger or the-motion of-concupiscence
non turbaverit? Quem livor invidiæ vel ardor avaritiæ, vel
not has-disturbed whom the-spite of-envy or the-heat of-avarice or
tumor superbiæ non vexaverit? quem aliqua jactura, vel
the-swelling of-pride not has-vexed whom some loss or
offensa, vel passio non commoverit? quem denique visus,
offense or passion not has-moved whom finally a-sight
vel auditus, vel actus aliquis non offenderit?
or hearing or act some not has-offended

Rara avis in terris nigroque simillima cygno.
a-rare bird on earth and-to-a-black most-like swan

Audi super hoc sententiam Sapientis: «A mane usque
hear on this the-sentence of-the-Wise-man from morning up
ad vesperam immutabitur tempus.» — «Cogitationes variæ
to evening shall-be-changed the-time thoughts various
sibi succedunt, et mens rapitur in diversa.» — «Tenent
each-other succeed and the-mind is-snatched into different-ways they-hold

tympanum et citharam, et gaudent ad sonitum organi,
the-timbrel and the-harp and rejoice at the-sound of-the-organ
ducunt in bonis dies suos, et in puncto ad inferna descendunt.»
they-spend in goods days their and in a-moment to hell descend

De inopinato dolore

23 · UNEXPECTED SORROW

Sudden sadness always follows worldly joy, as when a wind brought the house down on Job's children while they feasted; better the house of mourning than the house of feasting.

Semper enim mundanæ lætitiæ tristitia repentina succedit. Et
always for to-worldly joy sadness sudden succeeds and
quod incipit a gaudio, desinit in mœrore. Mundana quippe
what begins from joy ends in grief worldly indeed
felicitas multis amaritudinibus est respersa. Noverat hoc qui
happiness with-many bitternesses is sprinkled knew this he-who
dixerat: «Risus dolore miscebitur, et extrema gaudii luctus
had-said laughter with-sorrow shall-be-mingled and the-ends of-joy mourning
occupat.» Experti sunt hoc liberi Job, qui cum comederent
occupies experienced have this the-children of-Job who while they-ate
et biberent vinum in domo fratris sui primogeniti, repente
and drank wine in the-house of-brother their firstborn suddenly
vehemens ventus irruit a regione deserti, et concussit
a-vehement wind rushed from the-region of-the-desert and struck
quatuor angulos domus, quæ corruens universos oppressit.
the-four corners of-the-house which falling all crushed
Merito ergo pater aiebat: «Versa est in luctum cithara mea, et
rightly therefore the-father said turned is to mourning harp my and

organum meum in vocem flentium.» — «Melius est enim ire
organ my to the-voice of-those-weeping better it-is for to-go
ad domum luctus, quam ad domum convivii.» Attende salubre
to the-house of-mourning than to the-house of-feasting heed wholesome
consilium: «In die bonorum, non immemor sis malorum.»
counsel in the-day of-good-things not unmindful be of-evil-things
— «Memorare novissima tua, et in æternum non peccabis.»
remember last-things your and into eternity not you-shall-sin

De vicinitate mortis

24 · THE NEARNESS OF DEATH

We die continually while we live and cease to die only when we cease to live, so mortal life is a living death. Life flees swiftly and death comes on, and Solomon praised the dead above the living.

Semper ultimus dies primus, et nunquam primus dies ultimus
always the-last day the-first and never the-first day the-last
reputatur. Cum tamen ita semper vivere deceat, tanquam mori
is-reckoned when yet so always to-live it-befit as-if to-die
semper oporteat. Scriptum est enim: «Memor esto, quia mors
always it-behoove written it-is for mindful be that death
non tardat.» Tempus præterit, et mors appropinquat. Mille
not delays time passes and death approaches a-thousand
anni ante oculos morientis, tanquam dies hesterna, quæ
years before the-eyes of-one-dying as day yesterday's which
præteriit. Semper enim futura nascuntur, semper præsentia
has-passed always for future-things are-born always present-things
moriuntur, et quidquid est præteritum. est mortuum totum.
die and whatever is past is dead wholly

Morimur enim dum vivimus semper, et tunc tantum
we-die for while we-live always and then only
desinimus mori, cum desinimus vivere. Melius est ergo mori
we-cease to-die when we-cease to-live better it-is therefore to-die
vitæ, quam vivere morti; quia nihil est vita mortalis, nisi mors
to-life than to-live to-death because nothing is life mortal except death
vivens; unde Salomon: «Laudavi magis mortuos quam viventes,
living whence Solomon I-praised more the-dead than the-living
et utroque feliciorem judicavi, qui necdum natus est.» Vita
and than-both happier I-judged him-who not-yet born is life
velociter fugit, et retineri non potest: mors autem instanter
swiftly flees and to-be-held-back not can death moreover urgently
occurrit, et impediri non valet, hoc est illud mirabile,
comes-to-meet and to-be-hindered not can this is that wonderful-thing
quod quanto plus crescit, tanto magis decrescit; quia
that by-how-much more it-grows by-so-much more it-decreases because
quanto plus vita procedit, tanto magis ad finem accedit.
by-how-much more life proceeds by-so-much more to the-end it-approaches

De terrore somniorum

25 · THE TERROR OF DREAMS

The time given to rest is not restful: dreams terrify and weary the sleeper, and even pleasant ones sadden him when he wakes. Eliphaz trembled at a vision in the night, and Job complains that God terrifies him on his bed.

Tempus quod quieti concessum est, non conceditur esse
the-time which to-rest granted is not is-granted to-be
quietum: nam terrent somnia, visiones conturbant. Et licet non
restful for terrify dreams visions disturb and though not
sint in veritate tristia, vel terribilia, seu laboriosa, quæ
they-be in truth sad or terrible or laborious the-things-which
somniant somniantes, tamen in veritate tristantur, terrentur et
they-dream the-dreamers yet in truth are-saddened are-terrified and
fatigantur, in tantum, ut aliquando dormientes lacrymentur,
are-wearied to such-a-degree that sometimes sleeping they-weep
et evigilantes sæpissime conturbentur. Si vero jucundum
and waking very-often are-disturbed if but pleasant
quid viderint, nihilominus evigilantes tristarentur,
something they-shall-have-seen nonetheless waking they-would-be-saddened
tanquam illud amiserint. Adverte quid super hoc dicat Eliphas
as-if it they-had-lost heed what about this says Eliphaz
Themanites. «In horrore visionis nocturnæ, cum solet sopor
the-Temanite in the-horror of-a-vision nocturnal when is-wont sleep
occupare homines, pavor tenuit me et tremor, et omnia ossa
to-seize men dread held me and trembling and all bones
mea perterrita sunt, et cum spiritus me præsente transiret,
my terrified were and when a-spirit me present passed
inhorruerunt pili carnis meæ.» Considera Job dicentem:
stood-on-end the-hairs of-flesh my consider Job saying

«Si dixero, consolabitur me lectus meus et relevabor
if I-shall-have-said shall-console me bed my and I-shall-be-relieved
loquens mecum in stratu meo, terrebis me per somnia,
speaking with-myself on couch my you-shall-terrify me through dreams
et per visiones horrore concuties.» Nabuchodonosor
and through visions with-horror you-shall-shake Nebuchadnezzar
somnium vidit, quod eum valde perterruit, et visiones capitis
a-dream saw which him greatly terrified and the-visions of-head
ejus conturbaverunt eum. Multas curas sequuntur somnia,
his disturbed him many cares follow dreams
et ubi multa somnia, vanitates plurimæ. Multos errare
and where many dreams vanities very-many many to-err
fecerunt somnia, et exciderunt sperantes in illis. Apparent
have-made dreams and have-fallen those-hoping in them appear
enim frequenter turpes in somniis imagines, ex quibus per
for frequently foul in dreams images from which through
illusiones nocturnas non solum caro polluitur, sed anima
illusions nocturnal not only the-flesh is-polluted but the-soul
quoque maculatur. Unde Dominus in Levitico: Si sit, inquit,
also is-stained whence the-Lord in Leviticus if there-be he-says
inter vos homo, qui pollutus sit in nocturno somno, extra
among you a-man who polluted be in nocturnal sleep outside
castra egrediatur, et non revertatur priusquam ad vesperum
the-camp let-him-go-out and not return before at evening
lavetur aqua, et post solis occasum regrediatur in castra
he-be-washed with-water and after of-the-sun the-setting let-him-go-back into the-camp

De compassione amicorum

26 · THE COMPASSION OF FRIENDS

We are shaken by the losses of friends and the perils of kinsmen, often more than the sick by their sickness; no breast is so iron as not to grieve with them, and Jesus wept at the tomb of the dead man.

O quanto dolore turbamur, quanto tremore concutimur,
O with-how-great sorrow we-are-disturbed with-how-great trembling we-are-shaken
cum amicorum damna sentimus, et parentum pericula
when of-friends the-losses we-feel and of-kinsmen the-perils
formidamus! Plus interdum sanus in formidine, quam
we-dread more sometimes the-healthy-man in dread than
infirmus ægritudine perturbatur. Plus hic voluntarius
the-sick-man by-sickness is-disturbed more this-one willing
affectu doloris, quam invitus effectu languoris affligitur.
by-the-feeling of-sorrow than unwilling by-the-effect of-languor is-afflicted
Verum est illud poeticum
true is that poetic-saying

Res est solliciti plena timoris amor.
a-thing is of-anxious full of-fear love

Cujus pectus tam ferreum, cujus cor tam lapideum, ut gemitus
whose breast so iron whose heart so stony that groans
non exprimat, lacrymas non effundat, cum proximi vel amici
not it-express tears not it-pour when of-a-neighbor or friend
morbum vel interitum intuetur, ut patienti non compatiatur,
the-sickness or death it-beholds that with-the-sufferer not it-suffer-with
et dolenti non condoleat? Ipse Jesus cum vidisset Mariam
and with-the-grieving not it-grieve-with he Jesus when he-had-seen Mary

et Judæos, qui cum ea venerant ad monumentum, plorantes,
and the-Jews who with her had-come to the-tomb weeping
infremuit spiritu, turbavit semetipsum, et lacrymatus est,
groaned in-spirit troubled himself and wept has
forsitan non quia mortuus est, sed eo potius, quia mortuum
perhaps not because dead he-was but by-this rather because the-dead-man
ad vitæ miserias revocavit. Sciat autem se culpabiliter
to of-life the-miseries he-recalled let-know moreover himself culpably
durum et dure culpabilem, qui corporalem amici sui mortem
hard and harshly culpable who the-bodily of-friend his death
deplorat, et spiritualem animæ suæ mortem non defleat.
deplores and the-spiritual of-soul his death not weeps-for

De subitis infortuniis

27 · SUDDEN MISFORTUNES

Calamity, sickness, and death come suddenly when least suspected; man does not know his end, but is caught like a fish on a hook or a bird in a snare.

Subito cum non suspicatur, infortunium accidit, calamitas irruit,
suddenly when not it-is-suspected misfortune happens calamity rushes-in
morbus invadit, mors intercipit, quam nullus evadit. Ergo «ne
sickness invades death intercepts which none escapes therefore do-not
glorieris in crastinum, ignorans quid superventura pariat
glory in the-morrow not-knowing what about-to-come may-bring-forth
dies.» — «Nescit homo finem suum: sed sicut pisces capiuntur
the-day knows-not man end his but as fishes are-caught
hamo, et sicut aves comprehenduntur laqueo, sic capiuntur
by-the-hook and as birds are-seized by-the-snare so are-caught
homines in tempore malo, cum eis extemplo supervenerit.»
men in time evil when upon-them suddenly it-shall-have-come

De innumerabilibus speciebus ægritudinum

28 · THE COUNTLESS KINDS OF SICKNESS

The physicians have not traced as many kinds of disease as human frailty must endure. Nature grows more corrupt daily, so that remedies once healthful are now deadly, for the world has grown old.

Nondum a sæculis tot ægritudinum genera, tot
not-yet from the-ages so-many of-sicknesses kinds so-many
passionum species, physicalis industria potuit indagare,
of-sufferings species physical industry could to-track-down
quot humana fragilitas potuit tolerare. Tolerabilem
as-many-as human frailty could to-endure tolerable
dixerim intolerantiam morborum, aut intolerabilem dixerim
should-I-call the-intolerance of-diseases or intolerable should-I-call
tolerantiam? Melius est ut utrumque conjunxerim. Nam
the-tolerance better it-is that both I-should-have-joined for
intolerabile est propter passionis acerbitatem, et tolerabile
intolerable it-is because-of of-suffering the-bitterness and tolerable
propter patiendi necessitatem: de die in diem magis ac
because-of of-suffering the-necessity from day to day more and
magis humana natura corrumpitur. Ita quod plurima fuerunt
more human nature is-corrupted so that very-many were
olim experimenta salubria, quæ propter defectum ipsius
once remedies healthful which because-of the-deficiency of-it
hodie sunt mortifera. Senuit jam mundus uterque, scilicet
today are deadly has-grown-old now the-world both namely
macrocosmus, et microcosmus, id est major mundus et
the-macrocosm and the-microcosm that is the-greater world and

minor mundus. Et quanto prolixius utriusque senectus
the-lesser world and by-how-much longer of-each the-old-age
producitur, tanto deterius utriusque natura perturbatur.
is-drawn-out by-so-much worse of-each the-nature is-disturbed

De diversis generibus tormentorum

29 · THE DIVERS KINDS OF TORMENTS

The wretched are beaten with clubs, slain with swords, burned, stoned, torn with hooks, hanged, chained, starved in prison, drowned, and flayed: some to death, some to the sword, some to famine, some to captivity.

Quid dicam de miseris, qui per innumerabilia tormentorum
what shall-I-say of the-wretched who through innumerable of-torments
genera puniuntur? Cæduntur fustibus, et gladiis jugulantur,
kinds are-punished they-are-beaten with-clubs and with-swords are-slaughtered
cremantur flammis, et lapidibus obruuntur, discerpuntur
are-burned by-flames and with-stones are-overwhelmed are-torn
ungulis, et patibulis suspenduntur, torquentur tigribus,
by-hooks and on-gibbets are-hanged are-tortured by-tigers
et scorpionibus flagellantur, arctantur vinculis, et laqueis
and with-scorpions are-scourged are-confined in-chains and with-nooses
strangulantur, detruduntur carceribus, et jejuniis macerantur,
are-strangled are-thrust into-prisons and by-fasts are-wasted
præcipitantur et submerguntur, excoriantur et distrahuntur,
are-cast-down and are-drowned are-flayed and are-pulled-apart
secantur et suffodiuntur. Qui ad mortem, ad mortem; qui
are-cut and are-dug-under who to death to death who
ad gladium, ad gladium; qui ad famem, ad famem; et qui
to the-sword to the-sword who to famine to famine and who

ad captivitatem, ad captivitatem. Crudele judicium, immane
to captivity to captivity cruel judgment monstrous
supplicium, triste spectaculum: dantur in escam volatilibus
punishment sad spectacle they-are-given as food to-the-birds
cœli, bestiis terræ et piscibus maris. Heu, heu, heu,
of-heaven to-the-beasts of-the-earth and to-the-fishes of-the-sea alas alas alas
miseræ matres, quæ tam infelices genuistis filios!
wretched mothers who so unhappy have-borne sons

De quodam horrendo facinore, scilicet quod quædam mulier comedit infantem suum

30 · A HORRIBLE CRIME: A MOTHER WHO ATE HER CHILD

Josephus tells how, in the siege of Jerusalem, a noble woman stripped of her goods by the tyrants and driven mad by hunger killed her infant son, roasted him, ate half, and offered the rest to the robbers who smelled the meat.

Illud igitur horribile facinus libet reminisci, quod Josephus
that therefore horrible crime it-pleases to-recall which Josephus
de Judaica obsidione describit. Mulier quædam facultatibus
of the-Jewish siege describes a-woman certain in-means
et genere nobilis cum cætera multitudine quæ confluxerat
and in-birth noble with the-rest multitude which had-flocked-together
Hierosolymam communem cum omnibus obsidionis casum
to-Jerusalem common with all of-the-siege the-lot
ferebat. Hujus reliquas facultates, quas de domo in
bore her remaining means which from home into
urbem convexerat, tyranni penitus invaserunt. Si quid vero
the-city she-had-carried the-tyrants wholly seized if anything but
relictum ex magnis opibus fuerat, quo victum quotidianum
left from great wealth had-been by-which food daily

pertenuem duceret, irruentes per momenta satellites
very-slender she-might-draw rushing-in through moments the-henchmen
prædonum rapiebant, pro quo ingens labor mulierem ex
of-the-robbers seized for which huge labor the-woman from
indignatione quadam velut insania fatigabat, ita ut interdum
indignation a-certain as-if madness wearied so that sometimes
prædones in necem sui maledictis et conviciis instigaret.
the-robbers to the-killing of-herself with-curses and reproaches she-incited
Verum cum nec irritatus quisquam nec miseratus illam
but when neither provoked anyone nor pitying her
perimeret, et si quid forte fuisset cibi quæsitum ab illa, id
killed and if anything perchance had-been of-food sought by her it
ab aliis quæreretur, nec jam fieret usquam copia requirendi.
from others was-sought nor now was-there anywhere means of-seeking
Fames autem dira dum visceribus insisteret ac medullis, et
hunger moreover dire while in-the-bowels it-pressed and in-the-marrow and
ad furorem jam famis inedia perurgeretur, pessimis usa
to the-madness now of-hunger by-want she-was-driven the-worst having-used
est consiliis, et contra ipsa naturæ jura jam armatur. Erat
is counsels and against the-very of-nature rights now is-armed there-was
enim ei sub uberibus parvulus filius, quem ante oculos
for to-her under the-breasts a-little son whom before the-eyes
ferens, «Infelicis, inquit, matris es. O infelicior fili, in bello
bearing of-an-unhappy she-said mother you-are O more-unhappy son in war
fame ac direptione prædonum cui te reservabo? Nam
by-famine and plundering of-robbers for-whom you shall-I-keep for
etsi posset vita sperari, jugo tamen Romanæ servitutis
even-if could life to-be-hoped by-the-yoke yet of-Roman servitude
urgeberis. Veni ergo nunc, o mi nate, esto matri cibus,
you-shall-be-oppressed come therefore now O my son be for-mother food
prædonibus furor, sæculis fabula, quæ sola deerat cladibus
for-the-robbers madness for-the-ages a-tale which alone was-lacking to-the-disasters

Judæorum.» Et cum hoc dixisset, protinus filium jugulavit,
of-the-Jews and when this she-had-said forthwith the-son she-slaughtered
eum deinde igni apposito torret, et medium quidem
him then fire applied she-roasts and the-half indeed
consumit, medium servat obtectum. Et ecce statim prædones
consumes the-half she-keeps covered and behold at-once the-robbers
irruerunt ambustæ carnis odore suscepto, mortem minantur,
rushed-in of-burnt flesh the-smell caught death they-threaten
nisi cibos sine mora quos paratos senserant, demonstraret.
unless the-food without delay which prepared they-had-sensed she-should-show
Tunc illa inquit: «Partem vobis optimam reservavi,» et
then she says part for-you the-best I-have-kept and
continuo, quæ superfuerant membra retexit infantis.
at-once the-things-which had-remained the-limbs she-uncovered of-the-infant
At illos repente ingens horror invasit, membraque eorum
but them suddenly huge horror seized and-limbs their
diriguere, et quasi animi duritie vox eorum est faucibus
stiffened and as-if of-mind by-hardness voice their was in-the-throats
interclusa. Illa vero truci vultu et ipsis prædonibus
shut-off she but with-fierce face and than-the-very robbers
truculentior, «Meus, inquit, est partus, meus est filius, meum
more-savage mine she-says is the-birth mine is the-son mine
est facinus, edite, nam ego prior edi quem genui. Nolite vos
is the-crime eat for I first ate whom I-bore do-not you
effici aut matre religiosiores, aut femina molliores,
become either than-a-mother more-scrupulous or than-a-woman softer
quod si vos pietas vincit, meos exsecramini cibos, quæ jam
but if you piety conquers my you-curse food who now
talibus pasta sum, ego iterum his pascar.» Post hæc
on-such-things fed am I again on-these shall-be-fed after these-things

illi territi contrementesque discedunt, qui hunc solum ex
they terrified and-trembling depart who this alone of
omnibus facultatibus cibum miseræ matri reliquerunt.
all means food to-the-wretched mother left

Quod quandoque punitur innocens, et nocens absolvitur

31 · THE INNOCENT SOMETIMES PUNISHED, THE GUILTY ACQUITTED

No one should trust that he is free from punishment because he is free from guilt: the innocent is often condemned and the guilty acquitted, as Jesus was crucified and Barabbas freed, and the just man's simplicity is mocked.

Nemo se confidat expertem a pœna, qui se novit
no-one himself let-trust free from punishment who himself knows
immunem a culpa. «Qui stat, videat ne cadat.» Nam sæpe
immune from guilt who stands let-him-see lest he-fall for often
innocens damnatur, et nocens absolvitur: pius punitur, et
the-innocent is-condemned and the-guilty is-absolved the-pious is-punished and
honoratur impius: Jesus crucifigitur, et Barrabas liberatur.
is-honored the-wicked Jesus is-crucified and Barabbas is-freed
Hodie vir justus et quietus inutilis, vir religiosus hypocrita,
today a-man just and quiet useless a-man religious a-hypocrite
vir simplex fatuus reputatur. «Deridetur enim justi
a-man simple a-fool is-reckoned is-derided for of-the-just-man
simplicitas;» lampas contempta apud cogitationes divitum.
the-simplicity a-lamp despised in the-thoughts of-the-rich

Quænam soleant homines communiter affectare

1 · WHAT MEN COMMONLY SEEK

Men strive most for riches, pleasures, and honors, the lust of the flesh, the lust of the eyes, and the pride of life; riches beget avarice, pleasures gluttony and lust, honors pride.

Tria maxime solent homines affectare: Opes, voluptates,
three-things most are-wont men to-strive-after riches pleasures
honores. De opibus prava, de voluptatibus turpia, de
honors from riches depraved-things from pleasures shameful-things from
honoribus vana procedunt. Hinc enim Joannes apostolus
honors vain-things proceed hence for John the-apostle
ait: «Nolite diligere mundum, neque ea quæ in mundo
says do-not love the-world nor those-things which in the-world
sunt; quia quidquid est in mundo, est concupiscentia
are because whatever is in the-world is the-lust
carnis, et concupiscentia oculorum, et superbia vitæ.»
of-the-flesh and the-lust of-the-eyes and the-pride of-life
Concupiscentia carnis ad voluptates, concupiscentia oculorum
the-lust of-the-flesh to pleasures the-lust of-the-eyes
ad opes, superbia vitæ pertinet ad honores. Opes generant
to riches the-pride of-life pertains to honors riches beget
cupiditates et avaritiam: voluptates pariunt gulam et
cupidities and avarice pleasures bear gluttony and
luxuriam: honores nutriunt superbiam et jactantiam.
lust honors nourish pride and boasting

De cupiditate

2 · GREED

Nothing is more wicked than to love money: cupidity is the root of all evils, committing sacrilege, theft, war, murder, simony, usury, perjury, and false judgment.

«Nihil est igitur avaro scelestius, et nihil iniquius,
nothing is therefore than-the-avaricious-man more-criminal and nothing more-wicked
quam amare pecuniam.» Verbum est sapientis, quod confirmat
than to-love money the-word is of-the-wise-man which confirms
Apostolus, dicens: «Qui volunt divites fieri, incidunt in
the-Apostle saying who wish rich to-become fall into
tentationem, et in laqueum diaboli, et in desideria multa,
temptation and into the-snare of-the-devil and into desires many
et inutilia et nociva, quæ mergunt hominem in interitum
and useless and harmful which plunge man into death
et perditionem: Radix enim omnium malorum est cupiditas,»
and perdition the-root for of-all evils is cupidity
hæc sacrilegia committit et furta, rapinas exercet et prædas,
it sacrileges commits and thefts robberies practices and plunders
bella gerit et homicidia: Simoniace vendit et emit, inique
wars wages and murders simoniacally it-sells and buys wickedly
petit et recipit: injuste negotiatur et feneratur; instat
it-seeks and receives unjustly it-trades and lends-at-interest it-presses
dolis et imminet fraudibus: dissolvit pactum, et violat
with-guiles and threatens with-frauds it-dissolves the-pact and violates
juramentum; corrumpit testimonium et pervertit judicium.
the-oath corrupts testimony and perverts judgment

De iniquis muneribus

3 · WICKED GIFTS

Isaiah says the princes love gifts and follow rewards and do not judge for the orphan, who has nothing to give. They seize like wolves, and their priests teach and their prophets divine for money.

Consule prophetam Evangelicum Isaiam: «Omnes, inquit,
consult the-prophet evangelical Isaiah all he-says
diligunt munera, sequuntur retributiones, pupillo non
love gifts they-follow rewards for-the-orphan not
judicant, causa viduæ non ingreditur ad eos.» Non ipsi
they-judge the-cause of-the-widow not comes to them not they
præcedunt retributiones, quia non judicant amore justitiæ; sed
precede the-rewards because not they-judge for-love of-justice but
retributiones præcedunt ipsos, quia judicant amore pecuniæ.
the-rewards precede them because they-judge for-love of-money
Semper enim sequuntur largitionem, vel promissionem, vel
always for they-follow largesse or promise or
spem, et ideo pupillo non judicant, a quo nihil largitur,
hope and therefore for-the-orphan not they-judge from whom nothing is-given
aut promittitur, aut speratur. O principes infideles, socii
or promised or hoped O princes faithless companions
furum, quicunque diligitis munera, sequimini retributiones,
of-thieves whoever love gifts follow rewards
nunquam excutietis manum a munere, nisi prius excludatis
never shall-you-shake the-hand from the-gift unless first you-shut-out
cupiditatem a pectore. De vobis inquit propheta: «Principes
cupidity from the-breast of you says the-prophet the-princes
ejus quasi lupi rapientes prædam, et avare sectando lucra.»
his like wolves seizing prey and avariciously in-pursuing gains

— «Principes ejus in muneribus judicabant, et sacerdotes
the-princes his in gifts judged and the-priests
ejus in mercede docebant, et prophetæ ejus in pecunia
his for hire taught and the-prophets his for money
divinabant.» Ecce contrarium Dominus per Moysen præcepit
divined behold the-contrary the-Lord through Moses commanded
in lege: «Judices et magistros constitues in omnibus portis
in the-law judges and masters you-shall-set in all gates
tuis, ut judicent populum justo judicio, nec in alteram
your that they-may-judge the-people with-just judgment nor to either
partem declinent. Non accipies personam nec munera,
side incline not you-shall-accept a-person nor gifts
quia munera excæcant oculos sapientum, et mutant verba
because gifts blind the-eyes of-the-wise and change the-words
justorum. Sed juste quod justum est prosequeris, et vives.»
of-the-just but justly what just is you-shall-pursue and you-shall-live
Duo dicit, justum et juste; quidam enim juste quod justum
two-things he-says just and justly some for justly what just
est, alii quod injustum est injuste: rursum quidam injuste
is others what unjust is unjustly again some unjustly
quod justum est, alii juste quod injustum est persequuntur.
what just is others justly what unjust is pursue

De acceptione personarum

4 · RESPECT OF PERSONS

Woe to the judges who, corrupted by prayer or price, call evil good and good evil: they weigh the persons and not the cases, bend justice to their will, and delay the cause of the poor while pressing that of the rich.

«Væ vobis, qui» corrupti prece vel pretio, qui tracti amore
woe to-you who corrupted by-prayer or by-price who drawn by-love
vel odio, «dicitis bonum malum, et malum bonum: ponentes
or by-hatred say good evil and evil good putting
lucem tenebras, et tenebras lucem: mortificantes animas, quæ
light darkness and darkness light slaying souls which
non moriuntur, et vivificantes animas, quæ non vivunt.» Vos
not die and quickening souls which not live you
enim non attenditis merita causarum, sed merita personarum:
for not heed the-merits of-the-cases but the-merits of-the-persons
non jura, sed munera: non justitiam, sed pecuniam: non
not rights but gifts not justice but money not
quod ratio dictat, sed quod voluntas affectat: non quid lex
what reason dictates but what the-will desires not what the-law
sanciat, sed quid mens cupiat. Non inclinatis animum ad
ordains but what the-mind covets not you-incline the-mind to
justitiam, sed justitiam inclinatis ad animum: non ut quod
justice but justice you-incline to the-mind not that what
licet hoc libeat, sed ut liceat hoc quod libet. Nunquam in
is-lawful this please but that be-lawful this which pleases never in
vobis ita simplex est oculus, ut totum corpus sit lucidum,
you so single is the-eye that the-whole body be lucid
sed aliquid semper admiscetis fermenti, quo totam massam
but some always you-mix of-leaven with-which the-whole lump

corrumpitis. Pauperum causam cum mora negligitis, divitum
you-corrupt of-the-poor the-cause with delay you-neglect of-the-rich
causam cum instantia promovetis. In illis rigorem ostenditis,
the-cause with urgency you-advance in those rigor you-show
cum istis ex mansuetudine dispensatis. Illos cum difficultate
with these from mildness you-dispense those with difficulty
respicitis, istos cum favore tractatis. Illos negligenter auditis,
you-regard these with favor you-treat those negligently you-hear
istos subtiliter auscultatis. Clamat pauper et nullus
these closely you-listen-to cries the-poor-man and none
exaudit, loquitur dives et omnes applaudunt. «Dives
hears speaks the-rich-man and all applaud the-rich-man
locutus est et omnes tacuerunt, et verbum illius usque
spoken has and all fell-silent and the-word his up
ad nubes perducent: pauper locutus est, et dicunt, Quis
to the-clouds they-shall-carry the-poor-man spoken has and they-say who
est hic? et si offenderit, subvertent illum.» Clamat
is this-one and if he-shall-have-stumbled they-shall-overthrow him cries
vim patiens et nullus exaudit, vociferatur, et non est
force suffering and none hears he-shouts and not there-is
qui judicet. Sed si forte pauperum causam suscipitis, illos
who judges but if perchance of-the-poor the-cause you-take-up them
remisse fovetis: cum autem divitum causam assumitis, illos
slackly you-favor when moreover of-the-rich the-cause you-assume them
pertinaciter adjuvatis. Pauperes despicitis, divites honoratis:
stubbornly you-help the-poor you-despise the-rich you-honor
istis reverenter assurgitis, illos despicabiliter conculcatis. «Si
to-these reverently you-rise those contemptuously you-trample if
introierit in conventum vestrum vir annulum habens
shall-have-entered into gathering your a-man a-ring having
aureum in veste candida, introierit et pauper sordido
golden in garment white shall-have-entered also a-poor-man in-squalid

habitu, et intendatis in eum, qui indutus est veste
dress and you-attend to him who clothed is in-garment
præclara, et dixeritis ei: Tu sede hic bene, pauperi
splendid and shall-have-said to-him you sit here well to-the-poor-man
vero dicatis, tu sta illic, aut sede sub scabello pedum
but you-say you stand there or sit under the-footstool of-feet
meorum, nonne judicatis apud vosmetipsos, et facti estis
my surely you-judge among yourselves and become you-have
judices cogitationum iniquarum?» De vobis enim et contra
judges of-thoughts wicked of you for and against
vos dicit propheta: «Magnificati sunt et ditati, incrassati
you says the-prophet magnified they-are and enriched fattened
et impinguati, causam pupilli non dixerunt, et judicium
and made-fat the-cause of-the-orphan not they-pleaded and the-judgment
pauperum non judicaverunt,» uti in lege præcipitur: «Nulla
of-the-poor not they-judged as in the-law is-commanded no
erit distantia personarum, ita parvum audietis ut magnum.
shall-be distinction of-persons so the-small you-shall-hear as the-great
Nec accipietis cujuscunque personam, quia Dei judicium
nor shall-you-accept of-anyone the-person because of-God the-judgment
est.» — «Non enim est personarum acceptio apud Deum.»
is not for there-is of-persons acceptance with God

De venditione justitiæ

5 · THE SALE OF JUSTICE

The judges give neither grace freely nor justice justly, but sell them and defer them until the costs exceed the fruit of the sentence. Christ bids, "Freely you have received, freely give"; what profits it to gain the world and lose the soul?

Vos autem nec gratiam gratis datis, nec justitiam juste
you moreover neither grace freely give nor justice justly
redditis, quia nisi venerit, non provenit: nec datur, nisi
render because unless it-shall-have-come not it-comes-forth nor is-it-given unless
vendatur. Sæpe justitiam tantum differtis, quod litigantibus
it-be-sold often justice so-long you-defer that from-the-litigants
plusquam totum aufertis, quia major est sumptus expensæ
more-than the-whole you-take because greater is the-cost of-the-expense
quam fructus sententiæ. Quid autem poteritis illi in
than the-fruit of-the-sentence what moreover shall-you-be-able to-him in
districto judicio respondere, qui præcipit: «Gratis accipistis,
the-strict judgment to-answer who commands freely you-have-received
gratis date?» lucrum in arca, damnum in conscientia, pecuniam
freely give gain in the-chest loss in the-conscience money
captatis, sed animam captivatis. Verum «quid proficit homini
you-catch but the-soul you-make-captive truly what profits a-man
si mundum lucretur universum, animæ vero suæ detrimentum
if the-world he-gain whole of-soul but his detriment
patiatur? Aut quam dabit homo commutationem pro anima
he-suffer or what shall-give a-man in-exchange for soul
sua?» — «Frater non redimit, redimet homo? non dabit
his brother not redeems shall-redeem man not he-shall-give
Deo placationem suam, nec pretium redemptionis animæ suæ,
to-God appeasement his nor the-price of-the-redemption of-soul his

laboravit in æternum, et vivet adhuc in finem.» Audite
he-has-labored into eternity and shall-live still to the-end hear
divites quid contra vos Jacobus apostolus ait: «Agite nunc
rich-men what against you James the-apostle says come now
divites, plorate et ululate in miseriis vestris, quæ advenient
rich-men weep and howl in miseries your which shall-come
vobis, divitiæ vestræ putrefactæ sunt, et vestimenta vestra a
to-you riches your putrefied are and garments your by
tineis comesta sunt, aurum et argentum vestrum æruginavit,
moths eaten are gold and silver your has-rusted
et ærugo eorum erit vobis in testimonium, et manducabit
and the-rust of-them shall-be to-you for testimony and shall-eat
carnes vestras sicut ignis. Thesaurizastis vobis iram in
flesh your like fire you-have-treasured-up for-yourselves wrath in
novissimis diebus. Ecce merces operariorum qui messuerunt
the-last days behold the-wage of-the-workmen who have-reaped
regiones vestras, quæ fraudata est a vobis clamat, et clamor
regions your which defrauded was by you cries and the-cry
ipsorum in aures domini Sabaoth introivit.» Propterea Veritas
of-them into the-ears of-the-Lord of-hosts has-entered therefore the-Truth
præcipit: «Nolite thesaurizare vobis thezauros in terra, ubi
commands do-not treasure-up for-yourselves treasures on earth where
ærugo et tinea demolitur, ubi fures effodiunt et furantur.»
rust and moth destroy where thieves dig-through and steal

De insatiabili desiderio cupidorum

6 · THE INSATIABLE DESIRE OF THE GREEDY

The covetous man is never content with what he wished for, but always wants more; his eye is never filled, like hell and the two daughters of the horseleech, and the love of money grows as the money grows.

O ignis inexstinguibilis! o cupiditas insatiabilis! Quis unquam
O fire unquenchable O cupidity insatiable who ever
cupidus primo fuit voto contentus? Cum adipiscitur
covetous-man with-(his)-first was wish content when he-obtains
quod optaverat, desiderat ampliora, semper in habendis,
what he-had-wished he-desires greater-things always in things-to-be-had
et nunquam in habitis finem constituit. Insatiabilis est
and never in things-had an-end he-sets insatiable is
oculus cupidi, et in partem iniquitatis non satiabitur.
the-eye of-the-covetous-man and in the-portion of-iniquity not shall-be-satisfied
«Avarus non implebitur pecunia, et qui amat divitias,
the-avaricious-man not shall-be-filled with-money and who loves riches
fructum non capiet ex eis.» Infernus et perditio nunquam
fruit not shall-take from them hell and perdition never
replentur, similiter et oculi hominum insatiabiles. «Sanguisugæ
are-filled likewise also the-eyes of-men insatiable of-the-horseleech
vero duæ filiæ sunt, quæ dicunt: Affer, affer.» Nam
but two daughters there-are who say bring bring for

Crescit amor nummi, quantum ipsa pecunia crescit.
grows the-love of-coin as-much-as itself the-money grows

Quare cupidus satiari non potest

7 · WHY THE GREEDY CANNOT BE SATISFIED

The human mind is capable of God and is never filled unless it holds him; the covetous man will be satisfied only when he ceases to covet, for no one can serve God and mammon.

Vis, o cupide, scire quare semper es vacuus, cur
do-you-wish O covetous-man to-know why always you-are empty why
nunquam impleris? Adverte: Non est plena mensura tua, quæ
never you-are-filled heed not is full the-measure your which
quantumcunque contineat, adhuc capax est amplioris. Sed
however-much it-contain still capable is of-more but
humanus animus capax est Dei, quoniam «qui adhæret Deo,
the-human mind capable is of-God since he-who cleaves to-God
unus spiritus est cum Deo.» Quantumlibet ergo contineat,
one spirit is with God however-much therefore it-contain
nunquam est plenus, nisi Deum habeat, cujus semper est capax.
never is-it full unless God it-have of-whom always it-is capable
Si vis ergo, o cupide, satiari, desinas esse cupidus,
if you-wish therefore O covetous-man to-be-satisfied cease to-be covetous
quia dum cupidus fueris, satiari non poteris.
because while covetous you-shall-have-been to-be-satisfied not you-shall-be-able
«Non est enim conventio lucis ad tenebras, neque Christi
not is for agreement of-light with darkness nor of-Christ
ad Belial,» quia «nemo potest Deo servire et mammonæ.»
with Belial because no-one can God to-serve and mammon

De falso nomine divitiarum

8 · THE FALSE NAME OF RICHES

The wealth of the world, falsely called riches, does not take away need but brings it; a little suffices the poor more than much the rich, and many magnates are in want.

O falsa divitiarum felicitas, quæ divitem veraciter efficit
O false of-riches happiness which the-rich-man truly makes
filium infelicem. Quid enim est infelicius quam opes
a-son unhappy what for is more-unhappy than the-wealth
mundi, quæ divitiæ nuncupantur? Opposita quippe sunt
of-the-world which riches are-named opposite indeed are
esse divitem et egenum. At opes mundi non auferunt,
to-be rich and needy but the-wealth of-the-world not takes-away
sed afferunt egestatem. Magis enim inquit Salomon, sufficit
but brings need more for says Solomon suffices
modicum pauperi, quam plurimum diviti, quia «ubi
a-little for-the-poor-man than very-much for-the-rich-man because where
multæ divitiæ, ibi multi, qui comedunt illas.» Quot et
many riches there many who eat them how-many and
quanti magnates indigeant, ipsemet frequenter experior. Opes
how-great magnates are-in-need I-myself often experience wealth
itaque non faciunt hominem divitem, sed egenum.
and-so not makes a-man rich but needy

Exempla contra cupiditatem

9 · EXAMPLES AGAINST GREED

Balaam was rebuked by his ass, Achan stoned, Naboth killed for Ahab's greed, Gehazi struck with leprosy, Judas hanged himself, and Ananias and Sapphira fell dead.

Quam multos seduxit cupiditas! quam plures perdidit avaritia!
how many has-seduced cupidity how many-more has-ruined avarice
Balaam asella redarguit, et pedes sedentis attrivit, quia
Balaam the-she-ass rebuked and the-feet of-the-rider crushed because
captus cupiditate promissorum disposuerat maledicere Israeli.
caught by-the-cupidity of-promises he-had-arranged to-curse Israel
Achan populus lapidavit, quia tulit aurum et argentum de
Achan the-people stoned because he-took gold and silver from
anathemate. Naboth interemptus est, ut Achab ejus vineam
the-accursed-thing Naboth killed was that Ahab his vineyard
possideret. Giezi lepra percussus est, quia petiit et recepit
might-possess Gehazi with-leprosy struck was because he-asked and received
aurum et argentum, et vestes sub nomine Elisei. Judas
gold and silver and garments under the-name of-Elisha Judas
laqueo se suspendit, quia vendidit et tradidit Christum
with-a-noose himself hanged because he-sold and betrayed Christ
Ananiam et Saphiram subitanea mors exstinxit, quia de pretio
Ananias and Sapphira sudden death extinguished because of the-price
agri defraudaverunt apostolos. «Ædificavit Tyrus munitionem
of-the-field they-defrauded the-apostles built Tyre the-fortress
suam, et coacervavit argentum quasi humum, et aurum
her and heaped-up silver as earth and gold
quasi lutum platearum, sed ecce Dominus possidebit eam, et
as the-mud of-the-streets but behold the-Lord shall-possess her and
percutiet in mari fortitudinem ejus, et hæc igni devorabitur.»
shall-strike in the-sea the-strength her and she by-fire shall-be-devoured

De superflua sollicitudine cupidorum

10 · THE SUPERFLUOUS CARE OF THE GREEDY

Why heap up when man flees like a shadow and food and clothing suffice? The Truth bids us not be anxious for what we shall eat or wear, but seek first the kingdom of God; the just are never forsaken.

Cur ad congregandum quis instet, cum stare non
why for gathering should-anyone press when to-stand not
possit ille qui congregat? Nam «quasi flos egreditur et
can he who gathers for as-a flower he-comes-forth and
conteritur, et fugit velut umbra, et nunquam in eodem statu
is-crushed and flees like a-shadow and never in the-same state
permanet.» Cur multa desideret, cum pauca sufficiant?
remains why many-things should-he-desire when few-things suffice
«Habentes, inquit, victum et vestitum, his contenti
having he-says food and clothing with-these content
simus.» Cur necessaria cum multa sollicitudine quærat, cum
let-us-be why the-necessaries with much anxiety should-be-seek when
ipsa sine magna difficultate se offerant? Audi quid
they-themselves without great difficulty themselves offer hear what
super hoc Veritas dicit: «Nolite solliciti esse, dicentes: Quid
about this the-Truth says do-not anxious be saying what
manducabimus, aut quid bibemus, aut quo operiemur?
shall-we-eat or what shall-we-drink or with-what shall-we-be-covered
Scit enim Pater vester cœlestis, quia his omnibus indigetis.
knows for Father your heavenly that these all you-need
Quærite ergo primum regnum Dei, et justitiam ejus, et
seek therefore first the-kingdom of-God and justice his and

hæc omnia adjicientur vobis.» — «Nunquam enim vidi
these-things all shall-be-added to-you never for have-I-seen
justum derelictum, nec semen ejus quærens panem.»
the-just-man forsaken nor seed his seeking bread

De avaritia

11 · AVARICE

The miser is needy amid riches, like Tantalus thirsting in the waves, and like hell he eats and does not digest. He withholds from God his dues, denies his neighbor necessities, and refuses himself what is fitting.

Tantalus sitit in undis, avarus eget in opibus, cui
Tantalus thirsts in the-waves the-avaricious-man is-needy in riches for-whom
tantum est quod habet, quantum est quod non habet, quia
as-much is what he-has as-much-as is what not he-has because
nunquam utitur acquisitis, sed semper inhiat acquirendis.
never he-uses things-acquired but always gapes-after things-to-be-acquired
Salomon: «Est quasi dives cum nihil habeat, et est quasi
Solomon there-is as-if rich though nothing he-have and there-is as-if
pauper cum in multis divitiis sit.» Avarus et infernus
poor though in great riches he-be the-avaricious-man and hell
uterque comedit et non digerit, recipit et non reddit.
each eats and not digests receives and not returns
Avarus nec patientibus compatitur, nec miseris
the-avaricious-man neither with-the-suffering suffers nor the-wretched
subvenit vel miseretur, sed offendit Deum, offendit seipsum,
helps or pities but offends God offends himself
offendit proximum. Nam Deo retinet debita, proximo
offends his-neighbor for from-God he-withholds dues to-his-neighbor

denegat necessaria, sibi subtrahit opportuna. Deo ingratus,
denies necessaries from-himself withdraws things-fitting to-God ungrateful
proximo impius, sibi crudelis. «Viro cupido et tenacissimo
to-his-neighbor impious to-himself cruel to-a-man covetous and most-tenacious
sine ratione est substantia, et homini livido ad quid aurum?
without reason is wealth and to-a-man envious for what gold
Qui sibi nequam est, quomodo bonus aliis erit? Et non
he-who to-himself worthless is how good to-others shall-he-be and not
jucundabitur in bonis suis.» — «Qui habet substantiam hujus
he-shall-rejoice in goods his who has the-substance of-this
mundi, et viderit fratrem suum necessitatem habere, et
world and shall-have-seen brother his need to-have and
clauserit viscera sua ab eo, quomodo charitas Dei manet
shall-have-shut bowels his from him how the-charity of-God does-remain
in eo?» Non enim proximum suum diligit sicut seipsum,
in him not for neighbor his he-loves as himself
quem inedia perimit et egestas consumit: neque Deum
whom want destroys and need consumes nor God
diligit super omnia, qui præfert aurum et præponit argentum
he-loves above all who prefers gold and sets-before silver

Cur avaritia sit servitus idolorum

12 · WHY AVARICE IS THE SERVICE OF IDOLS

As the idolater serves his image, the miser serves his treasure, increasing it gladly, guarding it carefully, and placing his hope in it.

Recte diffinit Apostolus: «Avaritia est servitus idolorum.»
rightly defines the-Apostle avarice is the-service of-idols
Sicut enim idololatra servit simulacro, sic et avarus
as for the-idolater serves an-image so also the-avaricious-man
thesauro. Nam ille cultum idololatriæ diligenter amplificat,
a-treasure for he the-cult of-idolatry diligently amplifies
et iste cumulum pecuniæ libenter augmentat. Ille cum
and this-one the-heap of-money gladly increases he with
omni diligentia colit simulacrum, et iste cum omni cura
all diligence worships the-image and this-one with all care
custodit thesaurum. Ille spem ponit in idololatria, et iste
guards the-treasure he hope places in idolatry and this-one
spem constituit in pecunia. Ille timet mutilare simulacrum,
hope sets in money he fears to-mutilate the-image
et iste timet minuere thesaurum.
and this-one fears to-diminish the-treasure

De quibusdam proprietatibus avaritiæ

13 · SOME PROPERTIES OF AVARICE

The miser is quick to ask and slow to give, sad and querulous, lavish with another's goods and sparing of his own; he empties his gullet to fill his chest, his hand drawn in to give and stretched out to receive.

Avarus ad petendum promptus, ad dandum tardus, ad
the-avaricious-man for asking ready for giving slow in
negandum frontosus. Si quid expendit, totum amittit, tristis,
denying brazen if anything he-spends all he-loses sad
querulus et morosus, sollicitus suspirat et anxiatur, dubius
querulous and morose anxious he-sighs and is-distressed doubtful
habet et invitus expendit. Magnificat datum, sed vilificat
he-has and unwilling spends he-magnifies the-thing-given but cheapens
dandum: dat ut lucretur, sed non lucratur ut det:
the-thing-to-be-given he-gives that he-may-gain but not he-gains that he-may-give
largus in alieno, sed parcus in proprio. Gulam evacuat,
lavish with another's but sparing with his-own the-gullet he-empties
ut arcam impleat: corpus extenuat, ut lucrum extendat.
that the-chest he-may-fill the-body he-thins that the-gain he-may-extend
Manum habet ad dandum collectam, sed ad recipiendum
the-hand he-has for giving drawn-in but for receiving
porrectam: ad dandum clausam, sed ad recipiendum apertam.
stretched-out for giving closed but for receiving open
Porro «substantiæ injustorum sicut fluvius siccabuntur,» quia
further the-substances of-the-unjust like a-river shall-be-dried because
qui male congregat, cito dispergit. Justum judicium, ut
who wickedly gathers quickly scatters a-just judgment that
quæ de malo proveniunt, ad malum perveniant: nec
what-things from evil come to evil arrive nor

accedat ad bonum, quod non procedit ex bono. Avarus
approach to good what not proceeds from good the-avaricious-man
ergo damnationem habet vitæ, quæ nunc est et futuræ.
therefore damnation has of-the-life which now is and of-the-future

De iniqua possessione divitiarum

14 · THE WICKED POSSESSION OF RICHES

Gold has ruined many, and the Truth forbade the apostles to carry money, since it is as hard for a rich man to enter heaven as for a camel to pass through a needle's eye. Woe to those who join house to house and field to field.

Verum est ergo quod Sapiens protestatur, «multos perdidit
true is therefore what the-Wise-man declares many has-ruined
aurum et argentum.» — «Qui aurum diligit, non justificabitur.»
gold and silver who gold loves not shall-be-justified
«Væ illis qui sectantur illud. Ecce ipsi peccatores et abundantes
woe to-those who pursue it behold they sinners and abounding
in hoc sæculo obtinuerunt divitias.» Hinc Veritas ipsa
in this world have-obtained riches hence the-Truth itself
præcipiebat apostolis. «Nolite possidere aurum, neque argentum,
enjoined the-apostles do-not possess gold nor silver
neque pecuniam in zonis vestris;» quia sicut camelus non
nor money in girdles your because as a-camel not
potest introire per foramen acus, ita difficile est divitem
can to-enter through the-eye of-a-needle so hard it-is for-a-rich-man
intrare in regnum cœlorum; «Arcta est enim via et angusta
to-enter into the-kingdom of-heaven narrow is for the-way and strait
porta, quæ ducit ad vitam.» Apostolus ergo secutus regulam
the-gate which leads to life the-Apostle therefore having-followed the-rule

Veritatis, aiebat: «Argentum et aurum non est mihi.» — «Væ
of-the-Truth said silver and gold not is to-me woe
ergo vobis, qui conjungitis domum ad domum, et agrum agro
therefore to-you who join house to house and field to-field
copulatis usque ad terminum loci.» — «Repleta est terra
couple up to the-bound of-the-place filled is the-land
argento et auro, et non est finis thesaurorum ejus.» —
with-silver and gold and not there-is end of-treasures its
«Propter iniquitatem avaritiæ ejus iratus sum, et percussi eum.»
because-of the-iniquity of-avarice its angry I-was and I-struck him

De licitis opibus

15 · LAWFUL WEALTH

Abraham, Job, and David were rich and yet just, possessing as though they had nothing; it is easier to find one who loves riches and lacks them than one who has them and does not love them.

Cæterum Abraham dives fuit, et Job locuples, David
however Abraham rich was and Job wealthy David
opulentus, et tamen de Abraham inquit Scriptura, quia:
opulent and yet of Abraham says Scripture that
«Credidit Deo, et reputatum est illi ad justitiam;» et de
he-believed God and reckoned it-was to-him for justice and of
Job; quia «non erat ei similis in terra, vir simplex et
Job that not was to-him like on earth a-man simple and
rectus ac timens Deum, et recedens a malo;» de David
upright and fearing God and withdrawing from evil of David
autem, quia «Dominus invenit virum secundum cor suum.»
moreover that the-Lord found a-man according-to heart his

At illi fuerunt «quasi nihil habentes, et omnia possidentes;»
but they were as-if nothing having and all-things possessing
juxta illud Prophetæ: «Divitiæ si affluant, nolite cor
according-to that of-the-Prophet riches if they-abound do-not (your)-heart
apponere.» Nos autem sumus omnia possidentes, quasi nihil
to-set-upon we moreover are all-things possessing as-if nothing
habentes, secundum illud Psalmistæ: «Divites eguerunt et
having according-to that of-the-Psalmist the-rich have-wanted and
esurierunt;» facilius enim invenies, qui diligit divitias,
have-hungered more-easily for you-shall-find one-who loves riches
et non habeat, quam qui habeat et non diligat; quia
and not has(-them) than one-who has(-them) and not loves(-them) because
difficile est esse in igne et non ardere, difficilius est
hard it-is to-be in fire and not to-burn harder it-is
possidere divitias, et non diligere. Audi prophetam Jeremiam:
to-possess riches and not to-love-them hear the-prophet Jeremiah
«A minore usque ad majorem omnes avaritiæ student, et
from the-lesser up to the-greater all to-avarice are-devoted and
a propheta usque ad sacerdotem cuncti faciunt dolum.»
from the-prophet up to the-priest all practice guile

De incertitudine divitiarum

16 · THE UNCERTAINTY OF RICHES

The covetous man strives against nature, which brings us naked into the world and takes us naked out; like the fool who would build greater barns, he does not know for whom he gathers, and the rich sleep and wake to find nothing in their hands.

Omnis cupidus et avarus contra naturam nititur et molitur.
every covetous and avaricious-man against nature strives and labors
Natura enim pauperem adducit in mundum, natura pauperem
nature for poor brings into the-world nature poor
reducit a mundo; nudum namque eum terra suscepit, nudum
leads-back from the-world naked for him the-earth received naked
etiam suscipiet; cupidus autem cupit et curat fieri
also it-shall-receive the-covetous-man moreover desires and takes-care to-become
dives in mundo. «Destruam, inquit, horrea mea, et majora
rich in the-world I-shall-destroy he-says barns my and greater
faciam, et illuc congregabo omnia, quæ nata sunt mihi, et
I-shall-make and there I-shall-gather all-things which grown are for-me and
omnia bona mea.» Sed dictum est ei: «O stulte, hac nocte
all goods my but said it-was to-him O fool this night
repetetur anima tua a te, quæ autem parasti
shall-be-demanded soul your from you which-things moreover you-have-prepared
cujus erunt?» — «Thesaurizas, et ignoras cui congreges.»
whose shall-they-be you-hoard and know-not for-whom you-gather
— «Dormierunt enim somnum suum, et nihil invenerunt
have-slept for sleep their and nothing have-found
omnes viri divitiarum in manibus suis.» — «Dives cum
all the-men of-riches in hands their the-rich-man when
dormierit, nihil secum affert; aperiet oculos suos, et nihil
he-shall-have-slept nothing with-him brings he-shall-open eyes his and nothing

inveniet;» — «Ne timueris ergo cum dives factus fuerit homo,
shall-find do-not fear therefore when rich become shall-have a-man
et cum multiplicata fuerit gloria domus ejus, quoniam
and when multiplied shall-have-been the-glory of-house his since
cum morietur, non accipiet hæc omnia, neque simul
when he-shall-die not he-shall-take these-things all nor together
cum eo descendet gloria domus ejus,» sed relinquet alienis
with him shall-descend the-glory of-house his but he-shall-leave to-strangers
divitias suas, et sepulcra eorum domus eorum in æternum.
riches his and the-tombs their the-houses their into eternity
Hinc etiam Sapiens attestatur: «Qui acervat ex animo
hence also the-Wise-man attests who heaps-up from his-mind
injuste, aliis congregat, et in bonis suis alius luxuriabitur.»
unjustly for-others gathers and in goods his another shall-revel
Proh dolor, quem habebat hostem, dimittit hæredem.
oh grief whom he-had as-enemy he-leaves as-heir

De gula

17 · GLUTTONY

Man's life began with water, bread, clothing, and a house, but the glutton must have spices and fattened fowls cooked by art to provoke the gullet, not to sustain nature; yet the pleasure is gone in a moment.

«Initium vitæ hominis aqua et panis, et vestimentum,
the-beginning of-the-life of-man water and bread and clothing
et domus protegens turpitudinem.» Nunc autem gulosis
and a-house covering shame now moreover for-the-gluttons
non sufficiunt fructus arborum, non genera leguminum, non
not suffice the-fruits of-trees not the-kinds of-pulses not
radices herbarum, non pisces maris, non bestiæ terræ, non
the-roots of-herbs not the-fishes of-the-sea not the-beasts of-the-earth not
aves cœli; sed quæruntur pigmenta, comparantur aromata,
the-birds of-heaven but are-sought spices are-bought aromatics
nutriuntur altilia, capiuntur ob escam, quæ studiose
are-fattened fowls are-caught for food which-things studiously
coquuntur arte coquorum, quæ laute parantur officio
are-cooked by-the-art of-the-cooks which-things elegantly are-prepared by-the-office
ministrorum. Alius contundit et colat, alius confundit et
of-the-servants one pounds and strains another mixes and
conficit, substantiam convertit in accidens, naturam mutat
compounds substance he-turns into accident nature he-changes
in artem, ut saturitas transeat in esuriem, ut fastidium
into art that satiety pass into hunger that disgust
revocet appetitum, ad irritandum gulam, non ad sustentandam
recall appetite for provoking the-gullet not for sustaining
naturam, non ad necessitatem supplendam, sed ad aviditatem
nature not for need to-be-supplied but for greed

explendam. Cæterum tam brevis est gulæ voluptas, ut
to-be-satisfied however so brief is of-gluttony the-pleasure that
spatio loci vix sit quatuor digitorum, spatio temporis
in-the-space of-place scarcely it-is of-four fingers in-the-space of-time
vix sit totidem momentorum. Contemnitur mediocritas et
scarcely it-is of-as-many moments is-despised moderation and
superfluitas affectatur, in diversitate saporum, in varietate
superfluity is-courted in the-diversity of-flavors in the-variety
ciborum. Aviditas nescit modum, et varietas excedit
of-foods greed knows-not measure and variety exceeds
mensuram, sed et mens gravatur, et stomachus turbatur,
the-measure but also the-mind is-weighed-down and the-stomach is-disturbed
sensus opprimitur in illis. Inde non salus et sanitas, sed
the-sense is-oppressed in them thence not safety and health but
morbus et mors. Audi super hoc sententiam Sapientis:
sickness and death hear on this the-sentence of-the-Wise-man
«Noli avidus esse in omni epulatione, et non te effundas
do-not greedy be in every feasting and not yourself pour-out
super omnem escam. In multis enim escis erit infirmitas;
upon every food in many for foods shall-be infirmity
et propter crapulam multi perierunt.» — «Esca ventri,
and because-of surfeit many have-perished food for-the-belly
et venter escis, Deus autem et hunc et hanc destruet.»
and the-belly for-foods God moreover both this and that shall-destroy

Exempla contra gulam

18 · EXAMPLES AGAINST GLUTTONY

Gluttony closed paradise and sold Esau's birthright; it hanged the baker and beheaded the Baptist; the chief of the cooks burned the temple, and Belshazzar saw the writing on the wall at his feast.

Gula charum tributum exigit, sed vilissimum reddit; quia
gluttony a-dear tribute exacts but a-most-vile returns because
quanto sunt delicatiora cibaria, tanto fœtidiora sunt stercora.
the-more are more-delicate the-foods so-much more-fetid are the-dungs
Turpius egerit, qui turpiter ingerit, superius et inferius
more-foully he-voids who foully crams above and below
horribilem flatum exprimens, et abominabilem sonum
a-horrible blast expressing and an-abominable sound
emittens. Gula paradisum clausit, primogenita Esau vendidit,
emitting gluttony paradise closed the-birthright Esau sold
suspendit pistorem decollavit Baptistam. Nabuzardam princeps
hanged the-baker beheaded the-Baptist Nebuzaradan chief
coquorum templum incendit, et Jerusalem evertit. Balthasar
of-the-cooks the-temple burned and Jerusalem overthrew Belshazzar
in convivio manum contra parietem scribentem aspexit,
at the-feast a-hand on the-wall writing saw
«Mane, Thecel, Phares,» et eadem nocte interfectus est
Mene Tekel Peres and on-the-same night slain was
a Chaldæis. «Sedit populus manducare et bibere. et
by the-Chaldeans sat the-people to-eat and to-drink and
surrexerunt ludere,» sed «adhuc erant escæ eorum in ore
rose to-play but still were the-foods their in mouth
ipsorum, et ira Dei ascendit super eos.» — «Qui
their and the-wrath of-God went-up upon them who

vescebantur voluptuose, interierunt in viis.» Dives ille,
fed voluptuously perished in the-streets the-rich-man that
qui epulabatur quotidie splendide, sepultus in inferno.
who feasted daily splendidly buried in hell

De ebrietate

19 · DRUNKENNESS

The drunkard's mouth stinks and his body trembles, and he betrays secrets; mead and spiced wines are made with great labor and cost, and from them come brawls, quarrels, and fornication. The sons of Rechab drank no wine.

Quid turpius ebrioso? cui fetor in ore, tremor
what more-shameful than-the-drunkard for-whom stench in the-mouth trembling
in corpore, qui promittit multa, prodit occulta, cui
in the-body who promises many-things betrays hidden-things for-whom
mens alienatur, facies transformatur? «Nullum enim secretum,
the-mind is-estranged the-face is-transformed no for secret
ubi regnat ebrietas,» Horatius:
where reigns drunkenness Horace

Fœcundi calices, quem non fecere disertum?
the-fruitful cups whom not have-made eloquent

Porro non sufficit vinum, non sicera, non cervisia, sed
further not suffices wine not strong-drink not beer but
studiose conficitur mulsum, syropus, claretum, labore multo,
studiously is-prepared mead syrup claret with-labor much
sollicitudine magna, sumptu non modico, sed inde contentiones
with-anxiety great with-cost not small but thence contentions

et rixæ, lites et jurgia. «Vinum enim multum potatum, ut
and brawls suits and quarrels wine for much drunk as
ait Sapiens, irritationem et iram, et ruinam multam facit.»
says the-Wise-man provocation and anger and ruin much makes
Fornicationes ex eo sunt. «Fornicatio et vinum et ebrietas
fornications from it are fornication and wine and drunkenness
auferunt cor.» Propterea dicit Apostolus: «Nolite inebriari
take-away the-heart therefore says the-Apostle do-not be-drunk
vino, in quo est luxuria.» Et Salomon: «Luxuriosa res vinum
with-wine in which is lust and Solomon a-wanton thing wine
et tumultuosa ebrietas.» Filii Rechab et filius Zachariæ vinum
and tumultuous drunkenness the-sons of-Rechab and the-son of-Zechariah wine
et siceram, et omne quod inebriare poterat, non biberunt
and strong-drink and all that to-make-drunk could not drank

Exempla contra ebrietatem

20 · EXAMPLES AGAINST DRUNKENNESS

Drunkenness bared what should be hidden, committed incest, and slew a king's son and an army's commander. Isaiah cries woe to those who rise early to pursue drink until evening.

Ebrietas enim verenda nudavit, incestum commisit, filium
drunkenness for the-shameful-parts bared incest committed the-son
regis occidit, principem exercitus jugulavit. Verum est ergo
of-the-king slew the-prince of-the-army slaughtered true is therefore
quod Salomon ait: «Vacantes potibus et dantes symbola
what Solomon says those-given-to drinks and giving shares
consumentur;» et Isaias: «Væ qui consurgitis mane ad
shall-be-consumed and Isaiah woe you-who rise early to

ebrietatem sectandam, et potandum usque ad vesperam, ut
drunkenness to-be-pursued and drinking up to evening that
vino æstuetis. Cithara et lyra et tympanum, et tibia,
with-wine you-may-burn the-harp and the-lyre and the-timbrel and the-pipe
et vinum in conviviis vestris. Væ qui potentes estis ad
and wine at feasts your woe you-who mighty are at
bibendum vinum, et viri fortes ad miscendam ebrietatem.» —
drinking wine and men strong at mixing drunkenness
«Ecce gaudium et lætitia occidere vitulos et jugulare arietes.
behold joy and gladness to-slay calves and to-slaughter rams
comedere carnes, et bibere vinum. Comedamus et bibamus,
to-eat meats and to-drink wine let-us-eat and let-us-drink
cras enim moriemur. Et revelata est in auribus meis
tomorrow for we-shall-die and revealed was in ears my
vox Domini exercituum: Si dimittetur hæc iniquitas
the-voice of-the-Lord of-hosts surely-not shall-be-forgiven this iniquity
vobis donec moriamini.» — «Væ coronæ superbiæ Ephraim.
to-you until you-die woe to-the-crown of-pride of-Ephraim
Sacerdos et propheta nescierunt, præ ebrietate absorpti
the-priest and the-prophet knew-not for drunkenness swallowed-up
sunt a vino, nescierunt videntem, et ignoraverunt judicium.»
they-are by wine knew-not the-seer and were-ignorant-of judgment
Proh pudor, cum ad annuntiandam evangelicam lectionem, a
oh shame when for announcing the-gospel reading by
quodam presbytero benedictio peteretur, hesternam crapulam,
a-certain priest the-blessing was-asked yesterday's surfeit
et nocturnam ebrietatem eructans, fertur alta voce
and nightly drunkenness belching he-is-said with-loud voice
dixisse: «Potum servorum benedicat rex angelorum.»
to-have-said the-drink of-the-servants may-bless the-king of-angels

De luxuria

21 · LUST

A foul mother bears a fouler daughter: after wine the full belly gladly embraces Venus. Lust weakens the body and stains the soul, and the harlot's lips drip honey but her end is bitter as wormwood.

Porro turpis mater filiam generat turpiorem; justum est enim,
further a-shameful mother a-daughter begets more-shameful just it-is for
ut «qui in sordibus est, sordescat et adhuc.» — «Omnes enim
that who in filth is be-filthy and still all for
adulterantes quasi clibanus succensus a coquente. Cœperunt
adulterers like an-oven heated by the-cook began
principes furere a vino.» Venter enim oppipare satur, libenter
the-princes to-rage from wine the-belly for sumptuously sated gladly
Venerem amplexatur. O extrema libidinis turpitudo, quæ non
Venus embraces O extreme of-lust shame which not
solum mentem effeminat, sed etiam corpus enervat, non
only the-mind makes-effeminate but also the-body enervates not
solum maculat animam, sed fœdat personam «Omne namque
only stains the-soul but befouls the-person every for
peccatum quodcunque fecerit homo, extra suum corpus
sin whatever shall-have-done a-man outside his body
est, qui autem fornicatur, in corpus suum peccat.» Semper
is who moreover fornicates against body his sins always
illam præcedunt ardor et petulantia, semper comitantur
it precede heat and petulance always accompany
fetor et immunditia, sequuntur semper dolor et pœnitentia.
stench and uncleanness follow always sorrow and repentance
«Favus enim, inquit Salomon, distillans labia meretricis,
a-honeycomb for says Solomon dripping the-lips of-the-harlot

et nitidius oleo guttur ejus. Novissima autem illius amara
and smoother than-oil throat her the-last-things moreover of-her bitter
sicut absinthium, et lingua ejus acuta quasi gladius biceps.»
as wormwood and tongue her sharp as a-sword two-edged

De generalitate luxuriæ

22 · THE UNIVERSALITY OF LUST

Lust is an enemy within, fled only by fleeing and slain only by mortifying; it corrupts every age and rank, even priests who embrace Venus by night and offer the Virgin's Son at morning.

Familiaris est inimicus, habitans non procul, sed prope: non
familiar is the-enemy dwelling not far but near not
exterius, sed interius; nam «virtus ejus in lumbis ejus, et
outside but inside for the-strength his in loins his and
fortitudo ejus in umbilico ventris ejus.» Nunquam fugatur,
strength his in the-navel of-belly his never is-it-put-to-flight
nisi cum fugitur: nunquam mactatur, nisi cum maceratur.
except when it-is-fled never is-it-slain except when it-is-mortified
Ad causam exigit libertatem et abundantiam, sed requirit
for the-cause it-requires liberty and abundance but it-requires
ad effectum facultatem et adjacentiam. Hæc omnem ætatem
for effect means and nearness it every age
corrumpit, omnem sexum confundit, omnem ordinem solvit,
corrupts every sex confounds every order loosens
omnem gradum pervertit; invadit enim senes et juvenes, mares
every rank perverts it-invades for old-men and young-men males
et feminas, prudentes et simplices, superiores et inferiores,
and females the-prudent and the-simple the-higher and the-lower

ad extremam generationem etiam sacerdotes, qui nocte
to the-last generation even priests who by-night
Venerem amplexantur, mane vero virginem venerantur.
Venus embrace in-the-morning but the-Virgin venerate
Turpe dictu, sed turpissimum actu, dici liceat quod
foul to-say but most-foul to-do to-be-said let-it-be-allowed what
agi non libeat. Nocte filium Veneris agitant in cubilibus,
to-be-done not be-pleasing by-night the-son of-Venus they-stir in beds
mane filium virginis offerunt in altari.
in-the-morning the-son of-the-Virgin they-offer on the-altar

De diversis speciebus luxuriæ et pœnis earum

23 · THE KINDS OF LUST AND THEIR PUNISHMENTS

Lust overthrew the Pentapolis, destroyed Shechem, struck Er and Onan, pierced the fornicators, wiped out Benjamin, slew Eli's sons and Amnon, killed Uriah, and seduced Samson and Solomon.

Quis multiplices species hujus sufficienter valet explicare? Hæc
who the-manifold species of-this sufficiently can to-explain it
enim Pentapolim cum adjacente regione subvertit. Sodomitas
for the-Pentapolis with the-adjacent region overthrew the-Sodomites
et Sichen cum populo interemit, raptores Dinæ, Her, et
and Shechem with the-people destroyed the-ravishers of-Dinah Er and
Onam filios Juda percussit, scilicet immundos, Judæum et
Onan sons of-Judah it-struck namely the-unclean the-Jew and
Madianitidem pugione transfodit scilicet fornicatores tribus
the-Midianite-woman with-a-dagger it-pierced namely the-fornicators the-tribe
Benjamin pro uxore levitæ delevit, adulteros, filios Eli
of-Benjamin for the-wife of-the-Levite it-wiped-out the-adulterous sons of-Eli

sacerdotis in bello prostravit stupratores. Amnon in convivio
the-priest in war it-laid-low the-defilers Amnon at the-feast
interfecit. Hæc denique Uriam occidit, presbyteros lapidavit,
it-slew it finally Uriah killed the-elders stoned
Ruben maledixit, Samsonem seduxit, Salomonem pervertit.
Reuben cursed Samson seduced Solomon perverted
Verum est ergo quod legitur, propter speciem mulieris
true is therefore what is-read because-of the-beauty of-a-woman
multi perierunt. Nam «vinum et mulieres apostatare faciunt
many have-perished for wine and women apostatize make
sapientes, et arguunt sensatos.» Hæc multos vulneratos
the-wise and rebuke the-sensible it many wounded
dejecit, et fortissimi quique interfecti sunt ab ea, viæ
has-cast-down and the-strongest every-one slain were by it the-ways
inferi domus ejus, penetrantes in interiora mortis. Hæc
of-hell the-house her penetrating into the-inner-parts of-death it
vires enervat, sensus diminuit, dies consumit, opes effundit.
strength enervates senses diminishes days consumes riches pours-out

De coitu contra naturam

24 · INTERCOURSE AGAINST NATURE

The Apostle names the shameful exchange of women and men against nature, and Leviticus forbids a man to lie with a male as with a woman, or with a beast.

Hæc ignominiosam morphosim operatur, quam tamen Apostolus
it a-shameful transformation works which yet the-Apostle
non confunditur nominare. «Propterea, inquit, tradidit eos Deus
not is-ashamed to-name therefore he-says handed them God
in passiones ignominiæ. Nam feminæ eorum commutaverunt
into passions of-ignominy for women their changed
naturalem usum in eum qui est contra naturam. Similiter
the-natural use into that which is against nature likewise
et masculi, relicto naturali usu feminæ, exarserunt in
also the-males left the-natural use of-the-female burned in
concupiscentiis suis invicem, masculi in masculos
lusts their toward-each-other males on males
turpitudinem operantes.» Quid autem hanc turpitudinem
shame working what moreover this shame
operantibus turpius? Quid hoc crimine criminosius? In
than-those-working more-shameful what than-this crime more-criminal in
lege enim quasi paria conjunguntur concubitus maris cum
the-law for as-if equals are-joined the-lying of-a-male with
masculo, et coitus hominis cum jumento. Sic enim legitur in
a-male and the-coupling of-man with a-beast so for is-read in
Levitico: «Cum masculo non commisceberis coitu femineo,
Leviticus with a-male not you-shall-mingle in-intercourse womanly
quia abominatio est. Cum omni pecore non coibis, nec
because an-abomination it-is with any beast not you-shall-couple nor
maculaberis cum eo.» Utrique par pœna subscribitur.
shall-you-be-defiled with it to-each an-equal punishment is-written

«Qui dormierit, inquit, cum masculo coitu femineo, utrique
who shall-have-slept he-says with a-male in-intercourse womanly both
operati sunt nefas, morte moriantur: pecus quoque occidite.»
worked have a-crime by-death let-them-die the-beast also kill
Qui habet aures audiat, imo qui desipit, resipiscat.
who has ears let-him-hear nay who is-foolish let-him-come-to-his-senses

De pœna hujus sceleris

25 · THE PUNISHMENT OF THIS CRIME

God reserved the vengeance of this crime for himself and rained sulfur and fire on Sodom and Gomorrah: sulfur for the stench of the lust, fire for its heat.

Pœna docuit, quid hæc culpa promeruit. «Pluit enim
the-punishment has-taught what this fault deserved rained for
Dominus super Sodomam et Gomorrham sulphur et ignem de
the-Lord upon Sodom and Gomorrah sulfur and fire from
cœlo.» Noluit enim Dominus cuiquam angelorum vel hominum
heaven would-not for the-Lord to-any of-angels or of-men
exsecutionem hujus pœnæ committere, sed sibi ipsi
the-execution of-this punishment to-entrust but for-himself himself
vindictam hujus sceleris reservavit, secundum illud: «Mea est
the-vengeance of-this crime he-reserved according-to that mine is
ultio, et ego retribuam.» Et ideo pluit Dominus a Domino,
vengeance and I shall-repay and therefore rained the-Lord from the-Lord
videlicet a seipso, non imbrem vel rorem, sed sulphur et
namely from himself not rain or dew but sulfur and
ignem. Sulphur super fetorem luxuriæ, ignem super ardorem
fire sulfur upon the-stench of-wantonness fire upon the-heat
libidinis, quatenus pœna similis esset culpæ. Nec misisse
of-lust so-that the-punishment like might-be to-the-fault nor to-have-sent

dicitur, sed pluisse, quatenus ipso verbo magnitudinem
is-he-said but to-have-rained so-that by-the-very word the-greatness
et abundantiam pœnæ notaret. Nemini pepercit oculus
and abundance of-the-punishment he-might-mark no-one spared eye
ejus, sed omnes simul exstinxit. Uxorem quoque Loth, quia
his but all together it-extinguished the-wife also of-Lot because
retro respexit, in statuam salis mutavit, nec solum urbes, sed
back she-looked into a-statue of-salt he-changed nor only the-cities but
et omnes circa regiones in mare mortuum et vallem salinariam
also all around regions into the-sea dead and the-valley salty
convertit. «Horrendum est enim incidere in manus Dei
he-turned fearful it-is for to-fall into the-hands of-God
viventis,» qui quanto majorem suæ longanimitatis exhibet
living who by-how-much greater of-his long-suffering he-shows
patientiam, tanto duriorem suæ severitatis infert vindictam.
the-patience by-so-much harder of-his severity he-inflicts the-vengeance

De ambitioso

26 · THE AMBITIOUS MAN

The ambitious man feigns humility, flatters, and frequents courts, while iniquity and ambition war within him; he speaks gladly of the office he courts and the virtues its holder needs.

Opes utique cupidus congregat, et avarus conservat;
riches certainly the-covetous-man gathers and the-avaricious-man keeps
voluptates gulosus degustat, et luxuriosus exercet; honores
pleasures the-glutton tastes and the-wanton practices honors
ambitiosus affectat, et superbus extollit. Ambitiosus
the-ambitious-man courts and the-proud exalts the-ambitious-man
autem semper est pavidus, semper attentus, ne quid dicat
moreover always is fearful always attentive lest anything he-say
vel faciat quod in oculis hominum valeat displicere,
or do which in the-eyes of-men may-be-able to-displease
humilitatem simulat, honestatem mentitur, affabilitatem
humility he-feigns honesty he-counterfeits affability
exhibet, benignitatem ostendit, subsequitur et obsequitur,
he-displays kindness he-shows he-follows and obliges
cunctos honorat, universis inclinat, frequentat curias, visitat
all he-honors to-all he-bows he-frequents courts visits
optimates, assurgit et amplexatur, applaudit et adulatur,
the-great-men rises and embraces applauds and flatters
bene novit illud poeticum:
well he-knows that poetic-saying

Etsi nullus erit pulvis, tamen excutit illum.
even-if none shall-be dust yet he-shakes-off it

Promptus et fervidus ubi placere recognoverit, remissus
ready and fervent where to-please he-shall-have-recognized slack
et tepidus ubi putaverit displicere. Improbat mala,
and lukewarm where he-shall-have-thought to-displease he-reproves evils
detestatur iniqua, sed alia cum aliis probat et improbat,
detests iniquities but some with some he-approves and reproves
ut judicetur idoneus, ut reputetur acceptus, ut laudetur ab
that he-be-judged suitable that he-be-reckoned acceptable that he-be-praised by
hominibus, et a singulis approbetur. Et ecce gravem intra
men and by each be-approved and behold a-heavy within
se sustinet pugnam, difficilemque conflictum, dum iniquitas
himself he-sustains fight and-a-difficult conflict while iniquity
pulsat animum, et ambitio continet manum, et quod illa
knocks-at the-mind and ambition restrains the-hand and what that
suggerit faciendum, hæc fieri non permittit. Colludunt
suggests to-be-done this to-be-done not permits play-together
tamen ad invicem mater et filia, iniquitas et ambitio,
yet with each-other mother and daughter iniquity and ambition
nam mater in aperto subsistit, et filia in occulto non
for the-mother in the-open stands and the-daughter in hiding not
resistit. Hæc enim vindicat sibi publicum, illa secretum.
resists this for claims for-herself the-public that the-secret
Ambitiosus ergo libenter agit de principatu quem ambit,
the-ambitious-man therefore gladly treats of the-principate which he-courts
et dicit: O quando principabitur ille qui severus sit in
and says O when shall-rule he who severe be in
justitia, pius in misericordia, qui non declinet amore vel odio,
justice pious in mercy who not decline from-love or hatred
qui non corrumpatur prece vel pretio, qui credat fidelibus
who not be-corrupted by-prayer or price who believe the-faithful

et acquiescat supplicibus, qui sit humilis et benignus,
and assent-to suppliants who be humble and kindly
largus et mansuetus, constans, sapiens, patiens et astutus.
generous and gentle constant wise patient and shrewd

De nimia concupiscentia ambitiosorum

27 · THE EXCESSIVE DESIRE OF THE AMBITIOUS

When art fails him he calls on Simon and Gehazi and tries to buy what he cannot gain freely, seizing honor by the support of friends and kinsmen, fearing neither schism nor scandal; but Gehazi was struck with leprosy, Simon perished with his money, and fire took Korah.

Qui forsan hac arte non proficit, recurrit ad aliam, advocat
who perhaps by-this art not succeeds runs-back to another he-calls-in
Simonem et accedit ad Giezi, per hunc ab illo nititur
Simon and approaches to Gehazi through this-one from that-one he-strives
emere, quod per se non prævalet obtinere: supplicat et
to-buy what by himself not he-is-able to-obtain he-supplicates and
promittit, offert et tribuit, proh pudor! gratiam quam gratis
promises offers and bestows oh shame the-grace which freely
adipisci non potuit nititur adipisci. Nec desistit adhuc, sed
to-gain not he-could he-strives to-gain nor he-desists still but
instat et invadit violenter honorem, et impudenter arripit
presses and invades violently the-honor and impudently seizes
dignitatem, amicorum suffragio, præsidio propinquorum,
the-dignity of-the-friends by-the-support by-the-protection of-the-kinsmen
tantoque damnationis inflammatur ardore, tanta libidine
and-with-so-great of-damnation he-is-inflamed heat with-so-great lust
præsidendi, ut nec schisma abhorreat, nec scandalum
of-presiding that neither schism he-abhors nor scandal

formidet. Sed Giezi lepra percussit, et Simon periit pecunia,
fears but Gehazi leprosy struck and Simon perished with-money
Core autem cum complicibus ignis assumpsit, et Dathan
Korah moreover with accomplices fire took and Dathan
et Abiron terra vivos absorbuit. «Nullus itaque sibi
and Abiram the-earth alive swallowed none and-so for-himself
honorem assumat, nisi qui vocatur a Deo tanquam Aaron.»
honor should-take except who is-called by God as Aaron

De ambitionis exemplo

28 · AN EXAMPLE OF AMBITION

Absalom, aspiring to the kingdom, kept chariots and fifty runners, stood by the gate, and won the hearts of Israel by telling each man that his cause was just.

Liquidum ambitionis exemplum reperitur in Absalone, qui,
a-clear of-ambition example is-found in Absalom who
cum aspiraret ad regnum, «fecit sibi currus et equites, et
when he-aspired to the-kingdom made for-himself chariots and horsemen and
quinquaginta viros qui præcederent eum, et mane consurgens
fifty men who should-go-before him and early rising
Absalon, stabat juxta introitum portæ, et omnem virum, qui
Absalom stood beside the-entrance of-the-gate and every man who
habebat negotium, ut veniret ad regis judicium, vocabat
had business that he-should-come to of-the-king judgment he-called
ad se et dicebat: De qua civitate es tu? Qui respondit: Ex
to himself and said from what city are you who answered from
una tribu Israel ego sum servus tuus. Respondebat ei Absalon:
one tribe of-Israel I am servant your answered him Absalom
Videntur mihi sermones tui justi et boni; sed non est, qui
seem to-me words your just and good but not there-is who

te audiat constitutus a rege. Dicebat et Absalon: Quis me
you may-hear appointed by the-king said also Absalom who me
constituat judicem super terram, ut ad me veniant omnes
may-appoint judge over the-land that to me may-come all
qui habent negotium, et juste judicem? Sed cum accederet
who have business and justly I-may-judge but when approached
ad eum homo quidam et salutaret eum, extendebat manum
to him a-man certain and greeted him he-stretched-out hand
suam, et apprehendens eum osculabatur, faciebatque hæc
his and taking-hold-of him he-kissed and-did these-things
omni Israel, qui veniebant ad judicium, ut audirentur a
to-all Israel who came to judgment that they-might-be-heard by
rege, et sollicitabat corda virorum Israel. Cumque abisset
the-king and he-solicited the-hearts of-the-men of-Israel and-when had-gone-away
Absalon in Hebron, misit exploratores in universas tribus
Absalom into Hebron he-sent spies into all tribes
Israel dicentes: Statim ut audieritis clangores buccinæ,
of-Israel saying at-once as you-shall-have-heard the-blasts of-the-trumpet
dicite: Regnavit Absalon in Hebron: et facta est conjuratio
say reigned Absalom in Hebron and made was a-conspiracy
valida, et populus concurrens augebatur cum Absalone.»
strong and the-people running-together was-increased with Absalom

De brevi et misera vita magnatum

29 · THE SHORT AND WRETCHED LIFE OF THE GREAT

Raised to the summit, the great man is consumed by cares, vigils, and fasts that shorten his days; a prophet saw the wicked exalted like the cedars of Lebanon, and passed, and he was gone.

Sed esto quod sublimetur in altum, provehatur ad summum,
but be-it that he-be-raised on high be-carried to the-summit
statim curæ succrescunt, sollicitudines cumulantur, extenduntur
at-once cares grow-up anxieties are-heaped are-extended
jejunia, vigiliæ producuntur, ex quibus natura corrumpitur,
fasts vigils are-prolonged from which nature is-corrupted
spiritus infirmatur. Corrumpitur somnus, amittitur appetitus,
the-spirit is-weakened is-corrupted sleep is-lost appetite
debilitatur virtus, attenuatur corpus, et sic in seipso
is-weakened strength is-thinned the-body and so in himself
deficiens non dimidiat dies suos, sed miserabilem vitam
failing not he-halves days his but a-miserable life
miserabiliori fine concludit. Verum est illud poeticum:
with-a-more-miserable end he-closes true is that poetic-saying

... in se magna ruunt, summisque negatum est
on themselves great-things fall and-to-the-highest denied it-is
Stare diu... tolluntur in altum,
to-stand long they-are-raised on high
Ut lapsu graviore ruant.
that by-a-fall heavier they-may-fall

Verius autem istud propheticum: «Vidi impium superexaltatum
truer moreover this prophetic-saying I-saw the-wicked exalted
et elevatum sicut cedros Libani, transivi, et ecce non
and raised like the-cedars of-Lebanon I-passed and behold not
erat, qui eum cognosceret: quæsivi eum, et non est
there-was who him knew I-sought him and not is
inventus locus ejus.» — «Antequam dies ejus impleantur
found place his before days his be-fulfilled
peribit, lædetur quasi vinea in primo flore botrus ejus,
he-shall-perish shall-be-harmed as a-vine in first flower the-cluster its
et sicut oliva projiciens florem.» Audi super hoc sententiam
and like an-olive casting its-flower hear on this the-sentence
Sapientis: «Omnis potentatus brevis vita.
of-the-Wise-man every power short life

De diversis proprietatibus superborum

30 · THE PROPERTIES OF THE PROUD

Advanced to honor, the ambitious man is puffed up with pride, disdains his former friends, raises his neck, and scorns to be under anyone, harsh to his superiors and burdensome to his subjects.

Statim autem ut ambitiosus est promptus ad honorem, in
at-once moreover as the-ambitious-man is ready to honor into
superbiam extollitur, et in jactantiam effrenatur, nec curat
pride he-is-raised and into boasting unbridled nor cares-he
prodesse, sed gloriatur præesse: præsumit se meliorem, quia
to-profit but glories to-preside he-presumes himself better because
crevit in superiorem. At bonum facit non gradus, sed
he-has-grown into a-superior but good makes not rank but

virtus: non dignitas, sed honestas. Priores dedignatur amicos,
virtue not dignity but honesty former he-disdains friends
notos ignorat hesternos, comites contemnit antiquos,
acquaintances he-ignores yesterday's companions he-despises old
vultum avertit, visum extollit, cervicem erigit, fastum
his-face he-turns-away his-look he-raises his-neck he-erects haughtiness
ostendit, grandia loquitur, sublimia meditatur. Subesse non
he-shows great-things he-speaks lofty-things he-ponders to-be-under not
patitur, præesse molitur, prælatis infestus, subditis onerosus.
he-suffers to-preside he-strives to-prelates hostile to-subjects burdensome
Molesta non suffert, concepta non differt, præceps et
troubles not he-bears things-conceived not he-defers headlong and
audax, gloriosus et arrogans, gravis et importunus.
bold boastful and arrogant heavy and importunate

De superbia et casu Lucifer

31 · THE PRIDE AND FALL OF LUCIFER

Pride is the first and the last of the vices, the beginning of every sin; it raised an angel against God, who cast him from the empyrean into the murky air, as the prophet says of Lucifer.

O superbia cunctis importabilis, et omnibus odiosa, inter
O pride to-all unbearable and to-all hateful among
omnia vitia tu semper es prima, tu semper es ultima. Nam
all vices you always are the-first you always are the-last for
omne peccatum te accidente committitur, et te recedente
every sin you befalling is-committed and you withdrawing
dimittitur. Scriptum est enim: «Initium omnis peccati est
is-remitted written it-is for the-beginning of-every sin is

superbia.» — «Primogenita mors.» Hæc enim inter ipsa
pride the-firstborn death it for among the-very
rerum primordia creaturam contra Creatorem erexit, angelum
of-things beginnings a-creature against the-Creator raised an-angel
contra Deum, sed eum absque mora dejecit, quoniam in
against God but him without delay cast-down since in
veritate non stetit, ab innocentia in peccatum, a deliciis
the-truth not he-stood from innocence into sin from delights
in miserias, a cœlo empyreo in aerem caliginosum.
into miseries from the-heaven empyrean into the-air murky
Audi prophetam: «Quomodo cecidisti de cœlo, Lucifer,
hear the-prophet how have-you-fallen from heaven Lucifer
qui mane oriebaris? Corruisti in terram, qui vulnerabas
who in-the-morning rose you-have-fallen to earth who wounded
gentes, qui dicebas in corde tuo: In cœlum ascendam,
the-nations who said in heart your into heaven I-shall-ascend
et super astra Dei exaltabo solium meum, sedebo in
and above the-stars of-God I-shall-exalt throne my I-shall-sit on
monte testamenti in lateribus aquilonis, et ascendam super
the-mount of-the-testament in the-sides of-the-north and I-shall-ascend above
altitudinem nubium, similis ero Altissimo.» — «Tu
the-height of-the-clouds like I-shall-be to-the-Most-High you
signaculum similitudinis plenus sapientia et perfectus decore,
the-seal of-likeness full of-wisdom and perfect in-beauty
in deliciis paradisi Dei fuisti. Omnis lapis pretiosus
in the-delights of-the-paradise of-God you-were every stone precious
vestimentum tuum, sardius, topazius, et jaspis, chrysolitus,
covering your sardius topaz and jasper chrysolite
onyx et berillus, carbunculus, sapphyrus, smaragdus, aurum,
onyx and beryl carbuncle sapphire emerald gold
opus decoris tui et foramina tua in die qua conditus
the-work of-beauty your and holes your on the-day on-which created

es, præparata sunt. Tu cherub extentus et protegens, et
you-were prepared were you a-cherub stretched-out and protecting and
posui te in monte sancto Dei. In medio lapidum ignitorum
I-set you on the-mount holy of-God in the-midst of-stones fiery
ambulasti, perfectus in viis tuis, a die conditionis tuæ,
you-walked perfect in ways your from the-day of-creation your
donec inventa est iniquitas in te. Peccasti, et ejeci te de
until found was iniquity in you you-sinned and I-cast you from
monte sancto Dei. Elevatum est cor tuum in decore tuo,
the-mount holy of-God raised is heart your in beauty your
et in terram projeci te.» — «Cedri non fuerunt altiores illo
and to earth I-cast you the-cedars not were higher than-he
in paradiso Dei. Abietes non æquaverunt ad summitatem
in the-paradise of-God the-firs not equaled to the-top
ejus, et platani non fuerunt æquales frondibus ejus. Omne
his and the-plane-trees not were equal to-the-boughs his every
lignum pretiosum paradisi non est assimilatum ei et
tree precious of-paradise not is likened to-him and
pulchritudini ejus; quoniam speciosum feci eum in multis
to-the-beauty his since beautiful I-made him with many
condensis frondibus.» — «Ipse est rex super omnes filios
thick boughs he is king over all the-sons
superbiæ.» Ipse est «draco magnus, rufus, habens capita
of-pride he is the-dragon great red having heads
septem et cornua decem, et in capitibus septem diademata,
seven and horns ten and on heads seven diadems
cujus cauda trahebat tertiam partem stellarum cœli, et
whose tail dragged the-third part of-the-stars of-heaven and
misit illas in terram, et projectus est draco ille magnus,
cast them to earth and cast-down was dragon that great
serpens antiquus, qui vocatur diabolus et Satanas, qui seduxit
the-serpent old who is-called the-devil and Satan who seduced

universum orbem, et projectus est in terram, et angeli ejus
the-whole world and cast was to earth and angels his
cum eo missi sunt in terram.» De quo et Veritas ait: «Vidi
with him sent were to earth of whom also the-Truth says I-saw
Satanam quasi fulgur de cœlo cadentem.» Nam «omnis qui
Satan like lightning from heaven falling for every-one who
se exaltat, humiliabitur et qui se humiliat, exaltabitur.»
himself exalts shall-be-humbled and who himself humbles shall-be-exalted

De arrogantia hominum

32 · HUMAN ARROGANCE

Pride made men wish to be gods: God warned the prince of Tyre, who called himself a god, that he would die, and Nebuchadnezzar, boasting of his Babylon, was driven out to eat grass like an ox.

O superba præsumptio, et præsumptuosa superbia, quæ non
O proud presumption and presumptuous pride which not
tantum angelos Deo voluisti adæquare, sed etiam homines
only angels to-God have-wished to-equal but also men
præsumpsisti deificare. Porro, quos erexit, depressit, et quos
have-presumed to-deify further whom it-raised it-pressed-down and whom
exaltavit, humiliavit. Hinc ait Dominus ad prophetam: «Fili
it-exalted it-humbled hence says the-Lord to the-prophet son
hominis, dic principi Tyri, hæc dicit Dominus Deus: eo
of-man say to-the-prince of-Tyre this says the-Lord God by-this
quod elevatum est tuum, quasi cor Dei, et dixisti: Deus ego
that raised is your as-if heart of-God and you-said God I
sum, cum sis homo, et non Deus, idcirco ego adducam
am though you-be man and not God therefore I shall-bring

super te robustissimos gentium, et interficiam te, et morieris
upon you the-strongest of-the-nations and I-shall-kill you and you-shall-die
in interitu occisorum.» Nabuchodonosor, quia potentiam suam
in the-death of-the-slain Nebuchadnezzar because power his
jactavit superbe, et ait: «Nonne hæc est Babylon, quam ædificavi
he-boasted proudly and said surely this is Babylon which I-have-built
mihi in domo regni in robore fortitudinis meæ, et
for-myself as the-house of-the-kingdom in the-strength of-might my and
in gloria decoris mei? Cum adhuc sermo esset in ore
in the-glory of-splendor my when still the-word was in the-mouth
regis, vox de cœlo ruit: Tibi dicitur, Nabuchodonosor rex,
of-the-king a-voice from heaven rushed to-you it-is-said Nebuchadnezzar king
regnum tuum transiet a te, et ab hominibus ejiciam te,
kingdom your shall-pass from you and from men I-shall-cast you
et cum feris et bestiis erit habitatio tua, fenum quasi
and with wild-animals and beasts shall-be dwelling your hay like
bos comedes, et septem tempora mutabuntur super te donec
an-ox you-shall-eat and seven times shall-be-changed over you until
scias quod Excelsus dominetur in regno hominum, et
you-know that the-Most-High rules in the-kingdom of-men and
cuicunque voluerit, det illud. Eadem hora sermo completus
to-whomever he-shall-will gives it at-the-same hour the-word fulfilled
est super Nabuchodonosor.» Verum est ergo quod dicitur
was upon Nebuchadnezzar true is therefore what is-said
in Psalmo: «Homo cum in honore esset, non intellexit,
in the-Psalm man when in honor he-was not understood
comparatus est jumentibus insipientibus, et similis factus est
compared he-is to-beasts senseless and like made he-is
illis.» Superbia turrem evertit, et linguam confudit, prostravit
to-them pride the-tower overthrew and the-tongue confounded laid-low
Goliam, et suspendit Aman, interfecit Nicanorem, et peremit
Goliath and hanged Haman slew Nicanor and destroyed

Antiochum, Pharaonem submersit, et Sennacherib interemit,
Antiochus Pharaoh drowned and Sennacherib killed
Holofernis caput amputavit. «Sedes ducum superborum
of-Holofernes the-head cut-off the-seats of-leaders proud
destruxit Deus, et radices gentium superborum arefecit.»
has-destroyed God and the-roots of-nations proud has-dried-up

De abominatione superbiæ

33 · THE ABOMINATION OF PRIDE

God detests the pride of Jacob, and haughty eyes stand first among the things the Lord hates; Isaiah foretells the day of the Lord against the lofty cedars of Lebanon, the oaks of Bashan, and every high tower.

Quam detestabilis sit superbia, Dominus ipse per prophetam
how detestable be pride the-Lord himself through the-prophet
testatur, dicens: «Detestor ego superbiam Jacob.» — «Et juravit
testifies saying detest I the-pride of-Jacob and swore
Dominus in superbiam Jacob. Si oblitus fuero usque
the-Lord against the-pride of-Jacob if forgotten I-shall-have up
in finem omnia opera eorum.» Unde inter illa sex, quæ
to the-end all works their whence among those six-things which
Dominus odit, et septimum detestatur anima ejus, Salomon
the-Lord hates and the-seventh detests soul his Solomon
primum ponit, «oculos sublimes» id est superbiam; et
first puts eyes lofty that is pride and
Isaias: «Dies Domini exercituum super omnem superbum et
Isaiah the-day of-the-Lord of-hosts upon every proud and
excelsum, et super omnem arrogantem, et humiliabitur eis
lofty-one and upon every arrogant-one and shall-be-humbled to-them

altitudo virorum, et super omnes cedros Libani, et sublimes,
the-height of-men and upon all the-cedars of-Lebanon both lofty
et erectas, et super omnes quercus Basan. et super omnes
and upright and upon all the-oaks of-Bashan and upon all
montes excelsos, et super omnes colles elevatos, et super
mountains high and upon all hills raised and upon
omnem turrem excelsam, et super omnem murum munitum,
every tower high and upon every wall fortified
et incurvabitur sublimitas hominum, et humiliabitur altitudo
and shall-be-bowed the-loftiness of-men and shall-be-humbled the-height
virorum.» — «Propterea dilatavit infernus animam suam, et
of-men therefore has-widened hell soul its and
aperuit os suum absque ullo termino, et descendent sublimes
opened mouth its without any bound and shall-descend the-lofty
gloriosique ejus ad eum.» — «Dominus exercituum cogitavit
and-glorious-ones its to it the-Lord of-hosts has-planned
hoc, ut detraheret superbiam omnis gloriæ ejus.» Job quoque
this that he-might-pull-down the-pride of-all glory its Job also
dicit: «Si ascenderit usque ad cœlum superbia, et caput
says if shall-have-ascended up to heaven pride and head
ejus nubes tetigerit, quasi sterquilinium in fine perdetur.»
his the-clouds shall-have-touched like a-dunghill in the-end he-shall-be-lost

Contra arrogantiam superborum

34 · AGAINST THE ARROGANCE OF THE PROUD

Every vicious man loves his like, but the proud man hates whoever is raised, and among the proud there are always quarrels; he would command, never love as a father. Christ told his disciples the greater must be as the servant: there is one Lord, and the rest are ministers.

Omnis fere vitiosus diligit sibi similem; superbus autem
every almost vicious-man loves to-himself one-like the-proud-man moreover
odit elevatum. Unde Salomon, «Inter superbos semper sunt
hates one-raised whence Solomon among the-proud always are
jurgia,» et «ubi fuerit superbia, ibi et contumelia.»
quarrels and where shall-have-been pride there also insult
Superbus insolita gestit, consueta fastidit, magnum
the-proud-man in-unusual-things exults usual-things he-disdains great
reputat si loqui dignetur, maximum si surgat et amplexetur.
he-reckons(-it) if to-speak he-deign greatest if he-rise and embrace
Æstimat plus dignitatem ab ipso, quam ipsum effectum ex
he-judges more the-dignity by himself than himself made by
dignitate; nunquam vult uti paternitatis affectu, semper
the-dignity never he-wishes to-use of-paternity the-affection always
vult uti dominationis imperio; superbia ejus et arrogantia
he-wishes to-use of-domination the-command pride his and arrogance
ejus et indignatio ejus, plusquam fortitudo ejus. Revolat in
his and indignation his more-than strength his flies-back to
anima quod legitur in Evangelio: «Facta est contentio inter
the-mind what is-read in the-Gospel made was a-dispute among
discipulos Domini Jesu, quis eorum videretur esse major,
the-disciples of-the-Lord Jesus which of-them should-seem to-be greater
et ait Jesus: Principes gentium dominantur eorum, et qui
and said Jesus the-princes of-the-gentiles lord-it-over them and who

potestatem habent, inter illos benefici vocantur: vos autem
power have among them benefactors are-called you moreover
non sic, sed qui major est inter vos, erit sicut junior, et
not so but who greater is among you shall-be as the-younger and
qui præcessor, sicut ministrator.» Et ut Petrus apostolorum
who the-leader as the-servant and as Peter of-the-apostles
princeps ait: «Non quasi dominantes in clero, sed forma
the-prince says not as lording in the-clergy but a-pattern
facti gregis ex animo.» — «Domini est terra, et plenitudo
made of-the-flock from the-heart of-the-Lord is the-earth and the-fullness
ejus, orbis terrarum et universi, qui habitant in eo.» Unus
its the-world of-lands and all who dwell in it one
est ergo Deus, et unus est Dominus. Cæteri vero non
is therefore God and one is Lord the-others but not
sunt domini, sed ministri, quibus interdicitur dominium, et
are lords but servants to-whom is-forbidden lordship and
indicitur ministerium. Audi super hoc Sapientem: «Rectorem
is-enjoined ministry hear on this the-Wise-man ruler
te posuerunt, noli extolli, esto in illis, quasi unus ex illis.»
you they-have-made do-not be-lifted-up be among them as one of them

Contra fraudem ambitiosorum exemplum

35 · AN EXAMPLE AGAINST THE FRAUD OF THE AMBITIOUS

The mother of the sons of Zebedee asked that they sit at Christ's right and left, and they were told they did not know what they asked, for the kingdom is reached by burden, not honor.

Filii Zebedæi, qui per interventum matris honorem
the-sons of-Zebedee who through the-intercession of-(their)-mother honor
postulaverunt a Christo: «Dic, inquit, ut sedeant hi duo
asked from Christ say she-says that may-sit these two
filii mei, unus ad dexteram, et alius ad sinistram tuam in
sons my one at the-right and the-other at left your in
regno tuo,» meruerunt audire: «Nescitis quid petatis.» Non
kingdom your deserved to-hear you-know-not what you-ask not
enim honore, sed onere pervenitur ad regnum, unde Dominus
for by-honor but by-burden is-come to the-kingdom whence the-Lord
subdit: «Non est meum dare vobis: quasi diceret, meum
adds not it-is mine to-give to-you as-if he-said mine
quidem est dare, sed non vobis, id est ambitiosis, quales vos
indeed it-is to-give but not to-you that is to-the-ambitious such-as you
estis.» Licet autem potestas a Deo sit, superbus tamen non
are though moreover power from God be the-proud-man yet not
regnat ex Deo, secundum illud propheticum: «Ipsi regnaverunt,
reigns from God according-to that prophetic-saying they have-reigned
et non ex me, principes exstiterunt, et non cognovi eos.»
and not from me princes have-arisen and not I-knew them

De proprietatibus arrogantium

36 · THE PROPERTIES OF THE ARROGANT

The proud man loves the first seats and to be honored as a lord. A philosopher adores a proud king prostrate, then sits beside him, and the king turns his reasoning against him.

Superbus autem «amat primas cathedras in synagogis, et
the-proud-man moreover loves the-first chairs in the-synagogues and
primos recubitus in cœnis, salutationes in foro, et vocari
the-first places at suppers greetings in the-market and to-be-called
ab hominibus Rabbi:» non nomine personæ, sed nomine
by men Rabbi not by-the-name of-the-person but by-the-name
fortunæ vult appellari: non ut homo, sed ut dominus
of-fortune he-wishes to-be-called not as man but as lord
vult honorari. Sedet sublimis, incedit excelsus, vult
he-wishes to-be-honored he-sits lofty he-walks high he-wishes
sibi omnes assurgere, singulos inclinare. Porro, quidam
to-himself all to-rise each to-bow further a-certain
philosophus volens arrogantiam cujusdam regis illudere, cum
philosopher wishing the-arrogance of-a-certain king to-mock when
vidisset eum in throno regali sedere sublimem, prostratus
he-had-seen him on the-throne royal sit lofty prostrate
in terram suppliciter adoravit, et confestim non invitatus,
on the-ground suppliantly adored(-him) and at-once not invited
ascendens juxta regem consedit. Quod rex vehementer
ascending beside the-king sat-down which the-king greatly
admirans, eo quod nosset eum esse philosophum, quare hoc
wondering by-this that he-knew him to-be a-philosopher why this
egerit, exquisivit. Philosophus ergo, respondit: «Aut Deus
he-had-done asked the-philosopher therefore answered either God

es, aut homo: si Deus, debui te adorare: si homo, bene
you-are or man if God I-ought you to-adore if man well
potui juxta te sedere.» Rex autem responsionem convertens
I-could beside you to-sit the-king moreover the-answer turning
contra philosophum intulit: «Imo si homo sum, non debuisti
against the-philosopher replied nay if man I-am not you-ought
me adorare: si Deus sum, non debuisti juxta me sedere.»
me to-adore if God I-am not you-ought beside me to-sit
Sapienter iste respondit, sed ille prudenter elusit.
wisely this-one answered but that-one prudently eluded(-him)

De superfluo cultu

37 · SUPERFLUOUS ADORNMENT

God gave our first parents tunics of skin, and Christians are told not to have two tunics; but the proud man clothes himself in double, soft, and precious garments, a whitewashed tomb full of filth within.

Primis parentibus fecit Deus tunicas pelliceas post peccatum,
for-the-first parents made God tunics of-skin after sin
et a Christo dicitur Christianis: «Non duas tunicas habeatis.»
and by Christ it-is-said to-Christians not two tunics you-should-have
Sed juxta Joannis consilium: «qui habet duas tunicas det
but according-to of-John the-counsel who has two tunics let-him-give
non habenti unam» Superbus autem, ut magnificus videatur,
not to-one-having one the-proud-man moreover that magnificent be-may-seem
satagit vestiri duplicibus, indui mollibus, pretiosis
busies-himself to-be-clothed in-doubles to-be-dressed in-soft-things with-precious-things
ornari. Sed quid est homo pretiosis ornatus, nisi
to-be-adorned but what is man with-precious-things adorned except

sepulcrum foris dealbatum, intus autem plenum spurcitia?
a-tomb outside whitewashed inside moreover full of-filth
Hyacinthus et purpura, coccus et byssus, in limo putrescunt,
hyacinth and purple scarlet and fine-linen in slime rot
aurum et argentum, lapides et gemmæ in luto sordescunt.
gold and silver stones and gems in mud grow-foul
Dignitas et potestas male jacent in pulvere, honor et gloria
dignity and power badly lie in dust honor and glory
male sedent in cinere. Quid ergo superbe phylacteria dilatas,
badly sit in ash why therefore proud-one phylacteries do-you-broaden
et magnificas fimbrias? Dives ille, qui induebatur purpura
and magnify fringes the-rich-man that who was-clothed in-purple
et bysso, sepultus est in inferno. Dina filia patriarchæ
and fine-linen buried was in hell Dinah daughter of-the-patriarch
Jacob, antequam egrederetur, ut ait Josephus, ut emeret
Jacob before she-went-out as says Josephus that she-might-buy
ornamentum provincialium mulierum, virgo permansit. Cum
the-ornament of-the-provincial women a-virgin remained when
autem exivit, Sichem filius regis Hemor, eam violenter
moreover she-went-out Shechem son of-the-king Hamor her violently
oppressit. Holofernes, qui sedebat in canopeo, quod erat ex
violated Holofernes who sat in a-canopy which was of
purpura et bysso et auro et smaragdo et lapidibus pretiosis
purple and fine-linen and gold and emerald and stones precious
intextum, jugulatus est a Judith; quæ cum prius uteretur
interwoven slaughtered was by Judith who though before she-used
cilicio, tunc assumpsit ornatu jucunditatis. Audi super hoc
haircloth then took-on adornment of-gladness hear on this
consilium Sapientis: «In vestitu ne glorieris unquam;»
the-counsel of-the-Wise-man in clothing do-not glory ever

et Apostolus: «Non in veste pretiosa; nec sit intrinsecus
and the-Apostle not in garment precious nor be inwardly
capillatura, aut circumdatio auri, aut vestimentorum cultus.»
the-hairdressing or the-encircling of-gold or of-garments the-adornment

Contra superfluum ornatum

38 · AGAINST SUPERFLUOUS ORNAMENT

The Lord through the prophet threatens to make bald the daughters of Zion for their ornaments, crescents, necklaces, and mirrors, and to give them stench for perfume; another prophet lists the purple and fine linen of proud Tyre.

Attende quid contra superfluum ornatum comminetur
heed what against superfluous adornment threatens
Dominus per prophetam: «Pro eo quod elevatæ sunt
the-Lord through the-prophet for this that raised-up are
filiæ Sion, et ambulaverunt extento collo, et nutibus
the-daughters of-Zion and have-walked with-stretched neck and with-nods
oculorum ibant, decalvabit Dominus verticem filiarum
of-the-eyes went shall-make-bald the-Lord the-crown of-the-daughters
Sion, et crinem earum nudabit. In die illa auferet
of-Zion and hair their shall-bare in day that shall-take-away
Dominus ornatum calceamentorum, et lunulas, et torques,
the-Lord the-adornment of-shoes and crescents and collars
et monilia, et armillas, et mitras, et discriminalia, et
and necklaces and bracelets and headbands and hairpins and
periscelidas, et murenulas, et olfactoriola, et inaures, et
anklets and chains and scent-boxes and earrings and
annulos et gemmas in fronte pendentes, et mutatoria, et
rings and gems on the-forehead hanging and changes-of-clothes and

palliola, et linteamina, et acus, et specula, et sindones, et
little-cloaks and linens and pins and mirrors and muslins and
vittas, et theristra. Et erit pro suavi odore fetor, et
fillets and veils and there-shall-be instead-of sweet smell stench and
pro zona funiculus, et pro crispanti crine calvitium, et
instead-of a-girdle a-cord and instead-of curling hair baldness and
pro fascia pectorali cilicium.» Ecce justa pœna redditur
instead-of a-band for-the-breast haircloth behold just punishment is-rendered
pro culpa, ut in eo puniantur, in quo peccaverunt. Adhuc
for the-fault that in that they-be-punished in which they-sinned still
super his alium audi prophetam: «O Tyre, byssus varia
on these another hear prophet O Tyre fine-linen embroidered
de Ægypto texta est tibi in velum, hyacinthus et purpura
from Egypt woven was for-you into a-sail hyacinth and purple
de insulis Elisa, facta sunt indumentum tuum. Dentes
from the-isles of-Elishah made were covering your teeth
eburneos et hebeninos commutaverunt in pretio tuo. Propter
of-ivory and ebony they-exchanged in price your because-of
multitudinem operum tuorum, guttam, et purpuram, et
the-multitude of-works your drops and purple and
scutulata, et byssum, et sericum, et chadchod proposuerunt
checkered-work and fine-linen and silk and chodchod they-set-out
in mercatu tuo. Dedan institores tui in tapetibus ad
in market your Dedan merchants your in carpets for
sedendum, et repleta es, et glorificata nimis. Sed nunc
sitting and filled you-were and glorified exceedingly but now
contrita es in mari, et in profundis aquarum opes tuæ ad
crushed you-are in the-sea and in the-depths of-the-waters riches your to
nihilum redactæ sunt, et non eris usque in perpetuum.»
nothing brought are and not you-shall-be up to perpetuity

Quam plus defertur vestibus quam virtutibus

39 · MORE HONOR PAID TO CLOTHES THAN TO VIRTUES

A philosopher in mean dress was refused entry to a prince's hall, but admitted at once in fine clothes, and kissed his own cloak, saying he honored what had honored him.

Cum quidam philosophus in habitu contemptibili principis
when a-certain philosopher in garb contemptible of-a-prince
aulam adisset, et diu pulsans non fuisset admissus, sed
the-hall had-approached and long knocking not had-been admitted but
quoties tentasset ingredi, toties contigisset eum repelli,
as-often-as he-had-tried to-enter so-often it-had-happened him to-be-repelled
mutavit habitum, et assumpsit ornatum. Tunc ad primam
he-changed garb and took-on adornment then at the-first
vocem aditus patuit venienti; qui procedens ad principem,
call entry lay-open to-him-coming who proceeding to the-prince
pallium quod gestabat, cœpit venerabiliter osculari. Super quo
the-cloak which he-wore began reverently to-kiss at which
princeps admirans, quare hoc ageret, exquisivit. Philosophus
the-prince wondering why this he-did asked the-philosopher
respondit: «Honorantem me honoro, quia quod virtus non
answered the-one-honoring me I-honor because what virtue not
potuit, vestis obtinuit.» O vanitas vanitatum, plus honoris
could the-garment obtained O vanity of-vanities more of-honor
defertur vestibus, quam virtutibus: plus venustati, quam
is-paid to-garments than to-virtues more to-comeliness than
honestati.
to-honesty

De fucatione colorum

40 · THE PAINTING OF COLORS

An artificial beauty is laid over the natural face, as if man's art could surpass the Creator's, though Solomon in all his glory was not arrayed like a lily. Vain too are adorned tables, painted rooms, and soft beds, for at death man takes none of them.

Artificialis species superducitur, et facies obducitur naturalis,
an-artificial beauty is-drawn-over and the-face is-covered natural
tanquam artificium hominis artem superet Creatoris. Non sic.
as-if the-artifice of-man the-art should-surpass of-the-Creator not so
non sic. «Considerate, inquit Dominus, lilia agri, quomodo
not so consider says the-Lord the-lilies of-the-field how
crescunt? non laborant, neque nent; dico autem vobis, quoniam
they-grow not they-labor nor spin I-say moreover to-you that
nec Salomon in omni gloria sua coopertus est, sicut unum
not-even Solomon in all glory his covered was as one
ex ipsis.» Absit autem ut adulterinus color comparabilis sit
of them far-be-it moreover that adulterine color comparable be
nativo. Quinimo cum facies adulterino colore fucatur, os
to-native nay when the-face with-adulterine color is-painted the-mouth
abominabili fetore corrumpitur. «Universa vanitas omnis homo
with-abominable stench is-corrupted all vanity every man
vivens.» Quid enim vanius quam pectere crines, planare
living what for more-vain than to-comb the-hair to-smooth
cæsariem, tingere genas, ungere faciem, producere supercilia?
the-locks to-dye the-cheeks to-anoint the-face to-draw-out the-eyebrows
Quando quidem «fallax sit gratia; et vana sit pulchritudo.»
since indeed deceitful be grace and vain be beauty
— «Omnis caro fenum, et omnis gloria ejus quasi
all flesh grass and all glory its like

flos agri:» quoniam «tanquam fenum velociter arescit.»
the-flower of-the-field since as grass swiftly it-withers
Ut autem personæ ornatum præteream, ne malignius
that moreover of-the-person the-adornment I-may-pass-over lest more-maliciously
quam verius videat aliquos succensere, quid vanius quam
than more-truly it-seem some to-reprove what more-vain than
ornare mensam mantilibus picturatis, cultellis ebore ornatis,
to-adorn the-table with-napkins figured with-knives with-ivory adorned
vasis aureis et argenteis vasculis, scyphis et nappis,
with-vessels golden and silver with-little-vessels with-cups and goblets
bucalibus et gradalibus, scutellis et coclearibus, fuscinulis
with-pitchers and platters with-dishes and spoons with-little-forks
et solariis, bacilibus et urceolis, capsulis et flabellis? Quid
and salt-cellars with-basins and jugs with-boxes and fans what
prodest pingere cameras, ditare perticas, palliare vestibulum,
profits to-paint chambers to-enrich rods to-hang the-vestibule
substernere pavimentum, componere lectum inflatum plumis,
to-strew the-pavement to-arrange the-bed puffed with-feathers
opertum sericis, obductum cortinis, aut etiam canapeo?
covered with-silks drawn-over with-curtains or even with-a-canopy
Scriptum est enim: «Homo cum morietur, non accipiet
written it-is for man when he-shall-die not he-shall-take
hæc omnia, neque simul cum eo descendet gloria ejus.»
these-things all nor together with him shall-descend glory his

De immunditia cordis

41 · UNCLEANNESS OF HEART

No one can boast a pure heart, since in many things we all offend; even the heavens are not clean in God's sight, and he repented that he had made man, whose every thought tends to evil.

Non est qui de cordis munditia valeat gloriari, quoniam
not there-is who of of-heart purity can to-glory since
«in multis offendimus omnes.» — «Et si dixerimus, quia
in many-things we-offend all and if we-shall-say that
peccatum non habemus, nosipsos seducimus, et veritas in
sin not we-have ourselves we-deceive and the-truth in
nobis non est.» Quis est, qui illud dicere valeat cum
us not is who is-there who that to-say can with
Apostolo: «Nihil mihi conscius sum: non tamen in hoc
the-Apostle nothing to-myself conscious I-am not yet in this
justificatus sum?» Quis est hic, et laudabimus eum? Ecce
justified I-am who is this-one and we-shall-praise him behold
«inter sanctos nemo est immutabilis, cœli non sunt mundi
among the-saints no-one is unchangeable the-heavens not are clean
in conspectu ejus; et in angelis ejus reperit pravitatem.
in the-sight his and in angels his he-finds depravity
Quanto magis et abominabilis et inutilis est homo, qui
how-much more both abominable and useless is man who
bibit quasi aquam iniquitatem?» — «Pœnituit ergo Deum,
drinks as water iniquity it-repented therefore God
quod fecisset hominem in terra, eo quod multa esset
that he-had-made man on earth by-this that much was
hominum malitia super terram, et cuncta cogitatio hominis
of-men the-malice upon the-earth and all the-thought of-man

omni tempore ad malum intenta: et ideo tactus dolore
at-every time to evil intent and therefore touched with-sorrow
cordis intrinsecus, delevit hominem quem creaverat.» Porro,
of-heart inwardly he-blotted-out man whom he-had-created further
«superbundavit iniquitas, et refriguit charitas multorum.» —
has-superabounded iniquity and grown-cold the-charity of-many
«Omnes declinaverunt, simul inutiles facti sunt, non est
all have-turned-aside together useless made are not there-is
qui faciat bonum, non est usque ad unum.» Tota pene
who does good not there-is up to one the-whole almost
vita mortalium mortalibus est plena peccatis, ut vix
life of-mortals for-mortals is full of-sins so-that scarcely
valeat inveniri, qui non declinet ad sinistram, qui non
can to-be-found who not turns-aside to the-left who not
revertatur ad vomitum, qui non computrescat in stercore.
returns to the-vomit who not rots in the-dung
Quin potius «gloriantur cum malefecerint, et exsultant in
nay rather they-glory when they-have-done-evil and exult in
rebus pessimis, repleti omni iniquitate malitia, fornicatione,
things most-evil filled with-all iniquity malice fornication
avaritia, nequitia, pleni invidia, homicidiis, contentione,
avarice wickedness full of-envy murders strife
dolo, malignitate, susurrones, detractores, Deo odibiles,
guile malignity whisperers detractors to-God hateful
contumeliosi, superbi, elati, inventores malorum, parentibus
insolent proud haughty inventors of-evils to-parents
non obedientes, insipientes, incompositi, sine affectione, sine
not obedient senseless disorderly without affection without
federe, absque misericordia.» Talibus et pejoribus mundus
covenant without mercy with-such and worse world
iste repletus est, abundat hæreticis et schismaticis, perfidis
this filled is it-abounds with-heretics and schismatics traitors

et tyrannis, Simoniacis et hypocritis, ambitiosis et cupidis,
and tyrants simoniacs and hypocrites ambitious-men and covetous-men
raptoribus et prædonibus, violentis et exactoribus, usurariis et
robbers and plunderers violent-men and extortioners usurers and
falsariis, impiis et sacrilegis, proditoribus et mendacibus,
forgers impious-men and sacrilegious-men betrayers and liars
adulatoribus et fallacibus, garrulis et versutis, gulosis et
flatterers and deceivers chatterers and crafty-men gluttons and
ebriosis, adulteris et incestuosis, mollibus et immundis,
drunkards adulterers and incestuous-men effeminate-men and unclean-men
pigris et negligentibus, vanis et prodigis, impetuosis
sluggards and negligent-men vain-men and prodigals impetuous-men
et iracundis, impatientibus et inconstantibus, veneficis
and irascible-men impatient-men and inconstant-men poisoners
et auguribus, perjuris et exsecratis, præsumptuosis et
and augurs perjurers and accursed-men presumptuous-men and
arrogantibus, incredulis et desperatis, demum universis vitiis
arrogant-men unbelievers and despairing-men finally by-all vices
irretitus. Porro, «sicut deficit fumus deficient, et sicut fluit
ensnared further as fails smoke they-shall-fail and as flows
cera a facie ignis, ita peccatores peribunt a facie Dei.»
wax from the-face of-fire so sinners shall-perish from the-face of-God

De doloribus, quos mali patiuntur in morte

42 · THE PAINS THE WICKED SUFFER IN DEATH

The wicked suffer four pains in death: the body's anguish as the bonds of soul and flesh burst; the sight of all their deeds brought back before the soul; the soul's judgment of itself, seeing the torments of Gehenna threaten; and the sight of the malignant spirits ready to seize it.

Mali siquidem quatuor dolores patiuntur in morte. Primus
the-wicked indeed four pains suffer in death the-first
dolor est angustia corporea, tanta et tam gravis, quanta
pain is anguish bodily so-great and so heavy as-great
vel qualis nec fuit, nec est in præsenti vita ante
or of-such-a-kind neither was nor is in the-present life before
dissolutionem illam. Quod in quibusdam, etsi non in
dissolution that which in some though not in
omnibus apparet, præ nimio dolore seipsos discerpentibus.
all appears for excessive pain themselves tearing
Fortis enim et incomparabilis est violentia, quando nexus
strong for and incomparable is the-violence when bonds
illi et vitales nodi inter corpus et animam disrumpuntur.
those and vital knots between body and soul are-burst
Unde Propheta lamentando ait: «Circumdederunt me dolores
whence the-Prophet lamenting says have-surrounded me the-pains
mortis.» Non enim est membrum, non articulus in corpore,
of-death not for there-is a-member not a-joint in the-body
quod penitus non involvatur illo inexplicabili dolore.
which wholly not be-wrapped in-that inexplicable pain
Secundus dolor est, quando jam pene defatigato corpore et
the-second pain is when now almost wearied the-body and
suis exhausto viribus, anima multo liberius videt tunc in
its exhausted strength the-soul much more-freely sees then in

momento occurrere omnia opera bona, vel mala, quæ fecit,
a-moment to-come-before-it all works good or evil which it-did
quæ omnia reducuntur ante oculos interiores. Dolor iste est
which all are-brought-back before the-eyes inner pain that is
tantus, et retractatio ista tam gravis est, quod anima plurimum
so-great and reconsideration that so heavy is that the-soul very-greatly
turbata cogitur quasi seipsam odisse. Unde dicitur in Psalmo:
disturbed is-forced as-if itself to-hate whence it-is-said in the-Psalm
«Torrentes iniquitatis conturbaverunt me.» Nam torrentes cum
the-torrents of-iniquity have-troubled me for torrents with
multo impetu veniunt, et videntur diruere omnia, ita in morte
much force come and seem to-tear-down all-things so in death
videbit malus omnia subito quæ fecit opera bona vel mala.
shall-see the-wicked-man all-things suddenly which he-did works good or evil
Tertius dolor est, quando anima jam incipit tam juste
the-third pain is when the-soul now begins so justly
dijudicare, et sibi pro suis iniquitatibus singulis omnia
to-judge and to-itself for its iniquities each all
et debita gehennæ tormenta videt imminere. Unde dicitur
and due of-Gehenna torments sees to-threaten whence it-is-said
in Psalmo: «Circumdederunt me dolores mortis, et pericula
in the-Psalm have-surrounded me the-pains of-death and the-perils
inferni invenerunt me.»
of-hell have-found me
Quartus dolor est, quando anima adhuc in corpore posita videt
the-fourth pain is when the-soul still in the-body placed sees
spiritus malignos, ad rapiendum se paratos, ubi tantus dolor
spirits malignant for seizing it ready where so-great pain
est et timor, quod misera anima licet a corpore egressura,
is and fear that the-wretched soul though from the-body about-to-go-out
quandiu potest, refugiat, ut tempus suæ captivitatis redimat,
as-long-as it-can flees-back that the-time of-its captivity it-may-redeem

antequam de corpore exeat. Propter quod dicit Sophonias
before from the-body it-goes-out because-of which says Zephaniah
propheta: «A prima porta exit clamor, et a secunda
the-prophet from the-first gate goes-out a-cry and from the-second
ululatus.» Prima porta dicitur, quando anima mala quam cito
howling the-first gate is-called when the-soul wicked as soon-as
egreditur a corpore, tam cito rapitur a malignis spiritibus
it-goes-out from the-body so soon it-is-snatched by malignant spirits
ad æterna supplicia; secunda porta dicitur, quando post
to eternal punishments the-second gate is-called when after
diem judicii punientur in corpore et anima sine fine.
the-day of-judgment they-shall-be-punished in body and soul without end
Puniuntur enim mali in anima tantum in prima separatione
are-punished for the-wicked in the-soul only in the-first separation
corporis et animæ, post judicium vero in anima et corpore
of-body and soul after judgment but in soul and body
punientur. Unde dicitur: «Duplici contritione contere eos.»
they-shall-be-punished whence it-is-said with-a-double crushing crush them

De adventu Christi ad diem mortis cujuslibet hominis

43 · CHRIST'S COMING AT EACH MAN'S DEATH

Before the soul leaves the body, good and wicked alike see Christ on the cross, the wicked to their confusion and the good to their joy. Christ has four comings: two visible, in the flesh and at the judgment, and two invisible, by grace in the just and at each believer's death.

Videt etiam tam bonus quam malus, antequam egrediatur
sees also as-much the-good-man as the-wicked before goes-out
anima de corpore Christum in cruce positum. Malus
the-soul from the-body Christ on the-cross placed the-wicked-man
videt sibi ad confusionem, ut erubescat se non esse
sees to-himself for confusion that he-may-blush himself not to-be
redemptum sanguine Christi, sua culpa exigente. Unde
redeemed by-the-blood of-Christ his fault requiring(-it) whence
de malis dicitur in Evangelio: «Viderunt in quem
of the-wicked it-is-said in the-Gospel they-saw (him)-into whom
pupugerunt,» quod intelligitur de adventu Christi ad judicium,
they-pierced which is-understood of the-coming of-Christ to judgment
et de adventu ejus ad diem mortis cujuslibet hominis.
and of the-coming his at the-day of-the-death of-each man
Bonus vero videt ad exsultationem. Et hoc habemus ex
the-good-man but sees for exultation and this we-have from
verbis Apostoli, qui ait: «Usque in adventum Domini nostri
the-words of-the-Apostle who says up into the-coming of-Lord our
Jesu Christi,» id est ad diem mortis, quando, apparet tam
Jesus Christ that is to the-day of-death when appears as-much
bonis quam malis Christus in cruce positus: et ipse
to-the-good as to-the-wicked Christ on the-cross placed and he
Christus de Joanne Evangelista ait: «Sic eum volo manere donec
Christ of John the-Evangelist says so him I-wish to-remain until

veniam,» scilicet veniam ad obitum ejus. Quatuor namque
I-come namely I-come at the-death his four for
leguntur adventus Christi, duo visibiles, et duo invisibiles.
are-read comings of-Christ two visible and two invisible
Primus adventus visibilis fuit in carne, quando natus est
the-first coming visible was in the-flesh when born he-was
de Virgine; alius adventus visibilis est ad judicium, quando
of the-Virgin the-other coming visible is to judgment when
judicabit bonos et malos, quando statuet oves a dextris,
he-shall-judge the-good and the-wicked when he-shall-set the-sheep on the-right
hœdos vero a sinistris. Primus adventus invisibilis fit in
the-goats but on the-left the-first coming invisible is-made in
mente justi, per gratiam; unde Christus de viro justo
the-mind of-the-just through grace whence Christ of the-man just
ait: «Ad eum veniemus, et mansionem apud eum faciemus.»
says to him we-shall-come and an-abode with him we-shall-make
Est ergo anima justi sedes et habitaculum Dei, sicut
is therefore the-soul of-the-just-man the-seat and dwelling of-God as
scriptum est: «Anima justi sedes Dei,» quia sedet
written it-is the-soul of-the-just-man the-seat of-God because sits
Deus in eo per gratiam. Secundus adventus invisibilis est
God in it through grace the-second coming invisible is
in obitu uniuscujusque fidelis; unde Joannes in Apocalypsi:
at the-death of-each faithful-one whence John in the-Apocalypse
desiderans liberari a carcere corporis ad Christum ait:
desiring to-be-freed from the-prison of-the-body to Christ says
«Veni Domine Jesu,» scilicet ad obitum meum; unde dicitur,
come Lord Jesus namely at death my whence it-is-said
quod in die obitus sui, obviam venit ei Christus.
that on the-day of-death his to-meet came him Christ

BOOK THREE

De putredine cadaverum

1 · THE ROTTING OF CORPSES

At death man's thoughts perish and his body returns to earth, to be the food of worms; alive he begot lice and worms, dead he will fatten many, and nothing is more fetid than a corpse.

«Exibit spiritus ejus, et revertetur in terram suam, in
shall-go-forth spirit his and he-shall-return into earth his in
illa die peribunt omnes cogitationes eorum.» O quot et
that day shall-perish all thoughts their O how-many and
quanta mortales de mundanæ provisionis incertitudine
how-great-things mortals about of-worldly provision the-uncertainty
cogitant, sed sub repentinæ mortis articulo repente cuncta
think but under of-sudden death the-moment suddenly all-things
quæ cogitaverant, evanescunt. «Sicut umbra cum declinat
which they-had-thought vanish as a-shadow when it-declines
ablati sunt, et excussi sunt sicut locustæ.» Exibit
taken-away they-are and shaken-off they-are like locusts shall-go-forth
ergo spiritus ejus, non voluntarius, sed invitus, quia cum
therefore spirit his not willing but unwilling because with
dolore dimittet quæ cum amore possedit, ac velit, nolit,
sorrow he-shall-let-go what with love he-possessed and willing unwilling
constitutus est ei terminus, qui præteriri non poterit, in
set is for-him a-term which to-be-passed not shall-be-able in
quo terra revertetur in terram. Scriptum est enim: Terra es,
which earth shall-return into earth written it-is for earth you-are
et in terram ibis. Naturale siquidem est, ut materiatum
and into earth you-shall-go natural indeed it-is that the-material

in materiam resolvatur. «Auferet ergo spiritum eorum et
into matter be-resolved he-shall-take-away therefore spirit their and
deficient, et in pulverem suum revertentur.» — «Cum autem
they-shall-fail and into dust their they-shall-return when moreover
morietur homo, hæreditabit bestias, serpentes et vermes.» —
shall-die a-man he-shall-inherit beasts serpents and worms
«Omnes enim in pulvere dormient, et vermes operient eos.»
all for in dust shall-sleep and worms shall-cover them
— «Sicut vestimentum sic comedet eos vermis, et sicut lanam
as a-garment so shall-eat them the-worm and as wool
sic devorabit eos tinea.» — «Quasi putredo consumendus est,
so shall-devour them the-moth like rottenness to-be-consumed he-is
et quasi vestimentum quod comeditur a tinea.» — «Putredini
and like a-garment which is-eaten by the-moth to-rottenness
dixi ait Job: Pater meus es, mater mea, et soror mea
I-have-said says Job father my you-are mother my and sister my
vermibus.» — «Homo putredo et filius hominis.» Quam
to-the-worms man rottenness and the-son of-man how
turpis pater, quam vilis mater, quam abominabilis soror!
foul the-father how vile the-mother how abominable the-sister
Conceptus est enim homo de sanguine per ardorem libidinis
conceived is for man from blood through the-heat of-lust
putrefacto, cujus tandem libidinis cadaveri quasi funebres
putrefied of-whose at-last lust at-the-corpse as-if funeral
vermes assistent. Vivus generavit pediculos et lumbricos,
worms shall-attend alive he-begot lice and worms
mortuus generabit vermes et muscas; vivus produxit stercus
dead he-shall-beget worms and flies alive he-produced dung
et vomitum, mortuus producet putredinem et fetorem;
and vomit dead he-shall-produce rottenness and stench
vivus hominem unicum impinguavit, mortuus vermes plurimos
alive a-man single he-fattened dead worms very-many

impinguabit. Quid ergo fœtidius humano cadavere? quid
he-shall-fatten what therefore more-fetid than-a-human corpse what
horribilius homine mortuo? Cui gratissimus erat amplexus
more-horrible than-a-man dead to-whom most-welcome was the-embrace
in vita, molestus etiam erit aspectus in morte. Quid ergo
in life troublesome even shall-be the-sight in death what therefore
prosunt divitiæ? quid epulæ? quid deliciæ? quid honores?
profit riches what feasts what delights what honors
Divitiæ non liberabunt a morte, epulæ non defendent a
riches not shall-free from death feasts not shall-defend from
morte, nec deliciæ a verme, honores non eripient a
death nor delights from the-worm honors not shall-snatch from
fetore. Qui modo sedebat gloriosus in throno, modo jacet
the-stench he-who just-now sat glorious on the-throne now lies
despectus in tumulo; qui modo fulgebat ornatus in aula,
despised in the-grave who just-now shone adorned in the-hall
modo sordet nudus in tumba; qui modo vescebatur deliciis
now is-foul naked in the-tomb who just-now fed on-delights
in cœnaculo, modo consumitur a vermibus in sepulcro.
in the-dining-room now is-consumed by worms in the-sepulcher

De tristi memoria damnatorum

2 · THE SAD MEMORY OF THE DAMNED

The worm and fire of the damned are twofold, inward and outward; the worm of conscience will tear them with memory, late repentance, and anguish, as they ask what their pride and riches profited them.

«Vindicta carnis impii, vermis et ignis.» Uterque duplex,
the-vengeance of-the-flesh of-the-wicked the-worm and the-fire each twofold
interior et exterior. Interior, qui rodit et urit cor: exterior,
inner and outer the-inner which gnaws and burns the-heart the-outer
qui rodit et urit corpus. «Vermis, inquit, eorum non
which gnaws and burns the-body the-worm he-says their not
morietur, et ignis non exstinguetur.» — «Dabit Dominus
shall-die and the-fire not shall-be-quenched shall-give the-Lord
ignem et vermes in carnes eorum, ut urantur et sentiant
fire and worms into flesh their that they-may-burn and feel
usque in sempiternum.» Vermis conscientiæ tripliciter lacerabit.
up to everlasting the-worm of-conscience threefold shall-tear
Affliget memoria, sera turbabit pœnitentia, torquebit angustia.
it-shall-afflict with-memory late shall-trouble with-repentance shall-torture with-anguish
Venient enim in cogitationem peccatorum suorum timidi,
they-shall-come for into thought of-sins their fearful
et traducent illos ex adverso iniquitates eorum, dicentes:
and shall-convict them from opposite iniquities their saying
«Quid profuit nobis superbia? et jactantia divitiarum quid
what has-profited us pride and the-boasting of-riches what
contulit nobis? Transierunt illa omnia tanquam umbra,
has-brought us have-passed those-things all like a-shadow
et sicut navis, quæ pertransit fluctuantem aquam, cujus
and like a-ship which passes-through the-billowing water of-which

cum præterierit, non est inveniri vestigium.» Sic et nos
when it-shall-have-passed not it-is to-be-found a-trace so also we
nati, continuo desinimus esse; virtutis quidem nullum signum
born at-once cease to-be of-virtue indeed no sign
valemus ostendere, sed in malignitate nostra consumpti
we-can to-show but in malignity our consumed
sumus. Cum ingenti turbatione recogitabunt, quæ cum
we-are with huge disturbance they-shall-think-over what with
nimia delectatione gesserunt, ut stimulus memoriæ pungat
excessive delight they-did that the-goad of-memory may-prick
ad pœnam, quos aculeus nequitiæ stimulavit ad culpam.
to punishment whom the-sting of-wickedness goaded to fault

De inutili pœnitentia damnatorum

3 · THE USELESS REPENTANCE OF THE DAMNED

The damned will repent to punishment but not to pardon, since they would not when they could; the rich man in the flame asked Abraham in vain to send Lazarus to his brothers.

Dicent intra se pœnitentiam agentes: «Erravimus a
they-shall-say within themselves repentance doing we-have-strayed from
via veritatis, et lumen justitiæ non luxit nobis.» —
the-way of-truth and the-light of-justice not shone to-us
«Tunc incipient dicere montibus: Cadite super nos, et
then they-shall-begin to-say to-the-mountains fall upon us and
collibus: Operite nos.» Pœnitebunt ad pœnam, sed non
to-the-hills cover us they-shall-repent to punishment but not
convertentur ad veniam; justum est enim, ut qui noluerunt
they-shall-be-turned to pardon just it-is for that who would-not

cum bene potuerunt; cum velint, non possint; dedit enim
when well they-could when they-would not they-can gave for
Dominus locum pœnitentiæ, et ipsi abusi sunt eo. Propterea
the-Lord place of-repentance and they abused have it therefore
dives, qui cruciabatur in flamma, dicebat ad Abraham:
the-rich-man who was-tormented in the-flame said to Abraham
«Rogo te pater, ut mittas Lazarum in domum patris mei.
I-ask you father that you-send Lazarus into the-house of-father my
Habeo enim quinque fratres, ut testetur illis, ne et ipsi
I-have for five brothers that he-may-testify to-them lest also they
veniant in hunc locum tormentorum.» Cui cum Abraham
come into this place of-torments to-whom when Abraham
respondisset: «Habent Moysen et prophetas, audiant illos,»
had-answered they-have Moses and the-prophets let-them-hear them
subjunxit: «Non, pater Abraham: sed si quis ex mortuis
he-added no father Abraham but if anyone from the-dead
ierit ad eos, pœnitentiam agent.» Agebat et ille
shall-have-gone to them repentance they-shall-do did also he
pœnitentiam in inferno; sed quia cognoscebat illam inutilem,
repentance in hell but because he-knew it useless
rogabat ut annuntiaretur hoc fratribus suis; quatenus
he-asked that be-announced this to-brothers his so-that
agerent pœnitentiam in hoc sæculo fructuosam: quia tunc
they-might-do repentance in this world fruitful because then
prodest homini pœnitere, cum potest ipse peccare.
it-profits a-man to-repent when he-can himself to-sin

De pœnis inferni diversis

4 · THE DIVERS PAINS OF HELL

The punishments of hell are nine: fire, cold, stench, undying worms, striking hammers, palpable darkness, the opening of every conscience, the horrible sight of the demons, and fiery chains; each answers a kind of sinner.

Pœnæ autem infernales secundum diversa peccata sunt
the-punishments moreover infernal according-to different sins are
diversæ. Prima pœna est ignis, secunda frigoris. De his
different the-first punishment is of-fire the-second of-cold of these
dixit Dominus: «Ibi erit fletus et stridor dentium.» Fletus
said the-Lord there shall-be weeping and gnashing of-teeth weeping
propter fumum ignis, stridor dentium, propter frigus.
because-of the-smoke of-the-fire gnashing of-teeth because-of the-cold
Tertia erit fetor; de his tribus dicitur in Psalmo: «Ignis,
the-third shall-be stench of these three it-is-said in the-Psalm fire
sulphur et spiritus procellarum pars calicis eorum.»
sulfur and the-spirit of-storms the-portion of-the-cup their
Quarta, vermes indeficientes, unde Isaias: «Vermis eorum non
the-fourth worms unfailing whence Isaiah the-worm their not
morietur, et ignis eorum non exstinguetur?» Quinta, mallei
shall-die and the-fire their not shall-be-quenched the-fifth hammers
percutientes, unde dicit Salomon: «Parata sunt damnationis
striking whence says Solomon prepared are of-damnation
judicio blasphematoribus, et percutientes mallei stultorum
for-the-judgment for-blasphemers and striking hammers of-fools
corporibus.» Sexta, tenebræ palpabiles exteriores et interiores,
for-the-bodies the-sixth darkness palpable outer and inner
unde Job: «Terra miseriæ et tenebrarum, ubi umbra mortis,
whence Job the-land of-misery and of-darkness where the-shadow of-death

etc.» Et alibi: «Vadam ad terram tenebrosam, et opertam
etc and elsewhere I-shall-go to the-land dark and covered
mortis caligine.» Et in Psalmo: «In æternum non videbunt
of-death with-the-mist and in the-Psalm into eternity not they-shall-see
lumen,» et alibi: «Impii in tenebris conticescent.» Septima,
light and elsewhere the-wicked in darkness shall-fall-silent the-seventh
confusio peccatorum: «Tunc enim, ut legitur in Daniele, erunt
the-confusion of-sinners then for as is-read in Daniel shall-be
libri aperti,» id est conscientiæ hominum erunt omnibus
books opened that is the-consciences of-men shall-be to-all
manifestæ. Octava, horribilis visio dæmonum, qui videbuntur
manifest the-eighth the-horrible sight of-demons who shall-be-seen
in excussione scintillarum de igne ascendentium. Nona,
in the-shaking-out of-sparks from the-fire rising the-ninth
igneæ catenæ, quibus impii singulis membris constringentur.
fiery chains with-which the-wicked in-each limbs shall-be-bound
Prima pœna est concupiscentium, secunda malitiosorum,
the-first punishment is of-the-lustful the-second of-the-malicious
tertia luxuriosorum, quarta invidorum et odium habentium,
the-third of-the-wanton the-fourth of-the-envious and hatred of-those-having
quinta eorum, qui in hoc sæculo per flagella non meruerunt
the-fifth of-those who in this world by scourges not deserved
castigari, quia «tentaverunt et exacerbaverunt Dominum»
to-be-chastised because they-tempted and provoked the-Lord
in multitudine iniquitatum suarum. Unde scriptum est:
in the-multitude of-iniquities their whence written it-is
«Exacerbavit Dominum peccator, secundum multitudinem iræ
has-provoked the-Lord the-sinner according-to the-multitude of-wrath
suæ non requiret.» Sexta eorum, qui in tenebris ambulantes, ad
his not he-shall-seek the-sixth of-those who in darkness walking to
lumen verum, scilicet Christum, venire contempserunt; septima
the-light true namely Christ to-come scorned the-seventh

confitentium peccata sua, et pœnitentiam contemnentium;
of-those-confessing sins their and repentance scorning
octava illorum, qui in hoc sæculo libenter vident mala, et
the-eighth of-those who in this world gladly see evils and
faciunt: nona illorum, qui per singula vitia sunt defluxi, qui
do(-them) the-ninth of-those who through each vices are dissolved who
ambulant in desideriis suis, et eunt post concupiscentias suas.
walk in desires their and go after lusts their

De ineffabili angustia damnatorum

5 · THE UNSPEAKABLE ANGUISH OF THE DAMNED

The damned will groan to see the glory of those they once mocked, now counted among the sons of God; the just will see the punishment of the wicked, but the wicked will not see the blessed in glory.

«Videntes turbabuntur timore horribili, gementes præ angustia
seeing they-shall-be-troubled with-fear horrible groaning for anguish
spiritus, et dicentes: Hi sunt quos aliquando habuimus in
of-spirit and saying these they-are whom once we-held in
derisum, et in similitudinem improperii; nos insensati vitam
derision and in the-likeness of-reproach we senseless the-life
illorum æstimabamus insaniam et finem eorum sine honore.
their reckoned madness and the-end their without honor
Ecce quomodo computati sunt inter filios Dei, et inter
behold how counted they-are among the-sons of-God and among
sanctos sors illorum est.» Supplicium erit malorum, intueri
the-saints the-lot their is a-torment it-shall-be for-the-wicked to-behold
gloriam beatorum, licet forte post finem judicii. Beati
the-glory of-the-blessed though perhaps after the-end of-the-judgment the-blessed

quoque visuri sunt reprobos in tormentis, secundum illud:
also about-to-see are the-reprobate in torments according-to that
«Lætabitur justus cum viderit vindictam impiorum.»
shall-rejoice the-just-man when he-shall-have-seen the-vengeance of-the-wicked
Reprobi vero non sunt visuri beatos in gloria, secundum
the-reprobate but not are about-to-see the-blessed in glory according-to
illud: «Tollatur impius, ne videat gloriam Dei.» Talia
that let-be-taken-away the-wicked-man lest he-see the-glory of-God such-things
dicent in inferno peccatores, quoniam «spes impii est
shall-say in hell the-sinners since the-hope of-the-wicked is
tanquam lanugo, quæ a vento tollitur, et tanquam spuma
like down which by the-wind is-carried-off and like foam
gracilis, quæ a procella dispergitur, et tanquam fumus a
thin which by the-storm is-scattered and like smoke by
vento diffusus, et tanquam memoria hospitis unius diei.»
the-wind dispersed and like the-memory of-a-guest of-one day

De igne gehennali

6 · THE FIRE OF GEHENNA

The fire of Gehenna, kindled by no breath, burns always and never shines, scorches and never consumes; each member is tormented for its own sins, as the rich man's tongue was.

Ignis gehennæ nec lignis nutritur, nec flatu succenditur,
the-fire of-Gehenna neither with-wood is-fed nor by-blowing is-kindled
sed a Deo creatus est inextinguibilis ab origine mundi.
but by God created is unquenchable from the-origin of-the-world
Scriptum est enim: «Devorabit eum ignis, qui non
written it-is for shall-devour him a-fire which not
succenditur.» Creditur autem esse sub terris, secundum illud
is-kindled it-is-believed moreover to-be under the-earth according-to that
Isaiæ: «Infernus subter conturbatus est in occursum adventus
of-Isaiah hell beneath troubled is in meeting the-coming
tui.» Sed et omnis locus reprobis est pœnalis, qui
your but also every place for-the-reprobate is penal who
semper secum defert cruciatum, et ubique contra se
always with-himself carries torture and everywhere against himself
tormentum incurrit. «Producam inquit, ignem de medio
torment encounters I-shall-bring-forth he-says fire from the-midst
tui, qui comedet te.» Ignis autem gehennæ semper ardebit,
of-you which shall-eat you the-fire moreover of-Gehenna always shall-burn
et nunquam lucebit: semper uret, et nunquam consumet:
and never shall-shine always shall-scorch and never shall-consume
semper afficiet, et nunquam deficiet. Est enim apud inferos
always shall-affect and never shall-fail there-is for among the-dead
summa tenebrarum obscuritas, immensa pœnarum acerbitas,
the-utmost of-darkness obscurity immense of-punishments bitterness

infinita miseriarum æternitas. «Ligatis, inquit, pedibus et
infinite of-miseries eternity bound he-says the-feet and
manibus ejus, mittite eum in tenebras exteriores, ubi erit
hands his cast him into darkness outer where shall-be
fletus et stridor dentium.» Singula membra pro suis peccatis
weeping and gnashing of-teeth each members for their sins
propria sustinebunt tormenta, ut in eo puniantur, in quo
their-own shall-sustain torments that in that they-be-punished in which
peccaverunt. Scriptum est enim: «Per quæ peccat homo,
they-sinned written it-is for by what-things sins man
per hæc et torquebitur»; unde qui in lingua peccaverat,
by these-things also he-shall-be-tormented whence who in the-tongue had-sinned
cruciabatur in lingua. Propter quod ipse clamabat: «Pater
was-tormented in the-tongue because-of which he-himself cried father
Abraham, miserere mei, et mitte Lazarum, ut intingat
Abraham have-mercy-on me and send Lazarus that he-may-dip
extremum digiti sui in aquam, et refrigeret linguam meam,
the-tip of-finger his in water and cool tongue my
quia crucior in hac flamma.» Per digitos intelligitur
because I-am-tormented in this flame by the-fingers is-understood
operatio; digitis enim operamur. Quasi dicat: Si minimum
working with-fingers for we-work as-if he-said if the-least
operum Lazari haberem, minorem pœnam sentirem.
of-the-works of-Lazarus I-had a-lesser punishment I-should-feel

De tenebris inferni

7 · THE DARKNESS OF HELL

The reprobate are wrapped in outer and inner darkness and can think of nothing but their pain; a damned pupil told his master that the only question in hell is what is not punishment.

Reprobi vero non solum exterioribus, sed etiam interioribus
the-reprobate but not only by-outer but also by-inner
tenebris involventur; quia spirituali pariter et corporali luce
darkness shall-be-wrapped because of-spiritual equally and bodily light
carebunt. Scriptum est enim: Tollatur impius, ne videat
they-shall-lack written it-is for let-be-taken-away the-wicked-man lest he-see
gloriam Dei, qui solus tunc erit «in lucem sempiternam.»
the-glory of-God who alone then shall-be in light everlasting
Tantam autem in pœnis reprobi tolerabunt angustiam,
such moreover in punishments the-reprobate shall-endure anguish
ut vix aliquid cogitare valebunt præter pœnas: sed
that scarcely anything to-think shall-they-be-able except punishments but
illuc dirigent impetum cogitationis, ubi sentient vim
thither they-shall-direct the-onset of-thought where they-shall-feel the-force
doloris. Sane discipulus quidam fertur apparuisse magistro
of-pain indeed a-pupil certain is-said to-have-appeared to-master
suo post mortem. Quem cum magister esse damnatum
his after death whom when the-master to-be damned
intellexisset, quæsivit ab eo, si aliquæ quæstiones apud
had-understood he-asked of him whether any questions among
inferos verterentur. Qui dicitur respondisse: «Apud inferos
the-dead were-turned-over who is-said to-have-answered among the-dead
quæritur solummodo quid non sit pœna.» Sed et Salomon
is-asked only what not be punishment but also Solomon

ait: «Nec opus, nec ratio, nec scientia, nec sapientia est apud
says neither work nor reason nor knowledge nor wisdom is among
inferos, quo tu properas.» Erit enim tanta in reprobis
the-dead whither you hasten there-shall-be for so-great in the-reprobate
mentis oblivio, tanta cæcitas animi, tanta confusio rationis,
of-mind forgetfulness so-great blindness of-soul so-great confusion of-reason
ut raro vel nunquam ad cogitandum quidquam de Deo
that rarely or never to thinking anything about God
possint assurgere, nedum ad confitendum valeant aspirare.
they-can to-rise much-less to confessing they-can to-aspire
Nam «a mortuo tanquam ab eo, qui non est, periit
for from the-dead-man as from him who not is has-perished
confessio.» Scriptum est enim: «Non mortui laudabunt te
confession written it-is for not the-dead shall-praise you
Domine, neque omnes qui descendunt in infernum.» —
Lord nor all who descend into hell
«Non infernus confitebitur tibi, neque mors laudabit te.»
not hell shall-confess to-you nor death shall-praise you

De confusione pœnarum

8 · THE CONFUSION OF PUNISHMENTS

Hell is a land of darkness without order: there is order in the measure of the punishment, but none in its kind, for the damned pass from snow water to excessive heat.

«Dimitte me, Domine, dicit Job, ut plangam paululum
let-go me Lord says Job that I-may-lament a-little
dolorem meum, antequam vadam ad terram tenebrosam,
sorrow my before I-go to the-land dark
et opertam mortis caligine: terram miseriæ et tenebrarum,
and covered of-death with-the-mist the-land of-misery and of-darkness
ubi umbra mortis, et nullus ordo, sed sempiternus horror
where the-shadow of-death and no order but everlasting horror
inhabitat.» Ordo quidem erit in quantitate pœnarum,
dwells order indeed shall-be in the-quantity of-punishments
quoniam «in qua mensura mensi fuerint, remetietur
since in what measure measured they-shall-have it-shall-be-measured-back
eis,» ut qui gravius peccaverunt, gravius puniantur.
to-them that who more-heavily sinned more-heavily be-punished
«Potentes enim potenter tormenta patientur.» Sed ordo non
the-mighty for mightily torments shall-suffer but order not
est in qualitate rerum, quia de aquis nivium transibunt ad
is in the-quality of-things because from the-waters of-snows they-shall-pass to
calorem nimium, ut subita contrariorum mutatio graviorem
heat excessive that the-sudden of-contraries change a-heavier
inferat cruciatum. Experimento cognovi, quod adustus, si
may-inflict torture by-experience I-have-learned that one-burned if
frigidum statim adhibeat, ardentiorem sentiet cruciatum.
cold at-once he-apply a-more-burning shall-feel torture

De indeficientia tormentorum

9 · THE UNFAILING TORMENTS

The wicked are laid in hell like sheep, and death feeds on them as beasts crop grass and leave the roots; they will seek death and not find it.

«Sicut oves in inferno positi sunt, et mors depascet eos.»
like sheep in hell placed they-are and death shall-feed-on them
Dictum est hoc a simili jumentorum, quæ non radicitus
said is this from the-likeness of-beasts which not by-the-roots
evellunt herbas, sed summitates solummodo carpunt, ut iterum
tear-up the-grasses but the-tops only crop that again
herbæ renascantur ad pastum. Sic et impii quasi morte
the-grasses may-be-reborn for pasture so also the-wicked as-if by-death
pasti, reviviscent ad mortem, ut æternaliter moriantur. Ovidius:
grazed shall-revive to death that eternally they-may-die Ovid

Sic inconsumptum Tityi semperque renascens
so unconsumed of-Tityus and-always being-reborn
Non perit, ut possit sæpe perire, jecur.
not perishes that it-can often to-perish the-liver

Tunc erit mors immortalis, tunc vivent mortui, qui vitæ
then shall-be death immortal then shall-live the-dead who to-life
sunt mortui. Quærent mortem, et non invenient, quia
are dead they-shall-seek death and not shall-find(-it) because
vitam habuerunt et perdiderunt. Audi Joannem in Apocalypsi
life they-had and lost(-it) hear John in the-Apocalypse
dicentem: «In diebus illis quærent homines mortem, et
saying in days those shall-seek men death and
non invenient eam: desiderabunt mori et fugiet mors ab
not shall-find it they-shall-desire to-die and shall-flee death from

illis.» O mors quam dulcis esses quibus tam amara
them O death how sweet you-would-be to-those-to-whom so bitter
fuisti, te solam desideranter optabunt, qui te solam
you-have-been you alone longingly they-shall-wish who you alone
vehementer abhorruerunt.
vehemently abhorred

Cur reprobi nunquam liberabuntur a pœnis

10 · WHY THE REPROBATE WILL NEVER BE FREED

Let no one flatter himself that God will not be angry forever or that the damned can be redeemed by any price; in hell there is no redemption, because the will of the damned remains fixed in evil.

Nullus ergo sibi blandiatur, et dicat, quia «Deus non
no-one therefore himself let-flatter and say that God not
in finem irascetur, neque in æternum indignabitur,» sed
to the-end shall-be-angry nor into eternity shall-be-indignant but
«miserationes ejus super omnia opera ejus.» Quia cum iratus
mercies his over all works his because when angry
est, non obliviscetur misereri, nec quidquam eorum, quæ
he-is not he-shall-forget to-have-mercy nor anything of-those-things which
fecit Deus, odivit. Assumens in argumentum erroris
he-has-made God has-hated taking for argument of-error
quod ait Dominus per Isaiam prophetam: «Congregabuntur
what says the-Lord through Isaiah the-prophet they-shall-be-gathered
in congregatione unius fascis in lacum, et claudentur in
in the-gathering of-one bundle into the-pit and shall-be-shut in

carcere, et post multos dies visitabuntur.» Homo namque
prison and after many days they-shall-be-visited man for
peccavit ad tempus, non ergo Deus puniet in æternum.
sinned for a-time not therefore God shall-punish into eternity
O spes inanis, o falsa præsumptio! Non credat frustra
O hope empty O false presumption let-him-not believe vainly
errore deceptus, quod aliquo pretio sit redimendus, quoniam
by-error deceived that by-some price he-be to-be-redeemed since
in inferno nulla est redemptio. Congregabuntur ergo
in hell no is redemption they-shall-be-gathered therefore
peccatores in lacum, et claudentur in carcerem, scilicet in
the-sinners into the-pit and shall-be-shut into prison namely in
inferno, in quo sine corporibus usque in diem judicii
hell in which without bodies up to the-day of-judgment
torquebuntur, et post multos dies, postquam videlicet
they-shall-be-tormented and after many days after namely
resurgent cum corporibus suis in novissimo die, visitabuntur,
they-shall-rise with bodies their on the-last day they-shall-be-visited
non ad salutem, sed ad vindictam: quia post diem judicii
not to salvation but to vengeance because after the-day of-judgment
gravius punientur. Sic et alibi dicitur: «Visitabo in
more-heavily they-shall-be-punished so also elsewhere it-is-said I-shall-visit with
virga iniquitates eorum, et in verberibus peccata eorum.»
the-rod iniquities their and with blows sins their
Prædestinatis ergo Deus irascitur temporaliter, quia «flagellat
with-the-predestined therefore God is-angry temporally because scourges
omnem Deus filium quem recipit,» de quibus illud accipitur:
every God son whom he-receives about whom that is-taken
«Non in finem irascetur,» etc. Reprobis autem Deus
not to the-end shall-be-angry etc with-the-reprobate moreover God
irascitur æternaliter, quia justum est, ut quod impius in
is-angry eternally because just it-is that what the-wicked-man in

suo prævaricatur æterno, Deus ulciscatur in suo æterno. Nam
his transgresses eternity God avenge in his eternity for
licet peccandi facultas illum dimittat, ipse tamen non dimittit
though of-sinning the-means him leave he yet not leaves
voluntatem peccandi. Scriptum est enim: «Superbia eorum,
the-will of-sinning written it-is for the-pride of-those
qui te oderunt ascendit semper.» Nam non humiliabuntur
who you have-hated ascends always for not shall-be-humbled
reprobi jam desperati de venia, sed malignitas odii
the-reprobate now despairing of pardon but the-malignity of-hatred
tantum in illis excrescet, ut velint illum omnino non esse,
so-much in them shall-grow that they-wish him wholly not to-be
per quem sciunt se tam infeliciter esse. Maledicent
through whom they-know themselves so unhappily to-be they-shall-curse
Altissimo, et blasphemabunt excelsum, conquerentes eum esse
the-Most-High and shall-blaspheme the-lofty complaining him to-be
malignum, qui creat illos ad pœnam, et nunquam inclinatur
malignant who creates them for punishment and never is-inclined
ad veniam. Audi Joannem in Apocalypsi dicentem: «Grando
to pardon hear John in the-Apocalypse saying hail
magna descendit de cœlo in homines, et blasphemaverunt
great came-down from heaven upon men and blasphemed
homines Deum propter plagam grandinis, quoniam magna
men God because-of the-plague of-the-hail since great
facta est vehementer.» Voluntas ergo damnati, licet
made it-was exceedingly the-will therefore of-the-damned though
amiserit potestatis effectum, semper tamen habebit malignitatis
it-has-lost of-power the-effect always yet shall-have of-malignity
affectum, et ipsa erit in inferno supplicium, quæ fuerat in
the-affection and it shall-be in hell the-punishment which had-been in
mundo peccatum: licet forsan et ibi peccatum sit, sed non
the-world the-sin though perhaps also there sin it-be but not

meritum pœnæ. Impius ergo quia semper habebit
deserving of-punishment the-wicked-man therefore because always he-shall-have
in se reatum ex culpa, semper sentiet contra se esse
in himself guilt from fault always shall-feel against himself to-be
cruciatum ex pœna, quia quod ipse per pœnitentiam non
torture from punishment because what he through repentance not
delevit, Deus per indulgentiam non remittet. Ad magnam
blotted-out God through indulgence not shall-remit to great
ergo pertinet justitiam judicantis, ut nunquam careant in
therefore it-belongs justice of-the-judge that never they-lack in
gehenna supplicio, qui nunquam carere voluerunt in vita
Gehenna punishment who never to-lack wished in life
peccato. Voluissent utique, si potuissent sine fine
sin they-would-have-wished certainly if they-could without end
vivere, volunt, qui nunquam desinunt peccare dum vivunt.
to-live they-wish who never cease to-sin while they-live

Testimonia de suppliciis æternalibus

11 · TESTIMONIES OF ETERNAL PUNISHMENT

Isaiah, Jeremiah, Daniel, Solomon, and John testify that the punishment of the wicked is everlasting: the smoke of their torment rises forever.

«Quis, inquit Isaias, poterit habitare de vobis cum ardoribus
who says Isaiah shall-be-able to-dwell of you with burnings
sempiternis? Isti fumus erunt in furore meo, ignis ardens
everlasting these smoke shall-be in fury my fire burning
tota die et nocte, et non exstinguetur, sed ascendit
all day and night and not it-shall-be-quenched but rises
fumus ejus in sempiternum.» Jeremias quoque ait: «Dabo
smoke its into everlasting Jeremiah also says I-shall-give
vos in opprobrium sempiternum, et ignominiam æternam,
you into reproach everlasting and ignominy eternal
quæ nunquam oblivione delebitur.» Et Daniel ait: «Qui
which never by-forgetfulness shall-be-blotted-out and Daniel says who
dormierunt in pulvere terræ, evigilabunt, alii in vitam
have-slept in the-dust of-the-earth shall-awake some to life
æternam, alii in opprobrium, ut videant semper.» Salomonem
eternal others to reproach that they-may-see always Solomon
quoque, «Mortuo, inquit, homine impio nulla spes erit de eo.»
also with-dead he-says man wicked no hope shall-be of him
Huic extemplo veniet perditio sua, et subito conteretur,
to-this-one suddenly shall-come perdition his and suddenly he-shall-be-crushed
nec habebit ultra medicinam. Et Joannes apostolus: «Si
nor shall-he-have further medicine and John the-apostle if
quis, ait, adoraverit bestiam et imaginem ejus, hic bibet
anyone he-says shall-have-adored the-beast and image its he shall-drink
de vino iræ Dei, et cruciabitur igne et sulphure:
of the-wine of-the-wrath of-God and shall-be-tormented with-fire and sulfur

et fumus tormentorum ascendet in sæcula sæculorum, nec
and the-smoke of-torments shall-rise into ages of-ages nor
habebit requiem die ac nocte, qui adoraverit bestiam et
shall-he-have rest by-day and night who shall-have-adored the-beast and
imaginem ejus.» Confirmat hæc Veritas, quæ damnatos in
the-image its confirms these-things the-Truth which the-damned at
judicio sententialiter reprobabit, dum dicet: «Ite maledicti
the-judgment by-sentence shall-reject when it-shall-say go cursed-ones
in ignem æternum, qui præparatus est diabolo et angelis
into fire eternal which prepared is for-the-devil and angels
ejus.» Si secundum divinum judicium «in ore duorum vel
his if according-to the-divine judgment in the-mouth of-two or
trium testium stat omne verbum,» quanto magis in ore
three witnesses stands every word how-much more in the-mouth
tot et tantorum virorum de proposita veritate constabit.
of-so-many and so-great men about the-proposed truth it-shall-be-certain

De die judicii

12 · THE DAY OF JUDGMENT

The day of the Lord will come cruel and full of wrath, when the sun is darkened, the stars give no light, the pride of the infidels is humbled, and every heart melts.

«Ecce ergo dies Domini veniet crudelis, et indignationis
behold therefore the-day of-the-Lord shall-come cruel and of-indignation
plenus, iræ et furoris, ad ponendam terram in solitudinem,
full of-wrath and fury for setting the-earth into a-wilderness
et peccatores ejus conterendos de ea; quoniam stellæ cœli
and sinners its to-be-crushed from it since the-stars of-heaven
et splendor earum non expandent lumen suum, obtenebratus
and the-splendor their not shall-spread light their darkened
est sol in ortu suo, et luna non splendebit in lumine suo.
is the-sun at rising its and the-moon not shall-shine in light its
Et visitabo super orbem mala, et contra impios iniquitatem
and I-shall-visit upon the-world evils and against the-wicked iniquity
eorum. Et requiescere faciam superbiam infidelium, et
their and to-rest I-shall-make the-pride of-the-infidels and
arrogantiam fortium humiliabo. Propter hoc omnes manus
the-arrogance of-the-strong I-shall-humble because-of this all hands
dissolventur, et omne cor hominis tabescet et conteretur.
shall-be-loosed and every heart of-man shall-melt and be-crushed
Torsiones et dolores tenebunt, quasi parturientes dolebunt:
wrenchings and pains shall-hold(-them) as women-in-labor they-shall-grieve
unusquisque ad proximum suum stupebit: facies combustæ
each to neighbor his shall-be-amazed faces burnt
vultus eorum.» — «Dies iræ dies illa, dies tribulationis
the-countenances their the-day of-wrath day that a-day of-tribulation
et angustiæ, dies calamitatis et miseriæ, dies tenebrarum
and distress a-day of-calamity and misery a-day of-darkness

et caliginis, dies nebulæ et turbinis, dies tubæ et
and gloom a-day of-cloud and whirlwind a-day of-the-trumpet and
clangoris, quia consummationem cum festinatione faciet
blast because consummation with haste shall-make
Dominus cunctis habitantibus terram.» — «Et superveniet
the-Lord for-all inhabiting the-earth and shall-come-upon
repentina dies illa tanquam laqueus, in omnes, qui sedent
sudden day that like a-snare upon all who sit
super faciem orbis terræ.» Quoniam «sicut fulgur exit
upon the-face of-the-world of-earth since as lightning goes-forth
ab oriente et apparet usque in occidentem, ita erit
from the-east and appears up into the-west so shall-be
adventus Filii hominis.» — «Dies enim Domini sicut
the-coming of-the-Son of-man the-day for of-the-Lord as
fur in nocte ita veniet. Et cum dixerint pax et
a-thief in the-night so shall-come and when they-shall-have-said peace and
securitas, tunc repentinus eis superveniet interitus, sicut
security then sudden upon-them shall-come destruction as
dolor in utero habentis, et non effugient.»
pain in the-womb of-one-having and not they-shall-escape

De judicium præcedente tribulatione

13 · THE TRIBULATION BEFORE THE JUDGMENT

A tribulation never seen since the world began comes first, with wars, earthquakes, famines, and signs; the man of sin is revealed, and Elijah and Enoch prophesy until the beast slays them.

«Præcedet autem tribulatio magna, qualis nunquam fuit ab
shall-go-before moreover tribulation great such-as never was from
initio mundi usque modo, neque fiet. Et nisi breviati
the-beginning of-the-world up-to now nor shall-be and unless shortened
fuissent dies illi, non fieret salva omnis caro.» — «Surget
had-been days those not would-be safe all flesh shall-rise
enim gens contra gentem, et regnum adversus regnum,
for nation against nation and kingdom against kingdom
et terræ motus erunt magni per loca, et pestilentiæ,
and of-the-earth motions shall-be great in places and pestilences
et fames, terroresque de cœlo, et signa magna erunt.
and famines and-terrors from heaven and signs great shall-be
Et erunt signa, in sole, et luna, et stellis, et in
and there-shall-be signs in the-sun and moon and stars and on
terris pressura gentium, præ confusione sonitus maris et
earth distress of-nations for confusion of-the-sound of-the-sea and
fluctuum, arescentibus hominibus præ timore et exspectatione,
of-the-waves withering men for fear and expectation
quæ supervenient universo orbi.» — «Surgent enim
of-the-things-which shall-come-upon the-whole world shall-rise for
pseudochristi et pseudoprophetæ, et dabunt signa magna et
false-christs and false-prophets and shall-give signs great and
prodigia, ita ut in errorem deducantur, si fieri potest, etiam
prodigies so that into error be-led if to-be-done it-can even

electi.» — «Tunc revelabitur homo peccati, filius perditionis,
the-elect then shall-be-revealed the-man of-sin the-son of-perdition
qui adversatur et extollitur super omne quod dicitur Deus,
who opposes and is-exalted above all that is-called God
aut quod colitur, ut in templo Dei sedeat, ostendens se
or that is-worshiped so-that in the-temple of-God he-sits showing himself
tanquam sit Deus: quem Dominus Jesus interficiet spiritu
as-if he-were God whom the-Lord Jesus shall-slay with-the-spirit
oris sui.» Mittetur autem «Elias propheta, priusquam veniat
of-mouth his shall-be-sent moreover Elijah the-prophet before comes
dies Domini magnus et horribilis, et convertet corda
the-day of-the-Lord great and horrible and he-shall-turn the-hearts
patrum ad filios, et cor filiorum ad parentes.» Cum quo
of-the-fathers to the-sons and the-heart of-the-sons to the-parents with whom
veniet et Enoch, «et prophetabunt diebus mille ducentis et
shall-come also Enoch and they-shall-prophesy for-days a-thousand two-hundred and
sexaginta amicti saccis. Et cum finierint testimonium
sixty clothed in-sackcloth and when they-shall-have-finished testimony
suum, bestia quæ ascendet de abysso, faciet adversus illos
their the-beast which shall-ascend from the-abyss shall-make against them
bellum, et vincet illos et occidet, et corpora eorum
war and shall-conquer them and shall-kill(-them) and the-bodies their
jacebunt in plateis civitatis magnæ, quæ vocatur spiritualiter
shall-lie in the-streets of-the-city great which is-called spiritually
Sodoma et Ægyptus, ubi Dominus illorum crucifixus est.
Sodom and Egypt where Lord their crucified was
Et post tres dies et dimidium spiritus vitæ intrabit in eos.»
and after three days and a-half the-spirit of-life shall-enter into them

De signis judicium præcedentibus

14 · THE SIGNS BEFORE THE JUDGMENT

After the tribulation the sun will be darkened, the stars fall, and the sign of the Son of man appear; the mighty will hide in caves, the dead will rise, and the Lord will come with his elders to judge, setting the sheep on his right and the goats on his left.

«Statim autem post tribulationem dierum illorum sol
at-once moreover after the-tribulation of-days those the-sun
obscurabitur, et luna non dabit lumen suum, et stellæ
shall-be-darkened and the-moon not shall-give light its and the-stars
cadent de cœlo, et virtutes cœlorum movebuntur: et tunc
shall-fall from heaven and the-powers of-the-heavens shall-be-moved and then
apparebit signum Filii hominis in cœlo. Et tunc plangent
shall-appear the-sign of-the-Son of-man in heaven and then shall-lament
super se omnes tribus terræ» — «Reges terræ et
over themselves all the-tribes of-the-earth the-kings of-the-earth and
principes, et tribuni et divites, et fortes, et omnis servus
the-princes and the-tribunes and the-rich and the-strong and every slave
et liber abscondent se in speluncis et in petris
and free-man shall-hide themselves in caves and in the-rocks
montium, et dicent montibus et petris: Cadite super nos,
of-the-mountains and shall-say to-the-mountains and rocks fall upon us
et abscondite nos a facie sedentis super thronum, et ab
and hide us from the-face of-him-sitting upon the-throne and from
ira Agni, quoniam venit dies magnus iræ ipsorum.
the-wrath of-the-Lamb since has-come the-day great of-wrath their
Et quis poterit stare?» — «Et mittet angelos suos cum
and who shall-be-able to-stand and he-shall-send angels his with
tuba et voce magna, et congregabunt electos ejus a
a-trumpet and voice great and they-shall-gather the-elect his from

quatuor ventis et summis cœlorum usque ad terminos
the-four winds and the-heights of-the-heavens up to the-bounds
eorum.» Tunc «ipse Dominus in jussu et voce archangeli
their then himself the-Lord in command and voice of-the-archangel
et in tuba Dei descendet de cœlo.» Et «omnes qui in
and in the-trumpet of-God shall-descend from heaven and all who in
monumentis sunt, audient vocem Filii Dei, et procedunt
the-tombs are shall-hear the-voice of-the-Son of-God and come-forth
boni in resurrectionem vitæ, mali vero in resurrectionem
the-good to the-resurrection of-life the-evil but to the-resurrection
judicii.» — «Mors et infernus dabunt mortuos suos, qui in
of-judgment death and hell shall-give dead their who in
ipsis erunt.» — «Ecce venit in nubibus, et videbit omnis
them shall-be behold he-comes in the-clouds and shall-see every
oculus, et qui in eum pupugerunt: et plangent omnes
eye and who into him pierced and shall-lament all
tribus terræ, et tunc videbunt Filium hominis venientem
the-tribes of-the-earth and then they-shall-see the-Son of-man coming
in nubibus cum virtute multa et potestate magna, et
in the-clouds with power much and authority great and
majestate.» Veniet autem Dominus ad judicium, non solum
majesty shall-come moreover the-Lord to judgment not only
cum angelis et apostolis, sed et cum senatoribus populi
with angels and apostles but also with the-senators of-people
sui; unde ait Salomon: «Nobilis in portis vir ejus, quando
his whence says Solomon noble in the-gates husband her when
sederit cum senatoribus terræ.» Sedebunt enim et ipsi
he-shall-have-sat with the-senators of-the-land shall-sit for also they
«super sedes duodecim judicantes duodecim tribus Israel» —
upon seats twelve judging the-twelve tribes of-Israel
«Aspiciebam, inquit Daniel, donec throni positi sunt, et
I-beheld says Daniel until thrones placed were and

antiquus dierum sedit. Vestimentum ejus quasi nix candidum,
the-Ancient of-Days sat garment his as snow white
et capilli capitis ejus quasi lana munda, thronus ejus flammæ
and the-hairs of-head his as wool pure throne his flames
ignis, rotæ ejus quasi ignis accensus: fluvius igneus rapidusque
of-fire wheels his as fire kindled a-river fiery and-swift
egrediebatur a facie ejus. Millia millium ministrabant
went-forth from the-face his thousands of-thousands ministered
ei, et decies centena millia assistebant ei.» Unde ait et
to-him and ten-times hundred thousands stood-by him whence says also
Psalmista: «Deus noster manifeste veniet, Deus noster et
the-Psalmist God our manifestly shall-come God our and
non silebit ignis in conspectu ejus ardebit, et in circuitu
not shall-be-silent fire in sight his shall-burn and in circuit
ejus tempestas valida» — «Nubes et caligo in circuitu ejus.
his a-tempest strong cloud and gloom in circuit his
Justitia et judicium præparatio sedis ejus» — «Et advocavit
justice and judgment the-establishment of-throne his and he-called
cœlum desursum, et terram, ut discernat, populum suum»
the-heaven from-above and the-earth that he-may-discern people his
Nam «congregabuntur ante eum omnes gentes, et separabit
for shall-be-gathered before him all nations and he-shall-separate
eas ad invicem, sicut pastor segregat oves ab hædis; et
them from each-other as a-shepherd segregates sheep from goats and
statuet oves quidem a dextris, hædos autem a sinistris.»
he-shall-set the-sheep indeed on the-right the-goats moreover on the-left

De potentia, sapientia et justitia judicis

15 · THE POWER, WISDOM, AND JUSTICE OF THE JUDGE

If the pillars of heaven tremble and the angels weep, what will sinners do? The judge is most powerful, whom no one escapes; most wise, from whom no one hides; most just, whom no one corrupts.

O quantus tunc erit timor et tremor, quantus erit fletus
O how-great then shall-be fear and trembling how-great shall-be weeping
et gemitus; nam si «columnæ cœli contremiscunt et pavent
and groaning for if the-pillars of-heaven tremble and dread
ad nutum ejus, et angeli pacis amare flebunt:» peccatores
at nod his and the-angels of-peace bitterly shall-weep sinners
autem quid facient? «Si justus vix salvabitur, impius et
moreover what shall-they-do if the-just-man scarcely shall-be-saved the-wicked and
peccatores ubi parebunt?» Propterea clamat Propheta: «Ne intres
sinners where shall-appear therefore cries the-Prophet do-not enter
in judicium cum servo tuo, Domine, quia non justificabitur
into judgment with servant your Lord because not shall-be-justified
in conspectu tuo omnis vivens.» — «Si enim iniquitates
in sight your any-one living if for iniquities
observaveris, Domine, quis sustinebit?» Quis enim non timeat
you-shall-mark Lord who shall-endure who for not would-fear
judicem potentissimum, sapientissimum et justissimum?
a-judge most-powerful most-wise and most-just
Potentissimum, quem nemo potest effugere, sapientissimum,
most-powerful whom no-one can to-escape most-wise
quem nemo potest latere; justissimum, quem nemo potest
from-whom no-one can to-hide most-just whom no-one can
corrumpere. «Si fortitudo quæritur, robustissimus est, sapiens
to-corrupt if strength is-sought most-mighty he-is wise

corde, et fortis robore; si æquitas judicii, nemo audebit pro
in-heart and strong in-might if equity of-judgment no-one shall-dare for
me testimonium reddere; si justificare me voluero, os meum
me testimony to-give if to-justify me I-shall-wish mouth my
condemnabit me; si innocentem ostendero, pravum me
shall-condemn me if innocent I-shall-show-myself depraved me
comprobabit, etiam si simplex fuero» — «Ipse dixit et
it-shall-prove even if simple I-shall-have-been he spoke and
facta sunt, ipse mandavit et creata sunt.» Qui vocat stellas
made they-were he commanded and created they-were who calls the-stars
et dicunt; «Adsumus.» — «Qui facit angelos suos spiritus et
and they-say we-are-here who makes angels his spirits and
ministros suos flammam ignis;» cujus «voluntati nihil omnino
ministers his a-flame of-fire whose to-will nothing at-all
resistit;» — «cui nullum verbum est impossibile;» cui
resists to-whom no word is impossible to-whom
«flectitur omne genu cœlestium, terrestrium et infernorum.»
is-bent every knee of-heavenly-things of-earthly-things and of-things-below
Hunc ergo nemo potest fugere, sicut dicit Propheta: «Si
him therefore no-one can to-flee as says the-Prophet if
ascendero in cœlum, tu illic es; si descendero ad infernum,
I-shall-ascend into heaven you there are if I-shall-descend to hell
ades.» Ipse scrutatur renes et corda, cujus «oculis omnia
you-are-present he searches reins and hearts whose to-eyes all-things
nuda sunt et aperta.» Qui «pluviæ guttas et arenam maris
naked are and open who of-the-rain the-drops and the-sand of-the-sea
dinumerat.» Deus scientiarum Dominus, præscius omnium, et
numbers the-God of-knowledges the-Lord foreknowing all and
conscius singulorum, occultus occultorum omnium indagator.
aware of-each hidden of-hidden-things all the-searcher
Hunc ergo nemo potest latere, sicut dicit Apostolus:
him therefore no-one can to-hide-from as says the-Apostle

«Non est ulla creatura invisibilis in conspectu ejus.» Ipse
not there-is any creature invisible in sight his he
est judex justus, fortis et longanimis, qui nec prece, nec
is the-judge just strong and long-suffering who neither by-prayer nor
pretio, nec amore, nec odio declinat a semita rectitudinis,
by-price nor by-love nor by-hatred turns-aside from the-path of-rightness
sed via regia semper incedens, nullum malum præterit
but by-the-way royal always proceeding no evil passes
impunitum, nullum bonum irremuneratum relinquit. Hunc
unpunished no good unrewarded leaves him
ergo nemo potest corrumpere, juxta quod dicit Psalmus:
therefore no-one can to-corrupt according-to what says the-Psalm
«Tu reddes singulis secundum opera sua.»
you shall-render to-each according-to works his

De divino judicio

16 · THE DIVINE JUDGMENT

In that judgment the same one is accuser, advocate, and judge, and no witnesses are needed, since the books of consciences will be opened and the hidden things of darkness made plain.

Quis autem non timeat illud examen, in quo idem erit,
who moreover not would-fear that examination in which the-same shall-be
et accusator, et advocatus et judex? Accusabit enim dum
both accuser and advocate and judge he-shall-accuse for when
dicet: «Esurivi, et non dedistis mihi manducare; sitivi, et
he-shall-say I-hungered and not you-gave me to-eat I-thirsted and
non dedistis mihi bibere.» Advocabit, cum subdet: «Quandiu
not you-gave me to-drink he-shall-advocate when he-shall-add as-long-as

non fecistis uni de minimis meis his, nec mihi fecistis.»
not you-did(-it) to-one of least my these neither to-me you-did(-it)
Judicabit cum infert: «Discedite a me, maledicti, in
he-shall-judge when he-pronounces depart from me cursed-ones into
ignem æternum.» Non erunt testes in illo judicio necessarii,
fire eternal not shall-be witnesses in that judgment necessary
quia tunc manifesta erunt «abscondita tenebrarum.» — «Nihil
because then manifest shall-be the-hidden-things of-darkness nothing
enim occultum, quod non revelabitur.» Tunc erunt libri
for hidden which not shall-be-revealed then shall-be the-books
conscientiarum aperti, et judicabuntur mortui ex his quæ
of-consciences opened and shall-be-judged the-dead from those-things which
scripta sunt in libris, secundum opera ipsorum: «Opera enim
written are in the-books according-to works their the-works for
ipsorum sequuntur illos.» Quantus erit pudor in peccatoribus!
their follow them how-great shall-be shame in the-sinners
quanta confusio erit, cum eorum nefandissima crimina
how-great confusion shall-be when their most-wicked crimes
cunctis erunt liquida et manifesta! «Beati quorum remissæ
to-all shall-be clear and manifest blessed whose forgiven
sunt iniquitates, et quorum tecta sunt peccata.» Ab illa enim
are iniquities and whose covered are sins from that for
sententia nunquam poterit provocari. Quia «Pater omne
sentence never shall-it-be-possible to-appeal because the-Father all
judicium dedit Filio suo.» — «Qui claudit et nemo aperit,
judgment gave to-Son his who shuts and no-one opens
aperit et nemo claudit.» — «Os enim Domini locutum est.»
opens and no-one shuts the-mouth for of-the-Lord spoken has

Quod nihil proderit damnatis

17 · THAT NOTHING WILL PROFIT THE DAMNED

Riches, honors, and friends will not help on the day of wrath, when men must give account of every idle word; the angels will bind the wicked in bundles and cast them into the furnace, where there is weeping and gnashing of teeth forever, from which may God free us.

Tunc non proderunt opes, non defendent honores, non
then not shall-profit riches not shall-defend honors not
suffragabuntur amici. Scriptum est enim: «Argentum eorum
shall-support friends written it-is for silver their
et aurum eorum non valebit eos liberare in die furoris
and gold their not shall-avail them to-free in the-day of-the-fury
Domini.» «Flebunt et plangent omnes reges terræ, cum
of-the-Lord they-shall-weep and lament all the-kings of-the-earth when
viderint fumum incendii, propter timorem tormentorum
they-shall-have-seen the-smoke of-the-burning for fear of-torments
eorum.» Quid ergo facietis in die furoris Domini, in
their what therefore shall-you-do in the-day of-the-fury of-the-Lord in
die visitationis et calamitatis, de longe venientis? ad
the-day of-visitation and calamity from afar coming to
cujus fugietis auxilium? «Unusquisque onus suum portabit.»
whose shall-you-flee help each-one burden his shall-carry
— «Anima quæ peccaverit, ipsa morietur.» O quam durum
the-soul which shall-have-sinned it shall-die O how hard
et districtum judicium, in quo non solum de factis, sed
and strict a-judgment in which not only about deeds but
«de omni verbo otioso, quodcunque locuti fuerint homines,
about every word idle whatever spoken shall-have men
reddituri sunt rationem in die judicii;» in quo «usque
about-to-render are an-account in the-day of-judgment in which up

ad novissimum quadrantem exigetur debitum cum usuris.»
to the-last farthing shall-be-exacted the-debt with interest
— «Quis ergo fugere poterit a ventura ira?» — «Mittet
who therefore to-flee shall-be-able from the-coming wrath shall-send
ergo Filius hominis angelos suos, et colligent de regno
therefore the-Son of-man angels his and they-shall-gather from kingdom
ejus omnia scandala, et eos qui faciunt iniquitatem, et
his all scandals and those who work iniquity and
alligabunt fasciculos ad comburendum, et mittent eos in
shall-bind bundles for burning and shall-cast them into
caminum ignis ardentis. Ibi erit fletus et stridor dentium,»
the-furnace of-fire burning there shall-be weeping and gnashing of-teeth
gemitus et ululatus, luctus et cruciatus, stridor et clamor,
groaning and howling mourning and torture gnashing and clamor
timor et tremor, dolor et labor, ardor et fœtor, obscuritas et
fear and trembling sorrow and labor heat and stench obscurity and
anxietas, acerbitas et asperitas, calamitas et egestas, angustia
anxiety bitterness and harshness calamity and need distress
et tristitia, oblivio et confusio, torsiones et punctiones,
and sadness forgetfulness and confusion wrenchings and stabbings
amaritudines et terrores, fames et sitis, frigus et cauma,
bitternesses and terrors hunger and thirst cold and heat
sulphur et ignis ardens in sæcula sæculorum. Unde liberet
sulfur and fire burning into ages of-ages from-which may-free
nos Deus, qui est benedictus in sæcula sæculorum. Amen.
us God who is blessed into ages of-ages amen

BERNARD OF CLUNY

De Contemptu Mundi

On Contempt for the World

The author sends his poem to Peter, abbot of Cluny, for correction, since a wise author submits his work to judgment, as Horace taught. He wrote in meter because verse delights and is remembered, and in a dactylic meter so hard, with continuous dactyls and Leonine rhyme, that Hildebert managed only four lines in it and Wichard about thirty; he wrote three books by God's help. The first is on contempt of the world, the other two reprove vices.

Domino et patri suo, Petro, dignissimo abbati Cluniacensium
to-the-lord and father his Peter most-worthy abbot of-the-Cluniac
fratrum, ejus filius, eorum frater, in aurem auream unam.
brethren of-him the-son of-them the-brother into the-ear golden one
Quod ad aures publicas, sive ad multorum ora profertur,
what to ears public or to of-many the-mouths is-brought-forth
sapientis est correctione accurandum, absolvendum judicio.
of-the-wise-man it-is by-correction to-be-cared-for to-be-released by-judgment
Opus quippe suum etiam atque etiam retractare auctori
work indeed his-own again and again to-revise for-the-author
gloriam comparat, temere et præcipitanter exponere
glory procures rashly and hastily to-set-forth
ignominiam. Quo fit ut in alterutrum partem omnis
ignominy whence it-comes-about that to one-or-the-other side every
scriptor se conferat, et siquidem prudentium examine
writer himself betakes and if-indeed of-the-prudent by-the-examination
stylum suum corrigit, prudentis sibi titulum et nomen,
pen his he-corrects of-a-prudent-man for-himself the-title and name
etsi non quærit, adquirit. Si vero superbum spirans, ferulæ
even-if not he-seeks he-acquires if but pride breathing to-the-rod
manum submittere dedignatur, non minus fatuitatis quam
the-hand to-submit he-disdains not less of-folly than
superbiæ arguitur. Ac propterea, ne a rudibus quidem
of-pride he-is-accused and therefore not by the-unlearned even

vel ipse vel ejus sermo accipitur, mentior si non etiam
either he or his speech is-received I-lie if not also
Flaccus Horatius ad Pisones illos instruendos, et ad nos
Flaccus Horace for the-Pisos those to-be-instructed and for us
reprimendos, qui juxta illud poetæ,
to-be-checked who according-to that of-the-poet

"scribimus indocti doctique poemata passim,"
we-write unlearned and-learned poems everywhere

mentior, inquam, si non et Flaccus in Arte Poetica idem
I-lie I-say if not also Flaccus in the-Art of-Poetry the-same
quod ego sentit, quippe ibi præcipit ubi scriptum quod non
that I feels indeed there he-enjoins where the-written-thing which not
multa dies et multa litura coercuit, atque perfectum decies
many a-day and many an-erasure has-restrained and perfected ten-times
non castigavit ad unguem, nonum prematur in annum.
not has-chastened to the-nail the-ninth let-it-be-kept-down into year
Cæterum imprudentes, immo impudentes, quique sua inventa,
moreover the-imprudent nay the-impudent whoever their inventions
sua passim scripta, et efferunt et inferunt; qui semper
their everywhere writings both carry-out and carry-in who always
discentes, et nunquam ad scientiam pervenientes, dum alienum
learning and never to knowledge arriving while another's
judicium reprobant, contenti suo sese aliquid scire
judgment they-reject content with-their-own themselves something to-know
putant. Et quomodo ipsi magistri, ipsi sibi auditores sunt
think and as they masters they for-themselves hearers are
et in ingeniolis suis gloriantes confidunt, aliena quidem dicta
and in little-wits their glorying trust others' indeed sayings
vel nullius vel parvi, sua vero magni faciunt. At contra
either of-nothing or of-little their-own but of-great they-make but on-the-contrary

sapientis et docti est cum doctorum eloquiis sua conferre,
of-the-wise and learned it-is with of-the-learned the-eloquence their-own to-compare
in illis et cum illis et ab illis formam modumque addiscere,
in them and with them and from them the-form and-the-measure to-learn
et tum sensuum tum verborum ipsorum positione æmulari
and both of-the-senses and of-the-words themselves in-the-placing to-rival
sequi structuram. Moris nimirum est erudito sua majorum
to-follow the-structure of-custom truly it-is for-the-learned his of-the-elders
judicio studia si diligentiori lima egent elimare, si ornatu
to-the-judgment studies if with-more-diligent file they-need to-file if of-ornament
expolire, si emendatione corrigere. Si nullo horum, tum demum
to-polish if of-emendation to-correct if of-none of-these then at-last
legenda absolvere. Hoc ego considerans, opus subjectum quod
to-be-read to-release this I considering the-work subjoined which
de mundi contemptu dactilico metro paravi, et peroravi,
on of-the-world contempt in-dactylic meter I-prepared and finished
vestræ auctoritati, pater doctissime, præostendere non neglexi.
to-your authority father most-learned to-show-beforehand not I-neglected
Non neglexi, inquam, præostendere, neque enim libera fiducia,
not I-neglected I-say to-show-beforehand nor for with-free confidence
aut fida libertate, promulgandum judicavi, nisi prius lingua
or faithful freedom to-be-published I-judged unless first by-the-tongue
Petri et vere petri esset approbatum, favore munitum,
of-Peter and truly of-the-rock it-had-been approved by-favor fortified
correctum judicio, roboratum testimonio. Quod nudo
corrected by-judgment strengthened by-testimony that by-the-bare
nomine tantum Petrum invocaverim, quod tantam laudem
name only Peter I-have-invoked that so-great praise
geminans inculcaverim, rogo nemo mihi succenseat, nemo
doubling I-have-pressed-in I-ask let-no-one with-me be-angry let-no-one
adulationi appingat. Scio namque quia, sicut apud liberas
to-flattery ascribe(-it) I-know for that as among free

mentes gloria sive laus excidium virtutis est, sic e contra
minds glory or praise the-destruction of-virtue is so on the-contrary
apud egregias incitamentum. Nec falso a poeta dictum est:
among the-excellent an-incitement nor falsely by the-poet said it-is

"Gloria calcar habet."
glory a-spur has

Studet enim semper liberalis animus quotiens aliquid de
strives for always the-liberal mind whenever anything about
se laudis dicitur, ut si non est ita sicut dicitur, sit
itself of-praise is-said that if not it-is so as is-said it-may-be
ita quia dicitur. Nihil ergo quisquam ad surdum fecit,
so because it-is-said nothing therefore anyone to the-deaf has-done
si virum bonum et timoratum laudet, quando ei ipsa
if a-man good and god-fearing he-praise when to-him that-very
laus virtutis materia est. Sed de his satis. Nunc ad
praise of-virtue the-matter is but about these-things enough now to
omissum revertar. Vestræ igitur correctioni, doctissime
the-thing-omitted let-me-return to-your therefore correction most-learned
pater et domine, committendum opusculum de Contemptu
father and lord to-be-committed the-little-work on the-Contempt
Mundi excogitavi. Scripsi, distinxi, nondum absolute edidi.
of-the-World I-devised I-wrote I-divided not-yet completely I-published
Cur autem metri potius teneri quam producta oratione
why moreover of-meter rather to-be-held than in-drawn-out speech

scribere placuerit, si vel alius quis, vel etiam vos ipse
to-write it-pleased if either another anyone or even you yourself
quæritis, sic accipite. Nimirum ut poeticis utar verbis,
ask thus take(-it) truly that poetic I-may-use words

"aut prodesse volunt aut delectare poetæ,
either to-profit wish or to-delight the-poets
aut utrumque et honesta et idonea dicere vitæ,"
or both and honest-things and fitting-things to-say for-life

quippe quod metrico carmine digestum edicitur, et avidius
indeed because in-metrical song arranged it-is-published and more-eagerly
legitur, eoque facilius altæ memoriæ commendatur. Quo
is-read and-thereby more-easily to-deep memory is-committed whence
fit ut dum specie versuum, dum sonoritate
it-comes-about that while by-the-beauty of-verses while by-the-sonority
verborum lector allicitur, ad exhibitionem eorum quæ
of-words the-reader is-enticed to the-performance of-those-things which
vel audierit aut legerit accendatur et accingatur, et dum
either he-has-heard or has-read he-is-kindled and girded and while
verborum elegantiam considerat, efficaciam exerceat. Quare
of-words the-elegance he-considers the-efficacy he-exercises wherefore
sicut in metro plurimum decoris est, sic in decore plurima
as in meter very-much of-beauty is so in beauty very-much
utilitas, alterumque horum duorum pendet ex altero. Quod
usefulness and-the-one of-these two hangs from the-other which
videri perfacile est. Si enim lector in illo delectatur,
to-be-seen very-easy is if for the-reader in that delights
consequenter et in isto. Etenim qui sollicitus contemplatur
consequently also in this for who anxiously contemplates
verborum speciem, sæpe sollicitior amplectitur ipsarum
of-words the-beauty often more-anxiously embraces of-the-things

rerum frugem. Hinc est quod poetæ omnia aut pene
themselves the-fruit hence it-is that the-poets all or nearly
omnia quæ scripserunt metrica, ut ita dicam, cautione
all things-which they-wrote metrical as so I-may-say with-caution
scripta emiserunt, scilicet id permaxime attendentes ut
written sent-forth namely this most-especially attending that
quæ minus poterant plano sermone digesta, metrico depicta
what less they-could in-plain speech arranged in-meter depicted
grata redderent. Huc ergo accedit quod et ipsum sicut
pleasing they-might-render hither therefore is-added that also itself as
perhibent psalterium lyrici composuere pedes. Prætereo quod
they-report the-psalter lyric composed feet I-pass-over that
plurimæ testamenti paginæ quibus enumerandis supersedeo
very-many of-the-testament pages which to-be-enumerated I-forbear
ob rationem datam in metro, emissæ sunt, non in
on-account-of the-reason given in meter sent-forth were not into
metrum transmissæ. Nam in tempore revelatæ gratiæ, jam
meter transferred for in the-time of-revealed grace now
fide, jam evangelio, jam crucifixo nostro Jhesu ubique
by-faith now by-the-gospel now crucified our Jesus everywhere
gentium regnante, eo processit versificatoriæ artis gratiæ,
of-the-nations reigning so-far advanced of-the-versifying art of-grace
quod quidam catholicorum non timuerunt majestatem quoque
that certain of-the-catholics not feared the-majesty also
evangelicæ paginæ in spondeum dactylumque transmittere. Sic
of-the-gospel page into spondee and-dactyl to-transfer thus
igitur et ego horum quos æmulor Dei æmulatione, stylum
therefore also I of-those whom I-emulate of-God with-emulation the-pen
imitatus, etsi non valui quantam illi vel in hoc vel in
having-imitated even-if not I-was-able as-much-as they either in this or in
aliis exercitiis scientiam assequi, sequi tamen et volui et
other exercises knowledge to-attain to-follow yet both I-wished and

valui, et secutus sum. Nam quia inter contemporaneos meos
was-able and followed I-have for because among contemporaries my
fama bene versificandi mihi licet immerito circumvolabat,
the-fame well of-versifying to-me though undeservedly flew-around
et vitia proditore vix aliquis aut nullus viva voce
and the-faults by-a-betrayer scarcely anyone or no-one with-living voice
nedum litterali reprehendebat, concaluit cor meum intra
much-less with-lettered reproved grew-hot heart my within
me. Cumque in meditatione mea non paucos dies et noctes
me and-when in meditation my not few days and nights
exardescent ignis zeli, tandem accinxi me, et locutus sum
blazed-up the-fire of-zeal at-length I-girded myself and spoken I-have
in lingua mea, quod animo conceptum diu celaveram
in tongue my what in-the-mind conceived long I-had-hidden
apud me. Quippe ego sæpe ab sponso audieram, sed
with me indeed I often from the-bridegroom had-heard but
non exaudieram, "Sonet vox tua in auribus meis." Et mihi
not heeded let-sound voice your in ears my and to-me
iterum a dilecto clamabatur, "Aperi mihi, soror mea." Quid
again by the-beloved it-was-cried open to-me sister my what
igitur? Surrexi ut aperirem dilecto meo. Et dixi: "Domine,
therefore I-rose that I-might-open to-beloved my and I-said Lord
ut cor meum cogitet, ut stylus scribat, ut os meum
that heart my may-think that the-pen may-write that mouth my
annunciet laudem tuam, infunde et cordi et stylo
may-announce praise your pour-in both into-the-heart and into-the-pen
et ori meo gratiam tuam." Et dixit mihi; "Aperi os
and into-mouth my grace your and he-said to-me open mouth
tuum, et ego adimplebo illud." Aperui igitur os meum,
your and I shall-fill it I-opened therefore mouth my
quod implevit Dominus spiritu sapientiæ et intellectus,
which filled the-Lord with-the-spirit of-wisdom and of-understanding

ut per illam vera per istum perspicua dicerem. Non
that through that true-things through this clear-things I-might-say not
ego arroganter, sed omnino humiliter, et ob id audenter
I arrogantly but wholly humbly and for this boldly
affirmaverim, quia nisi spiritus sapientiæ et intellectus mihi
would-affirm that unless the-spirit of-wisdom and of-understanding to-me
affuisset et affluxisset, tam difficili metro tam longum
had-been-present and had-flowed so difficult in-meter so long
opus contexere non sustinuissem. Id enim genus metri,
a-work to-weave not I-would-have-endured this for kind of-meter
tum dactylum continuum exceptis finalibus, tum etiam
both the-dactyl continuous except the-finals and also
sonoritatem leonicam servans, ob sui difficultatem jam
the-sonority Leonine keeping on-account-of its difficulty now
pene ne dicam penitus obsolevit. Denique Hildebertus de
nearly lest I-say wholly has-become-obsolete finally Hildebert of
Lavardino, qui ob scientiæ prærogativam prius in episcopum
Lavardin who for of-knowledge the-prerogative first to bishop
post in metropolitanum promotus est, et Wichardus
afterward to metropolitan promoted was and Wichard
Lugdunensis canonicus, versificatores præstantissimi, quam
of-Lyons canon versifiers most-outstanding how
pauca in hoc contulerint palam est. Quorum Hildebertus,
few-things in this they-contributed plain it-is of-whom Hildebert
dum illam beatam peccatricem, Mariam loquor Ægyptiacam,
while that blessed sinner Mary I-mean the-Egyptian
hexametris commendaret, hoc metro quatuor tantum coloravit
in-hexameters he-commended in-this meter four only colored
versus, Uuichardus vero plus minus triginta in sua illa
verses Wichard but more or-less thirty in his that
contra quosdam satyra. Quorsum hæc? Ut illud scilicet
against certain-people satire to-what-end these-things that that namely

intelligatur, quod non nisi Deo cooperante et sermone
may-be-understood that not except God cooperating and the-word
confirmante tres libellos eo scripsi metro quo illi paucos,
confirming three little-books in-that I-wrote meter in-which they few
immo paucissimos, versus. Et hæc pace illorum dicta
nay very-few verses and these-things by-the-leave of-them said
sint. Jam vero vestri examinis censuræ, pater doctissime,
be now but of-your examination to-the-censure father most-learned
meditata nostra exhibeo, et obedientiam vobis velut in
the-meditations our I-show and obedience to-you as-if into
aurem auream unam offero. Ante hos enim dies cum essetis
the-ear golden one I-offer before these for days when you-were
Nogenti, et aliqua opusculorum nostrorum acceptione vestra
at-Nogent and some of-little-works our by-acceptance your
dignatus fuissetis, hoc etiam quod de hoc mentionem
deigned you-had this also because about this mention
induxeram vobis oblatum iri præcepistis. Quod quia tunc
I-had-brought-in to-you offered to-be you-commanded which because then
non potui, non enim ad manum habebam, nunc tribus
not I-could not for at hand I-had now into-three
libellis discerptum vobis exhibeo, et hic correctionem
little-books divided to-you I-show and here correction
vestram si necesse fuerit peto. Nec ab re est
your if necessary it-shall-be I-ask nor away-from the-matter is-it
succincte prælibare, quam cui libro materiam indiderim.
briefly to-foretaste what to-which book matter I-have-put-in
In primo namque de contemptu mundi disputatum
in the-first for about the-contempt of-the-world disputed
est. In duobus subjectis tam materiei quam intentionis
it-has-been in the-two subjoined as-much of-matter as of-intention
una facies respondet, quia et materia est mihi vitiorum
one face answers because both the-matter is for-me of-vices

repræhensio, et a vitiis revocare intentio, quæ scribere
the-reproof and from vices to-recall the-intention which to-write
quid utilitatis pariat, quid honesti, neminem latet. Quid
what of-usefulness may-bring-forth what of-honesty no-one escapes why
multa? Opus nostrum qualecunque vobis, pater, assignatum
many-words work our of-whatever-kind to-you father assigned
scripsi, scriptum Deo fautore vel mittam absens vel offeram
I-wrote written God favoring either I-shall-send absent or offer
præsens. Accipiat ergo gratanter gratiosus pater scriptum
present let-receive therefore gratefully the-gracious father the-writing
filii, magister discipuli, dominus servi. Teste enim
of-the-son the-master of-the-disciple the-lord of-the-servant witness for
conscientia mea fidenter audeo dicere, et dico quia sum vobis
conscience my confidently I-dare to-say and I-say that I-am to-you
filius non adulterinus, sum vobis discipulus non alienus, sum
a-son not adulterine I-am to-you a-disciple not alien I-am
vobis servus non servilis. Quid vos mihi, immo quid ego
to-you a-servant not servile what you to-me nay what I
vobis? Plane vos eritis mihi in patrem, et ego ero vobis in
to-you plainly you shall-be to-me for a-father and I shall-be to-you for
filium. De cætero Deus pacis et dilectionis vos et vestros
a-son for the-rest God of-peace and of-love you and yours
in pace in id ipsum conservet, pater venerande. Amen.
in peace in that very may-preserve father venerable amen

BOOK ONE

1 · THE LAST HOUR AND THE NEW WORLD

The hour is last and the times worst; the judge is coming to reward the just, separate the flock, and send the wicked to Gehenna. Fire will purge the world, and the renewed earth will know no poverty, toil, or weather; the saints will shine like the sun, see one another's hearts, and see God.

Hora novissima, tempora pessima sunt, vigilemus.
the-hour last the-times worst are let-us-keep-watch
Ecce minaciter imminet arbiter ille supremus;
behold threateningly looms the-judge that supreme
imminet, imminet, ut mala terminet, æqua coronet;
he-looms he-looms that evils he-may-end just-things crown
recta remuneret, anxia liberet, æthera donet;
right-things reward the-anxious free the-heavens give
auferet aspera duraque pondera mentis onustæ;
he-shall-take-away the-harsh and-hard weights of-the-mind burdened
sobria muniat, improba puniat, utraque juste.
the-sober he-may-fortify the-wicked punish each justly
Ille piissimus, ille gravissimus ecce venit rex;
he most-pious he most-grave behold comes the-king
surgat homo reus, instar homo Deus, a Patre judex.
let-rise man guilty as man God from the-Father judge
Surgite, currite simplice tramite, quique potestis:
rise run by-a-simple path whoever can
rex venit ocius, ipseque conscius, ipseque testis.
the-king comes swiftly and-himself witting and-himself witness
Dum licet impia, dum vacat omnia fluxa laventur;
while one-may wicked-things while time-allows all fleeting-things be-washed

detur egentibus, alta petentibus ima parentur.
let-be-given to-the-needy high-things to-those-seeking low-things be-prepared
Imminet arbiter, ille fideliter expositurus
looms the-judge that faithfully about-to-set-forth
quæ dabit aut dedit, ad bona lux redit, ad mala durus.
what he-shall-give or gave to the-good a-light he-returns to the-evil hard
Qui modo spernitur, ille videbitur imperiosus,
who now is-spurned he shall-be-seen imperious
intolerabilis, irrevocabilis, ac animosus.
intolerable irrevocable and wrathful
Agmina sobria, dextra nefaria, dextra tenebit;
the-ranks sober the-right the-wicked the-right shall-hold
hinc reprobabilis ordo, probabilis inde manebit.
hence a-reprobate order an-approved thence shall-remain
Hinc chorus impius, indeque sobrius audiet, "Ite,
hence the-choir impious and-thence the-sober shall-hear go
ite manus rea, grex meus in mea regna venite."
go band guilty flock my into my kingdoms come
Ibit in æthera concio dextera, præduce Christo;
shall-go into the-heavens the-assembly right with-leader Christ
perdita crimine planget in ordine turba sinistro.
lost by-crime shall-lament in the-order the-throng left
Crimine perdita, crimine debita turba Gehennæ,
by-crime lost by-crime owed the-throng of-Gehenna
stat modo, tunc ruet, hic stat, ibi luet acta perenne.
stands now then shall-fall here stands there shall-pay acts forever
Tunc sacra contio, sacra novatio, percipietis,
then holy assembly holy renewal you-shall-receive
perpetualia credite gaudia, qui modo fletis.
perpetual believe joys you-who now weep

Grex renovabitur, et removebitur a grege latro,
the-flock shall-be-renewed and shall-be-removed from the-flock the-thief
a veteri novus, a reprobo probus, albus ab atro,
from the-old the-new from the-reprobate the-good the-white from the-black
hostis ab ausibus, agnus ab hostibus, hœdus ab agnis.
the-enemy from his-daring the-lamb from enemies the-kid from the-lambs
Pauperioribus astra petentibus, ima tyrannis,
to-the-poorer the-stars seeking the-depths to-the-tyrants
cedet, ad æthera, qui flet, ad infera, qui male gaudet;
shall-go to the-heavens who weeps to the-lower-regions who wickedly rejoices
carnea gaudia mens luet ebria, sobria plaudet.
fleshly joys the-mind shall-pay-for drunken the-sober shall-applaud
Denique montibus altior omnibus ultimus ignis
finally than-the-mountains higher than-all the-last fire
surget, inertibus ima tenentibus, astra benignis;
shall-rise for-the-idle the-depths holding the-stars for-the-kindly
flammaque libera surget in aera, surget ad astra,
and-the-flame free shall-rise into the-air shall-rise to the-stars
diruet atria, regna, suburbia, mœnia, castra.
it-shall-tear-down halls kingdoms suburbs walls camps
Excoquet omnia sorde fluentia nunc elementa;
it-shall-smelt all with-filth flowing now the-elements
reddet et omnia luce nitentia, jam lue dempta.
shall-return and all with-light shining now the-plague removed
Mundus habebitur, atque novabitur, ipse, sed alter;
the-world shall-be-had and shall-be-renewed itself but other
alter imagine, non et origine, non ibi pauper;
other in-image not and in-origin not there poor-man
non ibi debilis, aut homo flebilis, aut furor, aut lis;
not there weak-man or man tearful or fury or strife

aut cibus, aut cocus, aut Venus, aut jocus, aut tumor, aut vis.
or food or cook or Venus or jest or swelling or force
Terra movebitur, et reparabitur orbis imago,
the-earth shall-be-moved and shall-be-repaired of-the-world image
quam modo polluit, obtinet, obruit una vorago.
which now it-pollutes holds overwhelms one whirlpool
Terra patrum gerit ossa, dehinc erit ut Paradisus,
the-earth of-the-fathers bears the-bones thenceforth it-shall-be like Paradise
amplius ut solet incola non colet hanc, bove nisus.
more as he-is-wont the-dweller not shall-till it with-the-ox leaning
Non erit amplius aeris istius ista figura,
not shall-be more of-air of-this this shape
sed nive, nubibus, igne, tonitribus, imbreque pura.
but from-snow from-clouds from-fire from-thunders and-from-rain pure
Solis et orbita, lunaque concita, tunc sita stabunt;
of-the-sun both the-orbit and-the-moon swift then set shall-stand
astra, polus, mare, circuitum dare non properabunt.
the-stars the-pole the-sea a-circuit to-give not shall-hasten
Omnia sidera cœlica dextera clarificabit,
all the-stars heavenly the-right shall-make-bright
sideribus dupla lux, tibi septula sol radiabit,
than-the-stars double the-light to-you sevenfold the-sun shall-ray
gens pia flens modo, tunc ita quomodo sol renitebunt,
the-people pious weeping now then so as the-sun shall-shine
doctaque pectora, pulcraque corpora prorsus habebunt;
and-learned breasts and-beautiful bodies wholly they-shall-have
pulcra, citissima, fortia, libera, deliciosa,
beautiful most-swift strong free delightful
sana, vigentia, jamque carentia morte perosa.
sound vigorous and-now lacking death hateful

Esset ibi decor Absalon indecor, et coma, necnon
would-be there the-beauty of-Absalom unbeautiful and his-hair and-also
pes piger Asael, et manus Israel, arida Sampson.
the-foot slow of-Asahel and the-hand of-Israel withered Samson
Nullaque Cæsaris inscia comparis illa facultas,
and-no of-Caesar ignorant of-a-match that power
et Salomonia nulla potentia, nulla voluptas.
and Solomonian no might no pleasure
Non Moyses ibi sana daret sibi lumina, dentes;
not Moses there sound would-give to-himself eyes teeth
Mathusalam breve viveret; hæc bene quærite mentes,
Methuselah briefly would-live these-things well seek minds
quærite, quærite, quærere surgite gaudia pura,
seek seek to-seek rise joys pure
gaudia stantia, non pereuntia, nec peritura.
joys standing not perishing nor about-to-perish
Nonne patentia fert latro gaudia de cruce flenda,
surely open bear the-thief joys from the-cross lamentable
raptus ad afflua regna, vel ardua sceptra regenda?
snatched to rich kingdoms or lofty scepters to-be-ruled
Sunt sua tristia nullave gaudia juncta supernis;
are their sad-things or-no joys joined to-heavenly-things
confer eis ea, nil fore terrea gaudia cernis.
compare to-them these nothing to-be earthly joys you-see
Illa videbimus, illa tenebimus, illa sciemus
those we-shall-see those we-shall-hold those we-shall-know
gaudia cœlica, qui modo lubrica gaudia flemus.
joys heavenly who now slippery joys weep
Omnibus omnia clausa, patentia, perficientur;
to-all all-things closed open shall-be-made-perfect

membraque singula quomodo lumina constituentur.
and-the-members each as eyes shall-be-constituted
Lumina sobria, clausa per omnia sicut aperta,
eyes sober shut through all-things as-if open
aspicient, ibi quippe Deus sibi visio certa.
shall-look there indeed God to-himself a-vision sure
Ora videbimus, et penetrabimus abdita nostra,
faces we-shall-see and we-shall-penetrate secrets our
nilque verebere probra patescere, flendo reposta.
and-nothing shall-you-fear reproaches to-lie-open by-weeping put-away
Ille sciet tua crimina, tu sua, nilque pudebit;
he shall-know your crimes you his and-nothing shall-shame
gratia gratior, hinc manus altior illa patebit.
grace more-gracious hence the-hand higher that shall-lie-open
Quo magis effera sunt tua vulnera sine querela,
by-how-much more savage are your wounds without complaint
tanto probatior et manifestior illa medela.
so-much more-proven and more-manifest that healing
Clausa vel omnia tunc tibi pervia, nil erit obstans;
closed-things or all-things then to-you passable nothing shall-be blocking
scis bona fingere? plura lucrabere, vox mea constans.
you-know good-things to-feign more you-shall-gain voice my constant
Orbeque fortior ibis, et ocior alite visu,
and-than-the-world stronger you-shall-go and swifter than-a-bird in-sight
fortis habebere secula vertere, vel sine nisu.
strong you-shall-be-held the-ages to-overturn even without effort
Par superis eris, actibus hos geris, arte sequeris,
equal to-the-heavenly-ones you-shall-be in-acts these you-perform by-art you-shall-follow
et patris illius O sonus hic pius ore frueris.
and of-father that O sound this pious with-the-face you-shall-enjoy

Stans super æthera sub nigra tartara tuto videbis,
standing above the-heavens beneath black Tartarus safely you-shall-see
mœsta, molestaque, flenda, timendaque, nulla timebis.
sad-things and-troublesome-things lamentable and-fearful-things none shall-you-fear
Turba nefaria, perdita gaudia nunc procul ante,
the-throng wicked lost joys now far before
judicium videt, hinc flet et invidet impia sanctæ.
the-judgment sees hence weeps and envies the-impious the-holy
Flet, quia plurima stat sibi lacrima, gaudia sanctis;
weeps because very-many stand to-itself tears joys to-the-saints
flet, quia decidit illaque perdidit ora tonantis.
weeps because it-fell-away and-those it-lost the-faces of-the-Thunderer
Ut reprobam proba, sic modo reproba turba beatam
as the-reprobate the-good so now the-reprobate throng the-blessed
mutuo conspicit, illaque despicit hanc sibi stratam.
in-turn beholds and-that despises this to-itself laid-low
Pulcrior est olor ex merula, color albus ab atro,
fairer is the-swan from the-blackbird the-color white from black
ex gemitu tonus, ex pice nix, bonus ex reprobato.
from groaning a-tone from pitch snow the-good from the-reprobate
Nec bona filia matre fit anxia, nec patre natus,
nor the-good daughter for-the-mother becomes anxious nor for-the-father the-son
illa stat, hæc ruit, hic bona fert, luit ille reatus.
she stands this-one falls this-one good-things bears pays this-one his-guilt
Ut placet æquore nunc tibi cernere ludere pisces,
as it-pleases on-the-sea now to-you to-see to-play the-fishes
sic apud infera nec tua viscera visa gemisces.
so among the-lower-regions not your vitals seen you-shall-groan

Whoever weeps now will be filled with light that knows no evening, when the Father's Wisdom hands the kingdom to the Father. Zion is the fatherland of peace, without storm or strife, where Jesus is the food of the blessed and every brief sorrow here is repaid with endless joy.

Curre, vir optime, lubrica reprime, præfer honesta,
run man best slippery-things check prefer honest-things
fletibus angere, flendo merebere cœlica festa.
with-weepings be-distressed by-weeping you-shall-deserve heavenly feasts
Luce replebere jam sine vespere, jam sine luna;
with-light you-shall-be-filled now without evening now without moon
lux nova, lux ea, lux erit aurea, lux erit una.
light new light that light shall-be golden light shall-be one
Cum sapientia, sive potentia, patria tradet
when wisdom or power paternal shall-hand-over
regna patri sua, tunc ad eum tua semita vadet.
the-kingdoms to-the-father his then to him your path shall-go
Tunc nova gloria pectora sobria clarificabit;
then new glory breasts sober shall-make-bright
solvet ænigmata, veraque sabbata continuabit.
shall-solve riddles and-true sabbaths shall-continue
Liber et hostibus et dominantibus ibit Hebræus;
free both from-enemies and from-lords shall-go the-Hebrew
liber habebitur, et celebrabitur hinc jubilæus.
free he-shall-be-held and shall-be-celebrated hence the-jubilee
Patria luminis inscia turbinis, inscia litis,
the-fatherland of-light ignorant of-whirlwind ignorant of-strife
cive replebitur, amplificabitur Israelitis.
with-citizen shall-be-filled shall-be-enlarged with-Israelites

Patria splendida, terraque florida, libera spinis,
the-fatherland splendid and-the-land flowery free of-thorns
danda fidelibus est ibi civibus, hic peregrinis.
to-be-given to-the-faithful is there to-citizens here to-pilgrims
Tunc erit omnibus inspicientibus ora tonantis
then shall-be for-all beholding the-face of-the-Thunderer
summa potentia, plena scientia, pax rata sanctis.
highest power full knowledge peace ratified for-the-saints
Pax erit omnibus illa fidelibus, illa beata;
peace shall-be for-all that for-the-faithful that blessed
irresolubilis, invariabilis, intemerata;
indissoluble invariable inviolate
pax sine crimine, pax sine turbine, pax sine rixa,
peace without crime peace without whirlwind peace without quarrel
meta laboribus atque tumultibus, anchora fixa.
a-goal for-labors and tumults an-anchor fixed
Pax erit omnibus unica, sed quibus? immaculatis,
peace shall-be for-all single but for-whom unstained
pectore mitibus, ordine stantibus, ore sacratis.
in-breast for-the-gentle in-order for-those-standing in-mouth for-the-hallowed
Pax ea pax rata, pax superis data, danda modestis;
peace that peace ratified peace to-those-above given to-be-given to-the-modest
plenaque vocibus atque canoribus atria festis.
and-full of-voices and songs halls festal
Hortus odoribus affluet omnibus hic Paradisus;
the-garden with-scents shall-abound all here Paradise
plenaque gratia, plenaque gaudia, cantica, risus.
and-full grace and-full joys songs laughter
Plena redemptio, plena refectio, gloria plena,
full redemption full refreshment glory full

vi, lue, luctibus aufugientibus, exule pœna.
force plague griefs fleeing exiled punishment
Nil ibi debile, nil ibi flebile, nil ibi scissum;
nothing there weak nothing there tearful nothing there torn
res ibi publica, pax erit unica, pax in id ipsum.
the-thing there public peace shall-be single peace into that very
Hic furor, hic mala schismata, scandala, pax sine pace;
here fury here evils schisms scandals peace without peace
pax sine litibus, et sine luctibus, in Syon arce.
peace without suits and without griefs in of-Zion citadel
O sacra potio, sacra refectio, visio pacis,
O holy drink holy refreshment vision of-peace
mentis et unctio, non recreatio ventris edacis.
of-the-mind and anointing not refreshment of-the-belly greedy
Hac homo nititur, ambulat, utitur, ergo fruetur.
on-this man leans walks uses therefore shall-enjoy
Pax rata, pax ea spe modo, postea re capietur.
peace ratified peace that in-hope now afterward in-fact shall-be-taken
Jesus erit pius, et decor illius esca beatis,
Jesus shall-be pious and the-beauty his food for-the-blessed
pascua mentibus, hunc sitientibus, ac satiatis.
pasture for-minds him thirsting and sated
Et sitiens eris, et satiaberis, hac dape vitæ,
both thirsting you-shall-be and you-shall-be-sated with-this feast of-life
in neutro labor, una quies, amor unus utrinque;
in neither labor one rest love one in-both
civibus ætheris associaberis advena, civis;
to-the-citizens of-the-heavens you-shall-be-joined a-stranger a-citizen
hic tuba, pax ibi, vita manens tibi, qui bene vivis.
here the-trumpet peace there life remaining for-you who well live

Hæc erit omnibus una fidelibus ultima cœna;
this shall-be for-all one for-the-faithful last supper
tunc cumulabitur atque replebitur illa sagena.
then shall-be-heaped and shall-be-filled that net
Denique piscibus integra pluribus, integra magnis,
finally with-fishes whole many whole great
glorificabitur, hinc removebitur anguis ab agnis.
it-shall-be-glorified hence shall-be-removed the-snake from the-lambs
Scissa ruentibus, integra stantibus integritate,
torn for-the-falling whole for-the-standing in-wholeness
inde cremabitur, hinc solidabitur, O Deus, a te.
thence it-shall-be-burned hence shall-be-made-firm O God by you
Gens nova, grex novus, et numerus bonus ille bonorum,
a-people new a-flock new and the-number good that of-the-good
Jerusalem petet, hic dat, ibi metet ordo piorum.
Jerusalem shall-seek here gives there shall-reap the-order of-the-pious
Grex erit inclitus, hoc patre præditus, hoc duce nixus,
the-flock shall-be renowned with-this father endowed on-this leader leaning
qui tulit omnia sanguine noxia, rex crucifixus.
who bore all-things with-blood guilty the-king crucified
Grex sacer ordine, splendidus agmine, lumine plenus,
the-flock holy in-order splendid in-rank with-light full
vivet eo duce qui tulit in cruce, rex Nazarenus.
shall-live with-him leader who bore on the-cross the-king Nazarene
Pastus odoribus interioribus atque superno
fed with-scents inner and heavenly
nectare, dulcia pertrahet otia perpete verno.
nectar sweet shall-draw-out leisures in-perpetual spring
Per sacra lilia, perque virentia germina florum,
through holy lilies and-through green buds of-flowers

exspatiabitur ac modulabitur ordo piorum,
shall-roam and shall-sing the-order of-the-pious
pectora plausibus atque canoribus ora parabit,
breasts for-applause and songs mouths it-shall-prepare
dum sua crimina lapsaque pristina stans memorabit.
while its crimes and-lapses former standing it-shall-recall
Quo fuit amplior error, iniquior actio mentis,
the-more was greater the-error more-wicked the-action of-the-mind
laus erit amplior, hymnus et altior, hunc abolentis.
the-praise shall-be greater the-hymn and higher this of-the-one-abolishing
Unica cantio tunc, miseratio plena tonantis;
one song then the-mercy full of-the-Thunderer
laus erit unica, pro stipe cœlica præmia dantis.
the-praise shall-be one for a-pittance heavenly rewards of-him-giving
Pro stipe præmia, pro cruce gaudia, pro nece vita,
for a-pittance rewards for the-cross joys for death life
illa tenebitur unde replebitur Israelita.
that shall-be-held whence shall-be-filled the-Israelite
Hic breve vivitur, hic breve plangitur, hic breve fletur;
here briefly one-lives here briefly one-laments here briefly one-weeps
non breve vivere, non breve plangere, retribuetur.
not brief to-live not brief to-lament shall-be-repaid
O retributio, stat brevis actio, vita perennis;
O repayment stands brief the-action life everlasting
O retributio, cœlica mansio, stat lue plenis.
O repayment heavenly mansion stands with-plague for-those-full
Quid datur? et quibus? æther egentibus et cruce dignis,
what is-given and to-whom the-heaven to-the-needy and of-the-cross to-the-worthy
sidera vermibus, optima sontibus, astra malignis.
the-stars to-worms the-best to-the-guilty the-stars to-the-malignant

Cœlica gratia luminis omnia non modo donat,
heavenly grace of-light all-things not only gives
sed super æthera suscipe viscera tanta coronat.
but above the-heavens take-up vitals so-great it-crowns
Omnibus unica gratia cœlica retribuetur,
to-all one grace heavenly shall-be-repaid
omnibus, omnibus ulcera flentibus accipietur.
to-all to-all sores weeping shall-be-received
Tunc rosa sanguine, lilia virgine mente micabunt,
then the-rose by-blood the-lilies by-the-virgin by-the-mind shall-gleam
gaudia maxima, te pia lacrima, te recreabunt.
joys greatest you pious tear you shall-refresh
Nunc tibi tristia, tunc tibi gaudia, gaudia quanta
now to-you sad-things then to-you joys joys how-great
vox nequit edere, lumina cernere, tangere planta.
the-voice cannot to-utter the-eyes to-see to-touch the-sole
Post nigra, post mala, post fera scandala, quæ caro præstat,
after black-things after evils after savage scandals which the-flesh furnishes
absque nigredine lux, sine turbine pax tibi restat.
without blackness light without whirlwind peace to-you remains
Sunt modo prælia, postmodo præmia, qualia? plena;
are now battles afterward rewards how full
plena refectio, nullaque passio, nullaque pœna.
full refreshment and-no passion and-no punishment
Spe modo vivitur, et Syon angitur a Babylone;
in-hope now one-lives and Zion is-distressed by Babylon
nunc tribulatio, tunc recreatio, sceptra, coronæ.
now tribulation then refreshment the-scepters crowns
Ergo Rachel Lia, tunc patriæ via, Martha Mariæ;
therefore Rachel to-Leah then to-the-fatherland the-way Martha to-Mary

ira Saul David, Assyrii Judith, Achab Eliæ
the-anger of-Saul to-David of-the-Assyrian to-Judith of-Ahab to-Elijah
cedet, et omnia mitibus obvia, spes speciei,
shall-yield and all-things to-the-gentle at-hand hope to-the-sight
semina fructibus, et sonus actibus, umbra diei.
seeds to-fruits and sound to-acts shadow to-day
Qui modo creditur, ipse videbitur atque scietur;
he-who now is-believed he shall-be-seen and shall-be-known
ipse videntibus atque scientibus attribuetur.
he to-those-seeing and knowing shall-be-allotted
Plena refectio, tunc pia visio, visio Jesu;
full refreshment then the-pious vision the-vision of-Jesus
hunc speculabitur, hoc satiabitur Israel esu.
him shall-gaze-on with-this shall-be-sated Israel with-eating
Hoc satiabitur, hinc sociabitur, in Syon arce.
with-this shall-be-sated hence shall-be-joined in of-Zion citadel
O bone rex, ibi nullus eget tibi dicere, "Parce."
O good king there no-one needs to-you to-say spare
Cor miserabile, tempus inutile non erit ultra;
the-heart miserable the-time useless not shall-be further
nulla cadavera, nullaque funera, nulla sepulcra.
no corpses and-no funerals no tombs
Quodque beatius est, mala longius omnia fient;
and-what more-blessed is evils farther all shall-become
ob tua crimina jam tua lumina non madefient.
for your crimes now your eyes not shall-be-wet

There will be no more burdens, poverty, or grief; Jesus will be light and food. Bernard praises Zion, its walls of jasper and gems, Christ its bridegroom, and its pastures and martyrs, and confesses that his mind fails before its glory.

Flendaque gaudia, blandaque prælia carnis abibunt;
and-lamentable joys and-coaxing battles of-the-flesh shall-pass-away
fraus, probra, jurgia, quid moror? omnia prava peribunt.
fraud reproaches quarrels why do-I-delay all depraved-things shall-perish
Nulla gravamina, jam cruciamina nulla timebis;
no burdens now tortures none shall-you-fear
nulla nefaria, nulla nocentia, nil grave flebis.
no wicked-things no harmful-things nothing heavy shall-you-weep
Qua cruce se terit, hæc caro flos erit, hæcque favilla;
by-which cross itself wears-down this flesh a-flower shall-be and-this ash
non erit amplius unde sit anxius ille vel illa.
not shall-be more whence be anxious he or she
Nec stipe pascere, nec prece flectere quem? quis egebit?
neither with-alms to-feed nor with-prayer to-bend whom anyone shall-need
Nec lue perditus, aut nece territus aut cruce flebit.
nor by-plague lost or by-death terrified or by-the-cross shall-be-weep
Flendo merebere gaudia sumere, sumere vitam,
by-weeping you-shall-deserve joys to-take to-take life
nec stipe, nec prece, nec lue, nec nece, nec cruce tritam.
neither by-alms nor by-prayer nor by-plague nor by-death nor by-the-cross worn
Cœlica copia, cœlica gratia cum patefiet;
heavenly abundance heavenly grace when shall-be-opened
lux nova mentibus, et Deus omnibus omnia fiet.
light new to-minds and God to-all all-things shall-become

Gens bene invida, vitaque florida, fons David undans;
the-people well envious and-life flowery the-fountain of-David overflowing
lux erit aurea, terraque lactea melle redundans.
the-light shall-be golden and-the-land milky with-honey overflowing
Lux ea vespere, gens lue, funere vita carebit;
the-light that of-evening the-people of-plague of-death the-life shall-lack
Jesus habebitur, ipse tenebitur, ipse tenebit.
Jesus shall-be-had he shall-be-held he shall-hold
Lux erit illius, illius unius esca benignis;
light shall-be his his alone food for-the-kindly
absque cibo cibus, his proprie quibus est cor ut ignis.
without food food to-these properly to-whom is the-heart like fire
Hunc speculabimur, et satiabimur hunc speculando;
him we-shall-gaze-on and we-shall-be-sated him by-gazing
cum chorus infimus astra replebimus agmine sancto.
when the-choir lowest the-stars we-shall-fill with-rank holy
Spe modo nitimur, ubere pascimur hic, ibi pane;
in-hope now we-strive on-the-breast we-are-fed here there on-bread
nox mala plurima dat, dabit intima gaudia mane.
the-night evil very-many-things gives shall-give inmost joys the-morning
Gaudia passio, regna redemptio, crux sacra portum;
joys suffering kingdoms redemption the-cross holy the-harbor
lacrima plaudere; pœna quiescere, terminus ortum.
tears to-applaud punishment to-rest the-end the-rising
Jesus amantibus afferet omnibus alta trophæa;
Jesus to-those-loving shall-bring to-all high trophies
Jesus amabitur, atque videbitur in Galilæa.
Jesus shall-be-loved and shall-be-seen in Galilee
Mane videbitur, umbra fugabitur, ordo patebit;
in-the-morning he-shall-be-seen the-shadow shall-be-put-to-flight the-order shall-lie-open

mane nitens erit, et bona qui gerit, ille nitebit;
the-morning shining shall-be and good-things who performs he shall-shine
tunc pia sentiet auris, et audiet, "Ecce tuus rex."
then the-pious shall-feel ear and shall-hear behold your king
Ecce Deus tuus, ecce decor tuus hic stat, abit lex.
behold God your behold beauty your here he-stands goes-away the-law
Pars mea, rex meus, in proprio Deus ipse decore
portion my king my in his-own God himself beauty
visus amabitur, atque videbitur auctor in ore.
seen he-shall-be-loved and shall-be-seen the-author in the-face
Tunc Jacob Israel, et Lya tunc Rachel efficietur;
then Jacob Israel and Leah then Rachel shall-be-made
tunc Syon atria, pulcraque patria perficietur.
then of-Zion the-halls and-beautiful the-fatherland shall-be-perfected
O bona patria, lumina sobria te speculantur;
O good fatherland eyes sober you gaze-on
ad tua nomina sobria lumina collacrimantur.
at your names sober eyes weep-together
Est tua mentio pectoris unctio, cura doloris;
is your mention of-the-breast an-anointing a-cure of-sorrow
concipientibus æthera mentibus, ignis amoris.
for-those-conceiving the-heavens for-minds the-fire of-love
Tu locus unicus illeque cœlicus es Paradisus;
you place unique and-that heavenly are Paradise
non tibi lacrima, sed placidissima gaudia, risus.
not to-you tears but most-placid joys laughter
Est ibi consita laurus, et incita cedrus hysopo;
is there planted the-laurel and swift the-cedar with-hyssop
sunt radiantia jaspide mœnia, clara pyropo.
are radiant with-jasper the-walls bright with-garnet

Hinc tibi sardius, inde topazius, hinc amethystus.
hence for-you the-sardius thence the-topaz hence the-amethyst
Est tua fabrica contio cœlica, gemmaque Christus.
is your fabric the-assembly heavenly and-the-gem Christ
Lux tua, mors crucis, atque caro ducis est crucifixi;
light your the-death of-the-cross and the-flesh of-the-leader is crucified
laus, benedictio, conjubilatio personat ipsi.
praise blessing rejoicing resounds to-him
Dos tibi florida, gemmaque lucida, rex Nazarenus;
dowry to-you flowery and-gem shining the-king Nazarene
Jesus, homo, Deus, annulus aureus, hortus amœnus.
Jesus man God a-ring golden a-garden pleasant
Janua, janitor, ipseque portitor, ipseque portus;
the-gate the-gatekeeper and-himself the-ferryman and-himself the-harbor
ipse salutifer est tibi Lucifer, arca, vir, hortus.
he salvation-bearing is to-you Lucifer the-ark the-man the-garden
Tu sine littore, tu sine tempore, fons, modo rivus;
you without shore you without time fountain now stream
dulce bonis sapis, estque tibi lapis undique vivus.
sweet to-the-good you-taste and-is to-you a-stone on-all-sides living
Ipse tuus Deus est lapis aureus, est tibi murus,
he your God is a-stone golden is to-you a-wall
inviolabilis, insuperabilis, haud ruiturus.
inviolable insuperable not about-to-fall
Est tibi laurea, dos datur aurea, sponsa decora,
is to-you a-laurel a-dowry is-given golden bride beautiful
primaque principis oscula suscipis, inspicis ora.
and-the-first of-the-prince kisses you-receive you-behold the-face
Candida lilia, viva monilia sunt tibi sponsa;
white lilies living necklaces are to-you bride

Agnus adest tibi sponsus, ades sibi tu speciosa.
the-Lamb is-present to-you bridegroom you-are-present to-him you beautiful
Pax, tua præmia, conditor, atria, crux sacra portæ;
peace your rewards the-founder the-halls the-cross holy the-gates
ars tua, plaudere; munera, vivere jam sine morte.
art your to-applaud gifts to-live now without death
Tota negotia, cantica dulcia dulce sonare;
all business songs sweet sweetly to-sound
tam mala debita quam bona præbita conjubilare.
as-much evils owed as goods supplied to-rejoice-together
Sors tua, gaudia fine carentia, nil dare triste;
lot your joys end lacking nothing to-give sad
lex tua, psallere, "gloria," dicere, "sit tibi, Christe."
law your to-sing glory to-say be to-you Christ
Urbs Syon, urbs bona, patria consona, patria lucis;
city Zion city good fatherland harmonious fatherland of-light
ad tua gaudia corda soles pia ducere, ducis.
to your joys hearts you-are-wont pious to-lead you-lead
Jerusalem pia, patria non via, pulcra platea;
Jerusalem pious fatherland not a-way beautiful street
ad tua munera fit via dextera Pythagoræa.
to your gifts becomes the-way right Pythagorean
Urbs Syon aurea, patria lactea, cive decora,
city Zion golden fatherland milky with-citizen beautiful
omne cor obruis, omnibus obstruis, et cor et ora.
every heart you-overwhelm for-all you-stop both heart and mouth
Nescio, nescio, quæ jubilatio, lux tibi qualis,
I-know-not I-know-not what jubilation light to-you what-kind
quam socialia gaudia, gloria quam specialis.
how social joys glory how special

Laude studens ea tollere, mens mea victa fatiscit.
in-praise striving these to-raise mind my conquered grows-faint
O bona gloria, vincor, in omnia laus tua vicit.
O good glory I-am-conquered in all-things praise your has-conquered
Sunt Syon atria conjubilantia, martyre plena;
are of-Zion the-halls rejoicing-together with-martyr full
cive micantia, principe stantia, luce serena.
with-citizen gleaming with-prince standing with-light serene
Sunt ibi pascua mentibus afflua, præstita sanctis;
are there pastures for-minds abundant supplied to-the-saints
regis ibi thronus, agminis et sonus est epulantis.
of-the-king there the-throne of-the-rank and the-sound is of-the-one-feasting
Gens duce splendida, contio candida vestibus albis;
the-people with-leader splendid the-assembly white in-garments white
sunt sine fletibus in Syon ædibus, ædibus almis.
are without weepings in of-Zion the-dwellings the-dwellings kindly
Sunt sine crimine, sunt sine turbine, sunt sine lite
are without crime are without whirlwind are without strife
in Syon arcibus æditioribus Israelitæ.
in of-Zion the-citadels the-loftier the-Israelites
Pax ibi florida, pascua virida, viva medulla;
peace there flowery pastures green living marrow
nulla molestia, nulla tragædia, lacrima nulla.
no trouble no tragedy tear none
O sacra potio, sacra refectio, pax animarum;
O holy drink holy refreshment peace of-souls
O pius, O bonus, O placidus sonus, hymnus earum.
O pious O good O placid sound the-hymn their
Sufficiens cibus est Deus omnibus ipse redemptis;
sufficient food is God for-all himself the-redeemed

plena refectio, propria visio cunctipotentis.
full refreshment the-proper vision of-the-all-powerful
Ejus habent satis, his tamen est sitis ejus anhela,
of-him they-have enough to-these yet is thirst for-him panting
absque caloribus, absque laboribus, atque querela.
without heats without labors and complaint
Huic majus, huic minus, ille potens sinus est Deitatis;
to-this-one greater to-this-one less that powerful bosom is of-the-Deity
plurima mansio stat, retributio plurima patris.
very-many mansions stand repayment very-much of-the-father
Luna minoribus ante sit ignibus et sibi Phœbus;
the-moon to-the-lesser before be fires and to-herself Phoebus
præest ea noctibus, hique fretantibus, ille diebus.
presides she over-the-nights and-these to-the-sailors he over-the-days
Cernis in æthere plus reviviscere sidere sidus;
you-see in the-heaven more to-revive than-star a-star
sic mediocria summaque præmia credito fidus.
so middling and-highest rewards believe faithful
Urbs Syon inclyta, gloria debita glorificandis;
city Zion renowned glory owed to-those-to-be-glorified
tu bona visibus interioribus, intima pandis.
you good-things to-the-sights inner inmost-things lay-open
Intima lumina, mentis acumina te speculantur;
inmost eyes of-the-mind the-sharpnesses you gaze-on
pectora flammea spe modo, postea sorte lucrantur.
breasts flaming in-hope now afterward by-lot they-gain

Bernard longs for the city he cannot reach in the body, confesses himself a son of wrath with no merits, and hopes only in the grace that washes all things. He begs to be numbered among its citizens, and turns on the stony people who spurn the manna and run back to Pharaoh.

Urbs Syon unica, mansio mystica condita cœlo;
city Zion unique mansion mystic founded in-heaven
nunc tibi gaudeo, nunc mihi lugeo, tristor, anhelo.
now for-you I-rejoice now for-myself I-mourn I-am-sad I-pant
Te quia corpore non queo, pectore sæpe penetro;
you because in-body not I-can in-breast often I-penetrate
sed caro terrea, terraque carnea, nunc cado retro.
but flesh earthy and-earth fleshly now I-fall back
Nemo retexere nemoque promere sustinet ore,
no-one to-unfold and-no-one to-bring-forth bears with-mouth
quo tua mœnia, quo capitolia plena nitore.
how-much your walls how-much capitols full of-splendor
Id queo dicere, quomodo tangere pollice cœlum,
this I-can to-say as to-touch with-the-thumb heaven
ut mare currere, sicut in aere figere telum.
as the-sea to-run as in the-air to-fix a-dart
Opprimit omne cor ille tuus decor, O Syon, O pax;
overwhelms every heart that your beauty O Zion O peace
urbs sine tempore, nulla potest fore laus tibi mendax.
city without time no can to-be praise to-you false
O nova mansio, te pia contio, gens pia munit,
O new mansion you pious assembly people pious fortifies
provehit, excitat, auget, idemnitat, efficit, unit.
advances rouses increases makes-identical effects unites

Te Deus excolit, angelus incolit, incolit ordo;
you God cultivates the-angel inhabits inhabits the-order
cui cibus additur, et sonus editur a decachordo.
to-whom food is-added and sound is-given-out from the-ten-stringed
Florida vatibus, aurea patribus es duodenis;
flowery to-the-prophets golden to-the-fathers you-are twelve
clara fidelibus, esurientibus hic, ibi plenis.
bright to-the-faithful hungering here there full
Sunt ibi lilia pura cubilia virginitatis;
are there lilies pure couches of-virginity
est rosa sanguine, purpura lumine sobrietatis.
is the-rose with-blood purple with-the-light of-sobriety
Teque patrum chorus ornat, habet torus immaculatus,
and-you of-fathers the-choir adorns has the-couch spotless
sanctaque victima, sanctaque lacrima pœna reatus.
and-the-holy victim and-the-holy tear the-punishment of-guilt
Rex ibi præsidet et tua possidet atria magnus;
the-king there presides and your possesses halls great
qui Patris unicus est leo mysticus, et tamen agnus.
who of-the-Father only is a-lion mystic and yet a-lamb
Rex ibi, Filius unicus illius ille Mariæ;
the-king there the-Son only of-him he of-Mary
stirps sacra virginis, auctor originis, osque sophiæ.
the-stock holy of-the-virgin the-author of-origin and-the-mouth of-wisdom
Hic sapientia linguaque patria, patria dextra;
this wisdom and-tongue of-the-father of-the-father the-right-hand
continet arbiter omnia, sub, super, intus, et extra.
holds the-judge all-things under over within and without
Astra regit Deus, astra cinis meus audet in illo,
the-stars rules God the-stars ash my dares in him

qui quasi propria continet omnia facta pugillo.
who as-if his-own holds all made-things in-his-fist
Cum Patre Filius, atque Paracletus æquus utrique,
with the-Father the-Son and the-Paraclete equal to-each
omnia continet, omnibus eminet, omnis ubique.
all-things holds above-all rises-high all everywhere
Hunc bene quærimus, ergo videbimus, immo videmus;
him well we-seek therefore we-shall-see nay we-see
hunc speculabimur, hunc satiabimur, hunc sitiemus.
him we-shall-gaze-on with-him we-shall-be-sated him we-shall-thirst-for
Cernere jugiter atque perenniter ora tonantis,
to-see continually and perennially the-face of-the-Thunderer
dat lucra jugia, perpetualia dat lucra sanctis.
gives gains continual perpetual gives gains to-the-saints
O sine luxibus, O sine luctibus, O sine lite,
O without lusts O without griefs O without strife
splendida curia, florida patria, patria vitæ.
splendid court flowery fatherland fatherland of-life
Urbs Syon inclita, patria condita littore tuto,
city Zion renowned fatherland founded on-a-shore safe
te peto, te colo, te flagro, te volo, canto, saluto.
you I-seek you I-worship you I-burn-for you I-wish I-sing I-greet
Nec meritis peto, nam meritis meto morte perire;
nor by-merits I-seek for by-merits I-reap by-death to-perish
non reticens rego, sum meritis ego filius iræ.
not keeping-silent I-rule I-am by-merits I a-son of-wrath
Vita quidem mea, vita nimis rea, mortua vita;
life indeed my life too guilty dead life
quippe reatibus exitialibus obruta, trita.
indeed by-guilts deadly overwhelmed worn

Spe tamen ambulo, premia postulo speque fideque;
in-hope yet I-walk rewards I-ask in-hope and-in-faith
illa perennia postulo præmia nocte dieque.
those perennial I-ask rewards by-night and-by-day
Me Pater optimus atque piissimus ille creavit,
me the-Father best and most-pious he created
in lue pertulit, ex lue sustulit, a lue lavit.
in plague he-bore from plague he-raised from plague he-washed
Spes modo plurima, spes validissima stat, stet in ipso,
hope now very-great hope most-strong stands let-it-stand in him
qui sua lumina post sua crimina præbet abysso.
who his eyes after his crimes offers to-the-abyss
Dum sua suppleo robora, gaudeo; dum mea, ploro;
while his I-supply strength I-rejoice while mine I-weep
tum sibi gaudeo, tum mihi defleo, flere laboro.
then for-him I-rejoice then for-myself I-weep-for to-weep I-labor
Dum sua cogito viscera, sed cito gaudia cordis;
while his I-think vitals but quickly the-joys of-the-heart
dum mea sordida, mens jacet algida, conscia sordis.
while my filthy mind lies chill conscious of-filth
Magna potentia, maxima gratia laxet iniquo;
great power greatest grace may-loose for-the-wicked
magna piacula, maxima vincula dæmone victo.
great sins greatest chains the-demon conquered
Gratia cœlica sustinet unica totius orbis
grace heavenly sustains alone of-the-whole world
parcere sordibus interioribus, unctio morbis.
to-spare filth inner anointing for-diseases
Diluit omnia cœlica gratia, fons David undans
washes-away all-things heavenly grace the-fountain of-David overflowing

omnia diluit, omnibus affluit omnia mundans.
all-things washes-away to-all abounds all-things cleansing
O pia gratia, celsa palatia cernere præsta;
O pious grace the-lofty palaces to-see grant
ut videam bona, factaque consona cœlica festa.
that I-may-see good-things and-deeds harmonious heavenly feasts
Non animo coquar, aut sequar, aut loquar omne profanum;
not in-mind may-I-be-burned or follow or speak every profane-thing
jungar habentibus æthera civibus, et sequar Agnum.
may-I-be-joined to-those-having the-heavens to-the-citizens and follow the-Lamb
Sim lue pectoris intro carens, foris hoste, labore,
may-I-be from-plague of-the-breast within free outside from-the-enemy from-labor
frigore, grandine, carne, libidine, morte, timore.
from-cold from-hail from-the-flesh from-lust from-death from-fear
O sine crimine, vel sine turbine, patria cœli,
O without crime or without whirlwind fatherland of-heaven
te reus ardeo, plus loquar, audeo mente fideli.
you guilty I-burn-for more I-may-speak I-dare with-mind faithful
Omnia spes mea tu, Syon, aurea, clarior auro;
all hope my you Zion golden brighter than-gold
agmine splendida, stans duce florida perpete lauro.
with-rank splendid standing with-leader flowery with-perpetual laurel
O bona patria, num tua præmia plena tenebo?
O good fatherland whether your rewards full shall-I-hold
O bona patria, num tua gaudia teque videbo?
O good fatherland whether your joys and-you shall-I-see
Dic mihi flagito, verbaque reddito, dicque videbis;
tell me I-entreat and-words return and-tell you-shall-see
spem solidam gero, rem retinens ero, dic, retinebis.
hope solid I-bear the-thing holding I-shall-be tell you-shall-hold

Plaude, cinis meus, est tua pars Deus, ejus es, et sis;
applaud ash my is your portion God his you-are and be
rex tuus est tua portio, tu sua, ne sibi desis.
king your is your portion you his lest to-him you-fail
Mens mea mens rea, non tibi pars ea jam rapietur;
mind my mind guilty not from-you portion that now shall-be-snatched
est tibi lacrima, pars erit optima, posce, feretur.
is for-you tears portion shall-be best ask it-shall-be-brought
Optima portio, plena refectio, pax rata mentis,
best portion full refreshment peace ratified of-the-mind
visio Numinis, oraque luminis omnipotentis.
the-vision of-the-Godhead and-the-face of-the-light omnipotent
Hinc sitis intima sanctaque lacrima spirat, anhelat;
hence thirst inmost and-holy tears breathes pants
flendo fit hostia, flet sua noxia, flendoque velat.
by-weeping becomes a-victim weeps its harmful-things and-by-weeping veils
Membra gravans gravat, acta, cor, os lavat, et levat æque;
the-limbs burdening burdens deeds heart mouth washes and lifts equally
despicit extima, pulsat ad intima nocte dieque.
it-despises outermost-things knocks at inmost-things by-night and-by-day
Se flet et improbat, angit, agit, probat, est sibi fornax;
itself weeps and reproves distresses drives proves is to-itself a-furnace
flendo cor excitat, atque reclamitat, O Syon! O pax!
by-weeping the-heart it-rouses and cries-out O Zion O peace
Est lacrimantibus, esurientibus, examinatis,
is for-those-weeping for-the-hungering for-the-tried
Pneuma, refectio, vivificatio, visio Patris.
the-Spirit refreshment quickening the-vision of-the-Father
O sacer, O pius, O ter et amplius ille beatus,
O holy O pious O thrice and more he blessed

cui sua pars Deus; O miser, O reus, hac viduatus.
to-whom his portion God O wretched O guilty of-this bereft
Omnis et unica gloria cœlica, conditor unus,
all and one glory heavenly the-founder one
muneris est dator, ipse poli sator, ipseque munus.
of-the-gift is the-giver he of-the-pole the-sower and-himself the-gift
Cor fovet illius, illius unius ora videre,
the-heart cherishes his of-him alone the-face to-see
agmina cernere, præmia sumere, lumen habere.
the-ranks to-see rewards to-take light to-have
Gens pia vocibus, impia gressibus, invida morum,
people pious in-voices impious in-steps envious of-morals
cur male vivitis, et bona perditis illa bonorum?
why badly do-you-live and goods lose those of-the-good
Gens adamantina, saxea germina, germina dura;
people adamantine stony seeds seeds hard
quid bona spernitis, atque requiritis interitura?
why goods do-you-spurn and seek things-about-to-perish
Gens male provida, turbaque turbida, turbine mortis;
people badly provident and-throng turbid with-the-whirlwind of-death
gens foris actibus, introque cordibus orba retortis.
people outside in-acts and-inside in-hearts bereft twisted-back
Quid retroceditis, illaque spernitis intima dona?
why do-you-go-back and-those spurn inmost gifts
Manna relinquitis, atque recurritis ad Pharaona?
the-manna do-you-leave and run-back to Pharaoh

The judge foretold by the Sibyl is coming to shake heaven and earth, gentle to the good and terrible to the wicked. Bernard bids the people of Babylon rise and weep, for Christ born of the Virgin, who was judged before Pilate, will judge them, and Gehenna will be filled.

Cur ea quæritis unde peribitis, unde ruetis?
why those-things do-you-seek whence you-shall-perish whence you-shall-fall
Cur pereuntia fine, ruentia morte tenetis?
why perishing-things at-the-end falling in-death do-you-hold
Turba theatrica, turba phrenetica, quo properatis?
throng theatrical throng frenzied whither do-you-hasten
Quo rea corpora, quo rea pectora præcipitatis?
whither guilty bodies whither guilty breasts do-you-hurl
Quid rogo spernitis ante, requiritis ire retrorsum?
why I-ask do-you-spurn before you-seek to-go backward
Perdita gens satis, ad scelus os datis, ad bona dorsum
lost people enough to crime the-mouth you-give to good-things the-back
fluxa manentibus, obruta stantibus, ultima primis;
fleeting-things to-the-remaining overwhelmed-things to-the-standing last-things to-the-first
cur, homo, præficis? altaque despicis omnis in imis?
why man do-you-prefer and-high-things despise wholly in the-depths
Surge, revertere, tende resurgere, tende reverti;
rise return strive to-rise-again strive to-return
pande reum reus, ultor adest Deus, ultor operti.
lay-open the-guilty-one guilty-one the-avenger is-present God avenger of-the-hidden
Detege vulnera, detege funera quatriduana;
uncover wounds uncover funerals four-days-old
vulnera detege, flendoque contege, percute sana.
wounds uncover and-by-weeping cover strike heal

Gens Babylonia, surgite, noxia gaudia flere;
people Babylonian rise harmful joys to-weep
flendo repellere, pulsaque tergere, tersa cavere.
by-weeping to-drive-off and-driven-off to-wipe wiped to-beware
Hora novissima, lux venit ultima, crimina torrens;
the-hour last the-light comes final crimes scorching
grata sed effera, blanda sed aspera, clara sed horrens.
welcome but savage coaxing but harsh bright but bristling
Imminet ultio, mors, tribulatio, qualis? amara;
looms vengeance death tribulation how bitter
luxque jacentibus, evigilantibus horrida, clara.
and-light to-those-lying to-those-keeping-watch horrid bright
Qui modo sustinet, arbiter imminet ille, sed ille
who now bears the-judge looms he but he
versibus editur atque retexitur ore Sibyllæ.
in-verses is-set-forth and is-unfolded by-the-mouth of-the-Sibyl
O tremor omnibus igne ruentibus, his quoque cœlis;
O trembling for-all with-fire falling these also heavens
rex venit ocius, hunc tremet impius atque fidelis.
the-king comes swiftly him shall-tremble-at the-impious and the-faithful
Hoc duce præmia, judice gloria percipietur;
with-this as-leader rewards as-judge glory shall-be-received
hoc quoque judice, fraus ruet, indice, culpa scietur.
with-this also as-judge fraud shall-fall as-informer guilt shall-be-known
Mitis atrocior, agnus acerbior, alter, at idem,
gentle more-dreadful a-lamb more-bitter another yet the-same
ipse videbitur et famulabitur æther eidem.
he shall-be-seen and shall-serve the-heaven him
Ætheris agmina summaque culmina concutientur.
of-the-heaven ranks and-the-highest summits shall-be-shaken

Æther, humus, mare tunc sonitum dare conspicientur.
heaven earth sea then sound to-give shall-be-seen
Celsa cacumina sunt simul agmina celsa ruenda,
the-lofty peaks are together the-ranks lofty to-fall
summa vel infera, sol, mare, sidera, concutienda.
highest or lowest-things sun sea stars to-be-shaken
Qui modo conticet, ut bene judicet, ille tonabit,
who now is-silent that well he-may-judge he shall-thunder
in mala rugiet, in mala sæviet, in mala stabit.
against evils he-shall-roar against evils he-shall-rage against evils he-shall-stand
Blandus amantibus, efferus hostibus aspicietur;
coaxing to-those-loving savage to-enemies he-shall-be-beheld
hinc revocabilis, intolerabilis inde feretur.
hence revocable intolerable thence he-shall-be-borne
Unius ipsius, his gravis, his pius, O stupor ingens;
of-one himself to-these heavy to-these pious O amazement huge
vultus habebitur, his miserebitur, illa refringens.
the-face shall-be-had on-these it-shall-have-mercy those breaking
Longanimis, bonus, ille ferens onus hic reproborum,
long-suffering good he bearing the-burden here of-the-reprobate
tunc mala puniet, ipseque muniet acta bonorum.
then evils he-shall-punish and-himself shall-fortify the-acts of-the-good
Hunc meritum teret, hunc pietas feret unica patris;
this-one merit shall-crush this-one piety shall-bear unique of-the-father
non sibi debita, sed sibi præbita gratia gratis.
not to-him owed but to-him furnished grace freely
Cum via sordeat, actio langueat una duorum;
when the-way be-foul the-action languish one of-two
hic reprobabitur, ille merebitur alta polorum.
this-one shall-be-reprobated that-one shall-deserve the-heights of-the-poles

Cum via lubrica, cum sit et unica causa duobus;
when the-way slippery when there-be also one cause to-two
alter amabitur, alter habebitur hostis et orbus.
one shall-be-loved the-other shall-be-held enemy and bereft
Plurima pluribus immo vel omnibus hoc fit abyssus,
very-many-things to-many nay even to-all this becomes an-abyss
quod bene sumitur, hic bene pellitur omne remissus.
that well is-taken here well is-driven-out all remitted
Impenetrabilis, irreserabilis hic Labyrinthus;
impenetrable unlockable this labyrinth
nos bona corporis aspicimus foris auctor et intus.
we the-goods of-the-body see outside the-author also inside
Corda Deus pia scit, negat impia, justus utrisque;
hearts God pious knows denies impious just to-both
quisque tremat sibi, gaudeat et tibi gratia quisque.
each-one let-tremble for-himself let-rejoice and to-you thanks each-one
Quisque scelus fleat, atque tremens eat, et tremebundus,
each-one crime let-weep and trembling let-go and tremulous
cras ruit ordine, qui stat in agmine, nunc quasi mundus.
tomorrow falls from-order who stands in the-rank now as-if clean
Omnia qui regit, hos premit, hos legit, omnipotens Rex;
all-things who rules these presses these chooses the-omnipotent king
est hominis via, nunc mala, cras pia, nunc rosa, cras fæx.
is of-man the-way now evil tomorrow pious now a-rose tomorrow dregs
Mox rosa fit rubus, ipseque cras lupus hæret ovili;
soon the-rose becomes a-bramble and-he tomorrow a-wolf clings to-the-sheepfold
os homo, cor Deus inspicit, est reus huic, bonus illi.
the-face man the-heart God sees is guilty to-this good to-that
Facta tremat sua quisque, Deus tua viscera fidat;
the-deeds let-tremble-at his each-one God your vitals let-him-trust

fidat et impia fœdaque gaudia flendo relidat.
let-him-trust and impious and-foul joys by-weeping crush
Ludite, ludite, corpore sospite, gens Babylonis;
play play with-body safe people of-Babylon
ludite cordibus, ad bona segnibus, ad mala pronis.
play with-hearts to good-things sluggish to evil-things prone
Lux venit ultima quæ procul omnia vestra fugabit;
the-light comes final which far all yours shall-put-to-flight
vestra palatia, gazophilacia vestra cremabit.
your palaces treasuries your it-shall-burn
Rex veniet pius, et furor ipsius absque furore;
the-king shall-come pious and the-fury his without fury
O tremor intimus, his rigidissimus, his pius ore.
O trembling inmost to-these most-rigid to-these pious in-face
Virga ruentibus ordine mentibus adveniet Rex;
a-rod to-those-falling from-order to-minds shall-come the-king
stantibus ordine mitior, et sine judice judex.
to-those-standing in-order gentler and without judge a-judge
Judicium tulit, esseque pertulit ante Pilatum;
judgment he-bore and-to-be bore before Pilate
justus id exseret, id tulit, inferet id toleratum.
the-just-one it shall-put-forth it he-bore shall-bring-in it endured
Virgine Rex satus, ipse dator datus, ipse patebit;
from-a-virgin the-king sprung he the-giver given he shall-lie-open
curque moras paro? carne satum caro cuncta videbit.
and-why delays do-I-prepare in-flesh sprung flesh all shall-see
Turba nefaria cernet et impia quem crucifixit;
the-throng wicked shall-see and impious whom it-crucified
cui bene vocibus improba mentibus heu! maledixit.
whom well in-voices wicked in-minds alas cursed

Fructus in horrea tendet et area discutietur;
the-fruit into barns shall-go and the-threshing-floor shall-be-threshed
sumet in omnia secula gaudia cui modo fletur.
shall-take into all ages joys he-for-whom now one-weeps
Gens ruet impia pars Babylonia, nata perire;
the-people shall-fall impious the-part Babylonian born to-perish
cedet ad æthera pacis, ad infera filius iræ.
shall-go to the-heavens of-peace to the-lower-regions the-son of-wrath
Tunc cumulabitur atque replebitur illa Gehenna;
then shall-be-heaped and shall-be-filled that Gehenna
agmine criminis atque libidinis agmine plena.
with-the-rank of-crime and of-lust with-the-rank full
Huic ibi mitius, huic erit acrius, huic fuga nulla;
to-this-one there more-mildly to-this-one shall-be more-sharply to-this-one flight none
deinde remissio, sive redemptio non erit ulla.
thereafter remission or redemption not shall-be any
Hic mala plangite, sidera quærite, vos genus Evæ;
here evils lament stars seek you race of-Eve
hic dolor utilis, ordo parabilis hic, ibi væ! væ!
here sorrow useful order attainable here there woe woe
Fraus ibi vapulat, et tumor ejulat, at sine fructu;
fraud there is-flogged and swelling wails but without fruit
flet petulantia, luget inertia perpete luctu.
weeps petulance mourns sloth in-perpetual mourning
Cor variabile mœret inutile, plorat amarum;
the-heart variable grieves useless bewails bitterly
fit sine se, sine spe, sine nomine gens tenebrarum.
becomes without self without hope without name the-people of-darkness
Quos Veneris modo pessima postmodo flamma Gehennæ
whom of-Venus now the-worst afterward the-flame of-Gehenna

torret, agit, terit, his furit, hos ferit ultio pœnæ.
scorches drives grinds on-these rages these strikes the-vengeance of-punishment
Pectora crimine, membra libidine, torrida torret;
breasts by-crime members by-lust parched it-scorches
falsiloquos premit, in tumidos fremit, omnibus horret,
the-false-speakers it-presses against the-swollen it-roars for-all it-bristles
innovat et necat, integrat et secat, ut moriantur;
it-renews and kills makes-whole and cuts that they-may-die
non morientia corpora, stantia non statuantur.
not dying bodies standing not be-set-up
Frigus ut ardeat, ignis ut algeat, idque precatur;
cold that it-may-burn fire that it-may-freeze and-this it-prays
hunc fugientibus, hunc repetentibus, id fugiatur.
this to-those-fleeing this to-those-seeking-again it be-fled
Mors ibi plurima, flamma nigerrima, lux tenebrosa;
death there very-great flame most-black light dark
singula tangere non pede paupere, non queo prosa.
each-thing to-touch not with-foot poor not I-can in-prose
Ut nequit edere vox, homo promere læta bonorum;
as cannot to-utter the-voice man to-bring-forth the-glad-things of-the-good
sic nequit edere vox, homo promere mœsta malorum.
so cannot to-utter the-voice man to-bring-forth the-sad-things of-the-wicked
Cui dolus est modo, tortio postmodo dura doloris
to-whom guile is now torture afterward hard of-sorrow
tortio turpia mentis, et impia puniet oris.
torture shameful-things of-the-mind and impious shall-punish of-the-mouth

The damned suffer fire and cold together, worms that do not die, stench, darkness, and fiery chains, hung head downward on a triple cross. Their flame is black yet flashes; this is no poet's hell of Aeacus, Cerberus, or Virgil's boatman, but the true one, and Babylon falls into it.

Ut flagra scilicet ultio duplicet in mea gesta;
that the-scourges namely vengeance may-double for my deeds
pectora devoret ossaque perforet intus et extra.
breasts may-devour and-bones pierce within and without
Audiat hoc pius, ut stet, et impius ut cito surgat;
let-hear this the-pious that he-stand and the-impious that quickly he-rise
stare timor creat, huncque statu beat, hunc lue purgat.
to-stand fear creates and-this-one in-his-state blesses that-one from-plague purges
Pœna jacentibus inferet auribus ultima sensum;
punishment to-those-lying shall-bring to-the-ears last sense
veraque lacrima plectet ad ultima cor reprehensum.
and-true tears shall-punish to the-last the-heart rebuked
Quos scelus alligat hic, ibi colligat ultio plectens;
whom crime binds here there gathers vengeance punishing
mollia mollibus improbioribus improba nectens.
soft-things to-soft-things to-the-more-wicked wicked-things binding
Nunc levis actio, tunc ligat ultio sordidiores
now light action then binds vengeance the-filthier
sordidioribus, improbioribus improbiores.
to-the-filthier to-the-more-wicked the-more-wicked
Criminis agmina quomodo sarcina stricta ligantur;
of-crime the-ranks as a-bundle tight are-bound
et quia sunt sine fructificamine, ligna cremantur.
and because they-are without fruiting the-logs are-burned

Sunt sine fructibus interioribus arida ficus,
they-are without fruits inner withered fig-trees
ramus inutilis atque cremabilis utpote siccus.
a-branch useless and burnable as dry
Sunt caro terrea terraque carnea grex reproborum,
they-are flesh earthy and-earth fleshly the-flock of-the-reprobate
prava creatio, mixta ligatio fasciculorum.
a-depraved creation a-mixed binding of-bundles
Postmodo fletibus, hi modo risibus excipiuntur,
afterward with-weepings these now with-laughter are-received
mortis in ignibus, inque doloribus haud moriuntur.
of-death in fires and-in pains not they-die
Quantaque crimina, sunt cruciamina tanta malignis,
and-as-great crimes are tortures so-great for-the-malignant
cum mala plurima, tum duo pessima, frigus et ignis.
when evils very-many then two worst cold and fire
Sed neque lenius est, neque mitius, illud ab isto,
but neither milder is nor gentler that than this
corpora cordaque crux premit utraque, judice Christo.
bodies and-hearts the-cross presses both as-judge Christ
Temporis hic focus, est ad eum jocus, umbraque dictus,
of-time this a-hearth is to it a-jest and-shadow called
est levis ignibus iste perennibus, et quasi pictus.
is light than-fires this perennial and as-if painted
Hic ita plurimus, hic ita maximus ignis habetur,
this so very-great this so greatest fire is-held
quod neque fluctibus æquoris omnibus opprimeretur.
that neither by-the-waves of-the-sea all would-it-be-suppressed
Frigora sunt ea tanta, quod ignea sarcina montis
the-colds are those so-great that the-fiery bulk of-a-mountain

inde gelasceret; hæc mala perferet actio sontis.
thence would-freeze these evils shall-bear the-action of-the-guilty
Lumina, tempora, frons, labra, pectora, viscera, mammæ,
eyes temples brow lips breasts vitals breasts
os, gula, mentula, cruraque, pabula sunt ibi flammæ.
mouth gullet member and-legs fodder are there of-the-flame
Flent ibi lumina, flent sua crimina transita pridem,
weep there the-eyes they-weep their crimes passed long-ago
fœtor et horridus et grave fœtidus horror ibidem.
stench and horrid and heavily fetid horror in-the-same-place
Visio dæmonis, illaque Gorgonis ora rigescunt;
the-sight of-the-demon and-that of-the-Gorgon faces stiffen
omnibus omnia fœda vel impia facta patescunt.
to-all all foul or impious deeds lie-open
Gens mala vermibus haud morientibus instimulantur;
the-people evil by-worms not dying are-goaded
atque draconibus igne flagrantibus excruciantur.
and by-dragons with-fire blazing are-tortured
Vermis in ignibus ille realibus est ita vivens
the-worm in fires that real is so living
sicut in æquore piscis, et hæc fore sic lego scribens,
as in the-sea a-fish and this to-be so I-read writing
crux, flagra, malleus, ignis, et igneus est ibi torrens.
cross scourges hammer fire and fiery is there a-torrent
O caro, nox ibi densa manet tibi, lumen abhorrens.
O flesh night there dense remains for-you light abhorring
Nox simul omnibus est habitantibus in regione
night together for-all is the-inhabitants in the-region
mortis; homo, geme, plange, dole, treme, terrea pone.
of-death man groan lament grieve tremble earthly-things put-away

Ignea vincula denique singula membra catenant;
fiery chains finally each members chain
corpora lubrica membraque scenica vincula frenant.
bodies slippery and-members theatrical chains bridle
Stant cruce triplice gens rea, vertice mersa deorsum;
stand on-a-cross triple the-people guilty with-head plunged downward
ora tenent sua, dorsa simul sua versa retrorsum.
faces they-hold their backs together their turned backward
Sunt superhorrida, nam lue sordida crura pedesque,
are very-horrid for with-plague filthy legs and-feet
inferius caput, hæc mala sunt apud infera certe.
lower the-head these evils are among the-lower-regions certainly
Gens rea, plangite, non ego, credite, talia fingo;
people guilty lament not I believe such-things invent
hic noto paucula, non singula scio, pauca relinquo.
here I-note a-few-things not each I-know few I-leave
Sermo ratus meus, ut clibanum Deus ignis iniquos
speech sure my as an-oven God of-fire the-wicked
ponet, id astruit, hos David innuit orbis amicos.
shall-set this asserts these David hints of-the-world the-friends
Collige, mens mea, quam gravis est ea flamma furoris;
gather mind my how heavy is that flame of-fury
hic clibanus calet, haud clibanus solet esse caloris.
here the-oven is-hot not-at-all the-oven is-wont to-be of-heat
Volvito pectore cur clibanus fore dicitur ignis;
turn-over in-breast why oven to-be is-said fire
mens pigra, mens vaga, disce timens flagra parta malignis.
mind sluggish mind wandering learn fearing scourges prepared for-the-malignant
Si mala suggeris hic, ibi redderis ipsa tibi fax;
if evils you-suggest here there you-shall-be-returned yourself to-yourself a-torch

ipsa cremans eris, ipsa cremaberis ignea fornax.
yourself burning you-shall-be yourself you-shall-be-burned fiery furnace
Heu! lacrimabile, væ! miserabile, mens mea, clama;
alas lamentable woe miserable mind my cry-out
non ibi lucida credis, sed horrida, sed nigra flamma.
not there bright you-believe but horrid but black the-flame
Quæ tamen emicat, et mala duplicat igne micante;
which yet flashes and evils doubles with-fire flashing
nam patet huic tua pœna, tibi sua, luce nigrante.
for lies-open to-this-one your punishment to-you his by-light blackening
Ultio pectora frigore, corpora concremat igne,
vengeance breasts with-cold bodies burns-up with-fire
utraque pars ruit in scelus, hoc luit utraque digne.
each part falls into crime this pays-for each worthily
Quod gravioribus iste realibus est cruciatus;
that by-heavier this real-ones is torture
dicit homo Deus, illeque Job meus, ille probatus.
says man God and-that Job my he proved
Qui male præminet ultroque sustinet interiores,
who badly is-preeminent and-of-his-own-accord bears inner-things
ut Deus astruit, in tenebras ruit exteriores.
as God asserts into darkness falls outer
Hic nisi fles, ibi fletus erit tibi, denteque stridor;
here unless you-weep there weeping shall-be for-you and-with-tooth gnashing
fumus ab ignibus hunc cremat editus, hunc gravis algor.
smoke from fires this-one burns given-off this-one heavy cold
Sana probatio, quod cruciatio frigoris, ignis,
sound proof that torture of-cold of-fire
sit pereuntibus atque luentibus acta malignis.
be for-the-perishing and those-paying-for deeds malignant

Job quoque, pagina si sacra carmina Job bene signes,
Job also the-page if holy songs of-Job well you-mark
hos, ait, incitus a nive transitus urget ad ignes.
these he-says swift from snow passage urges to fires
Testis et hic ratus, ergo styli latus est mihi tectum;
witness also this sure therefore of-pen the-side is to-me covered
rege, satellite, principe, milite, quod bene septum.
by-king by-satellite by-prince by-soldier that well fenced
Quomodo præmia, in flagra jugia, regna piorum,
as rewards into scourges continual the-kingdoms of-the-pious
regna perennia, perpetualia flagra malorum.
kingdoms perennial perpetual scourges of-the-wicked
His, decor amplior, his, dolor auctior est sine fine;
to-these beauty greater to-these sorrow increased is without end
pars habet æthera, perditur altera strata ruinæ.
one-part has the-heavens is-lost the-other laid-low by-ruin
Corpora lubrica, corda tyrannica percruciantur;
bodies slippery hearts tyrannical are-tortured
frigore grandinis hæc, face fulminis illa cremantur.
by-the-cold of-hail these by-the-torch of-lightning those are-burned
Arctat, arat, terit, angit, agit, ferit illa Gehenna,
constricts plows grinds distresses drives strikes that Gehenna
vi, cruce, pondere, frigore, verbere, perpete pœna.
by-force by-cross by-weight by-cold by-blow by-perpetual punishment
Est ibi, credite, crux sine stipite, mors sine morte,
is there believe a-cross without stake death without death
vox sine carmine, lux sine lumine, nox sine nocte.
voice without song light without light night without night
Non ibi publicus arbiter Æacus, aut Rhadamanthus;
not there a-public judge Aeacus or Rhadamanthus

non ibi Cerberus, at furor inferus, ultio, planctus.
not there Cerberus but fury infernal vengeance lamentation
Non ibi navita cymbaque prædita voce Maronis;
not there the-boatman and-the-skiff furnished by-the-voice of-Maro
sed quid? adustio, nox, cruciatio, mors Babylonis.
but what burning night torture the-death of-Babylon
Non tenet Orphea, lex data, Typhea, fortia lora;
not holds Orpheus the-law given Typhoeus strong thongs
non lapis hic gravis, aut lacerans avis interiora.
not the-stone here heavy or the-tearing bird the-inner-parts
Pœna nigerrima, pœna gravissima, pœna malorum;
punishment most-black punishment most-heavy punishment of-the-wicked
mens male conscia cordaque noxia, vermis eorum.
the-mind badly conscious and-hearts harmful the-worm their
Cæditur invida mens, caro sordida, membraque lena;
is-cut the-envious mind the-flesh filthy and-members procuress
perpete vulture, perpete sulphure, perpete pœna.
by-perpetual vulture by-perpetual sulfur by-perpetual punishment
Assur ibi tremit, et sua gens gemit, esca draconis;
Assur there trembles and his people groans food of-the-dragon
post sua lilia perdita, filia flet Babylonis.
after her lilies lost the-daughter weeps of-Babylon
Quam male florida, quam sibi fulgida, quam stetit aucta;
how badly flowery how to-herself shining how she-stood increased
tam modo marcida, tam jacet horrida, tam labefacta.
so now withered so she-lies horrid so tottering

Babylon the harlot, whose wines the wicked drank, has fallen into the land of darkness, where the fire is black and the worm eats; Virgil's Elysium is a lie. The rich man who denied Lazarus a crumb begs for a drop of water while Lazarus rests in Abraham's bosom.

Est meretrix ea facta sibi dea, plena venenis;
is the-harlot she made for-herself a-goddess full of-poisons
subdita sordibus extitit omnibus, est quoque pœnis.
subject to-filths she-stood-forth to-all is also to-punishments
Dulce mel illius, immo fel ipsius ore biberunt,
the-sweet honey hers nay the-gall her with-the-mouth they-drank
qui modo lubrica sive volatica gaudia quærunt;
who now slippery or flitting joys seek
qui pereuntia lucra, ruentia regna perenni
who perishing gains falling kingdoms to-the-everlasting
ante ferunt male, qui fatuo sale sunt ibi pleni.
before set badly who with-foolish salt are there full
Vina cupidinis atque libidinis illius hausit
the-wines of-desire and of-lust her drained
turba nefaria, cui Babylonia sidera clausit.
the-throng wicked for-whom Babylonian the-stars closed
Vertitur alea, quam fuit antea deliciata,
is-turned the-die as-much-as she-was before pampered
tam cruciatibus asperioribus est modo strata.
so-much with-tortures harsher she-is now laid-low
Quid modo noscitur, aut fore cernitur? illa favilla;
what now is-known or to-be is-seen she ash
illa peraruit, illaque corruit, et ruit illa.
she has-withered and-she has-fallen and falls she

Illa tonans Babel, illaque Jesabel ore rebelli,
she thundering Babel and-she Jezebel with-mouth rebellious
ivit in infera, plaudite sidera, plaudite cœli.
has-gone into the-lower-regions applaud stars applaud heavens
Quæ male creverat auctaque dixerat, "Est meus orbis;"
who badly had-grown and-increased had-said is mine the-world
se quoque perdidit, occidit, occidit in loca mortis.
herself also has-lost has-fallen has-fallen into the-places of-death
Terra profundior ac tenebrosior est ea terra;
a-land deeper and darker is that land
gens ibi flet rea, sed nimis est ea lacrima sera.
the-people there weeps guilty but too is that tear late
Terra nigredine terraque turbine mortis operta;
a-land with-blackness and-a-land with-the-whirlwind of-death covered
mors ibi plurima, certaque lacrima, passio certa.
death there very-great and-sure tears suffering sure
Illa tragædia durat in omnia sæcula, durat
that tragedy lasts into all ages lasts
cum dolor ubera, tortio viscera, flamma cor urat.
when sorrow the-breasts torture the-vitals flame the-heart burns
Clamor ibi tacet, horror ibi jacet, umbraque mortis;
the-clamor there is-silent horror there lies and-the-shadow of-death
fert ibi crimina, fert cruciamina fortia, fortis.
bears there crimes bears tortures strong the-strong-man
Corda potentia sunt patientia flagra potenter;
hearts powerful are enduring scourges powerfully
ardet edax gula, linguaque garrula, crapula, venter.
burns devouring the-gullet and-the-tongue chattering the-surfeit the-belly
Tortio plurima constat, et intima pœna malignis;
torture very-great stands and inmost punishment for-the-malignant

plurima tortio, plurima passio, plurimus ignis.
very-great torture very-great suffering very-great fire
Undat ibi niger ignis, et impiger excruciare;
surges there black fire and unwearied to-torture
corda nefaria, luxuriantia membra cremare.
hearts wicked wanton members to-burn
Nox mala duplicat, et Stygis emicat olla vaporans;
night evil doubles and of-Styx flashes the-pot steaming
flamma nigerrima torret et intima, nil ibi rorans.
the-flame most-black scorches and inmost-things nothing there bedewing
Planctibus insonat, ignibus intonat unda camini;
with-lamentations resounds with-fires thunders the-wave of-the-furnace
non ea tristia, non quærimonia subdita fini.
not that sadness not the-complaint subject to-end
Ignea flumina, nigra volumina flamma retorquet;
fiery rivers black coils the-flame twists-back
brumaque torrida flammaque frigida pectora torquet.
and-winter torrid and-flame frigid breasts twists
Vermis edax scatet, et puteus latet altus abyssi;
the-worm devouring teems and the-pit lies-hidden deep of-the-abyss
sunt ibi pectore, sunt ibi corpore quique remissi.
are there in-breast are there in-body whoever slack
Ludite, vivite, fœnere divite gens aliena;
play live with-usury rich people alien
vos caro decipit hic, ibi suscipit illa Gehenna.
you the-flesh deceives here there receives that Gehenna
Non ibi visio, non ibi mansio luce repleta;
not there the-vision not there the-mansion with-light filled
non locus ordinis, aulaque luminis, arvaque læta.
not the-place of-order and-the-hall of-light and-the-fields glad

O Maro, falleris hic, ubi conseris arva piorum;
O Maro you-are-deceived here where you-plant the-fields of-the-pious
Elysios ibi non repperis tibi, scriptor eorum.
Elysian-fields there not you-find for-yourself the-writer of-them
Musa poetica, lingua scholastica, vox theatralis;
the-Muse poetic the-tongue scholastic the-voice theatrical
hæc quia disseris, et male falleris, et male fallis.
these-things because you-discourse both badly are-deceived and badly deceive
Fulgurat ignibus haud radiantibus illa Gehenna,
flashes with-fires not-at-all radiant that Gehenna
plena nigredine, plenaque turbine, plenaque pœna.
full of-blackness and-full of-whirlwind and-full of-punishment
Plena libidinis ac vitiaminis est famulabus;
full of-lust and of-vice is to-its-handmaids
exilientibus hinc, redeuntibus huc animabus.
leaping-out hence returning hither with-souls
Quos vomit hos vorat, undique perforat, undique pestes;
whom it-vomits these it-devours on-all-sides pierces on-all-sides plagues
vitaque mortibus est venientibus una superstes.
and-life for-deaths is coming one surviving
Uritur inguinis atque libidinis ignis, in igne;
is-burned of-the-groin and of-lust the-fire in fire
uritur, uritur; ista rependitur ultio digne.
is-burned is-burned this is-repaid vengeance worthily
Qui male tollitur hic, ibi plectitur actus ad imum;
who badly is-exalted here there is-punished driven to the-bottom
tunc loca pessima, tunc tenet infima, qui modo primum.
then the-places worst then holds the-lowest who now the-first
Qui laniat, capit, excruciat, rapit, hic rapietur.
who mangles seizes tortures snatches here shall-be-snatched

Dilaniabitur, excruciabitur, arripietur.
shall-be-torn-apart shall-be-tortured shall-be-seized

Quos modo fictio, tunc premet ultio; quos probra, mœror;
whom now feigning then shall-press vengeance whom reproaches grief

quos Venus, ustio; quos gula, tortio; quos lucra, terror.
whom Venus burning whom the-gullet torture whom gains terror

Dum licet, auribus hæc vigilantibus accipiatis;
while it-is-allowed with-ears these-things watchful may-you-receive

qui lucra conditis, in lucra curritis, ad lucra statis.
who gains hoard to gains run at gains stand

Gens cita pascere viscera viscere, carneque carnem;
people swift to-feed vitals with-vitals and-with-flesh flesh

qui tumidis satis, exiguis datis heu! neque panem.
who to-the-swollen enough to-the-slender give alas not-even bread

Est modo Lazarus hic, ibi tartarus, et gula pridem,
is now Lazarus here there Tartarus and the-gullet long-since

ebria potibus, ebria pastibus ardet ibidem.
drunk with-drinks drunk with-feedings burns in-the-same-place

Dives obit sine spe, sine nomine, dives egenus;
the-rich-man dies without hope without name the-rich-man needy

nomine Lazarus unde flet, inferus est modo plenus.
by-name Lazarus whence weeps the-lower-world is now full

Dives aquam petit, esuriens metit ubera plena;
the-rich-man water seeks the-hungry reaps breasts full

gloria fletibus, ebrietatibus est data pœna.
glory for-weepings for-drunkennesses is given punishment

Post sua funera, dives ad infera, pauper ad astra;
after his funeral the-rich-man to the-lower-regions the-poor-man to the-stars

qui flet in ulcere, gaudet in æthere, flet gula pasta.
who weeps in his-sore rejoices in the-heaven weeps the-gullet fed

Stillula quæritur, et gula plangitur, oraque sicca;
a-little-drop is-sought and the-gullet is-lamented and-the-mouth dry
non data stillula, cur? quia parvula non data mica.
not given the-little-drop why because a-very-little not given crumb
Qui minus haud dedit, ad minimum redit, ille petendum
who less not-at-all gave to the-least returns he to-be-sought
ad phialas stetit, et fluvium petit haud tribuendum;
at the-bowls he-stood and the-river seeks not to-be-granted
gratificans ape vina, dapes dape, vesteque vestes,
gratifying with-wealth wines feasts with-feast and-with-garment garments
fert sua crimina, fert cruciamina, fert modo pestes.
he-bears his crimes bears tortures bears now plagues
Flos ruit et decus in Stygium specus, in specus atrum;
the-flower falls and the-glory into the-Stygian cave into a-cave black
flos quasi flos fuit, enituit, ruit ad cruciatum.
the-flower like a-flower was shone falls to torture
Cui fuerat minus, huic Abrahæ sinus, huic Paradisus;
to-whom had-been less to-him of-Abraham bosom to-him Paradise
cui magis, ustio, lacrima, tortio, pœnaque, risus.
to-whom more burning tears torture and-punishment laughter
Nunc ubi pallia? nunc ubi prandia? nunc ubi cœna?
now where the-cloaks now where the-luncheons now where the-supper
Pallia, prandia sunt fugientia, stat sibi pœna.
cloaks luncheons are fleeing stands for-him punishment
Purpura transiit, escaque finiit, ultio restat;
the-purple has-passed and-the-food has-ended vengeance remains
restat, et acriter, immo perenniter, illa molestat.
remains and sharply nay perennially it torments
Flamma, fames, sitis, ultio divitis extat egentis;
flame hunger thirst the-vengeance of-the-rich-man stands-out of-the-needy-man

pro grue, pro sue, pro dape, pro lue, pro face ventris.
for the-crane for the-pig for the-feast for the-plague for the-torch of-the-belly
Grus, lupus, ostrea, vel caro taurea, juncta suillæ;
crane bass oysters or flesh of-bull joined to-pork
faxque cupidinis, alea criminis, et jocus ille.
and-the-torch of-desire the-die of-crime and jest that
Maneque prandia, sero cibaria prætierierunt;
and-in-the-morning luncheons in-the-evening victuals have-passed-away
luce tyrannica nocteque lubrica facta ruerunt.
by-light tyrannical and-by-night slippery deeds have-fallen
Ille vir affluus, ille vir effluus, illeque multus
that man affluent that man effluent and-that great
est apud infera, fert ita littera sacra, sepultus.
is among the-lower-regions declares so the-letter holy buried
Aure capessite, mente recondite talia dites;
with-the-ear take with-the-mind store-away such-things rich-men
tollite saucia, ferte jacentia, pascite mites.
raise the-wounded bear the-lying feed gentle-ones
Hos fabe pascite, qui prece divite vos bene pascant,
these with-bean feed who with-prayer rich you well may-feed
ne vel egentia vel sitientia membra labascant.
lest either the-needy or the-thirsting members may-totter
Condite mentibus, edite moribus, edite factis;
store-away in-minds bring-forth in-morals bring-forth in-deeds
quæque fides pia clamat, amat via sobrietatis.
whatever faith pious cries loves the-way of-sobriety

Christ groans at our doors in the poor; give to them and gain heaven. The world's honor is light and brief, and the flesh, now a rose, will soon be dregs and food for worms; the friend who mourned at the grave goes home rejoicing.

Mente reponite, vocibus edite, reddite rectum;
in-mind store-away with-voices bring-forth render the-right
sitis egentibus esca, viantibus atria, tectum.
be to-the-needy food to-the-wayfarers halls a-roof
Vos date, vestraque, vult Deus utraque, gaudet utrisque;
you give and-yours wills God both rejoices in-both
se Domino, sua pauperibus lucra det bene quisque.
himself to-the-Lord his to-the-poor gains let-give well each-one
Multa quid astruo? Jam simul instruo vos ego mecum;
many-things why do-I-heap-up now together I-instruct you I with-me
demus egentibus ima, gerentibus optima secum.
let-us-give to-the-needy the-lowest to-those-bearing the-best with-themselves
Qui dedit omnia Christus ad ostia nostra gemiscit;
who gave all-things Christ at doors our groans
indiget, ejulat, ultima postulat, huc date dicit.
he-needs he-wails the-last-things he-asks hither give he-says
Nemo dat, indiget; ergo quid? exiget ipse negatum;
no-one gives he-needs therefore why shall-demand he denied
tollimus ebria gens, modo gaudia, post, cruciatum.
we-take drunken people now joys after torture
Ecce peculia lucraque grandia condis avare;
behold savings and-gains great you-hoard miser
nec numerum geris hic, quia pauperis est numerare.
nor the-number you-bear here because of-the-poor-man it-is to-count

Impia bestia, cernis ad ostia plangere Christum;
impious beast you-see at the-doors to-lament Christ
esurientibus et sitientibus hic modo mixtum.
with-the-hungry and with-the-thirsty here now mixed
Hinc tibi Lazarus, indeque Tartarus, hoc fugis illum;
hence for-you Lazarus thence Tartarus this you-flee that
pasce, fer, aspice, nec reus abjice corde pusillum.
feed bear look-upon nor guilty cast-away in-heart the-little-one
Terrea tu sibi, pauper homo tibi cœlica præstat;
earthly-things you to-him the-poor man to-you heavenly-things furnishes
pane Deum dabit, hic obit, hic abit, hic tibi restat.
for-bread God he-shall-give this-one dies this-one goes-away this-one for-you remains
Terrea gloria, terrea copia plena favillæ;
earthly glory earthly abundance full of-ash
gloria corruit, et status aruit illius ille.
the-glory has-fallen and the-state has-withered of-that-one that
Audiat auribus interioribus, audiat orbis;
let-hear with-ears inner let-hear the-world
orbis ut orbita vertitur incita turbine mortis.
the-world as the-orbit is-turned swift by-the-whirlwind of-death
Præterit et perit, et nebulam gerit orbis amœnum;
passes and perishes and a-mist bears the-world pleasant
tollitur ocius ipse, vel ipsius esse serenum.
is-taken-away more-swiftly it or its being serene
Orbis honor levis est, atomus brevis, et breve festum;
of-the-world the-honor light is an-atom brief and brief a-feast
nil dat amabile, nil amat utile, ridet honestum.
nothing gives lovable nothing loves useful laughs-at the-honest
Hosteque pectoris, hosteque corporis intus et extra,
and-by-enemy of-the-breast and-by-enemy of-the-body within and without

horruit aridus, aruit horridus, et sua festa.
has-bristled dry has-withered bristling and its feasts
Orbis amor perit, atque suos terit, orbis amantes;
of-the-world the-love perishes and its grinds the-world lovers
et sua gaudia, gaudia tristia, vera putantes.
and its joys joys sad true thinking
Evigilabimus? an remanebimus in lue mundi,
shall-we-awaken or shall-we-remain in the-plague of-the-world
quem patet ignibus, illuvionibus, hoste retundi?
which it-is-plain by-fires by-floods by-the-enemy to-be-blunted
Quid vaga? quid rea corda colunt ea quæ nihil extant?
why wandering why guilty hearts cultivate those-things which nothing exist
Quæ breve plaudere, non breve plangere post breve præstant.
which brief to-applaud not brief to-lament after brief furnish
Cur caro proximus ignis, et intimus hostis amatur?
why the-flesh nearest fire and inmost enemy is-loved
Carnis amor perit, est rosa, fæx erit, ergo spuatur.
of-the-flesh the-love perishes it-is a-rose dregs it-shall-be therefore let-it-be-spat-upon
O caro candida, post breve fœtida, plenaque fæcis;
O flesh white after brief fetid and-full of-dregs
flos modo, mox fimus, et fimus infimus, unde tumescis?
a-flower now soon dung and dung lowest whence do-you-swell
O caro carnea, jam modo glarea, postmodo vermis;
O flesh fleshly now now gravel afterward a-worm
nunc homo, cras humus; istud enim sumus; unde superbis?
now man tomorrow soil this for we-are whence are-you-proud
O caro debilis, O cito labilis, O male mollis,
O flesh weak O quickly slipping O badly soft
quid petis ardua, quid tibi cornua ferrea tollis?
why do-you-seek steep-things why to-yourself horns iron do-you-raise

Quid tibi crapula, milleque fercula, milleque pastus?
why to-you surfeit and-a-thousand dishes and-a-thousand feedings
Res lue proflua, vinaque mortua, cur tibi fastus?
things with-plague flowing and-wines dead why to-you pride
Unde superbia? fæx tua gloria, morte remissa;
whence pride dregs your glory by-death let-go
fæx tua prandia, fæx tua gaudia, fæx es et ipsa.
dregs your luncheons dregs your joys dregs you-are also yourself
Quid tibi balnea, vestis et aurea? quid tibi venter?
why to-you baths garment and golden why to-you the-belly
Culta licet caro, semper eris caro, nec caro semper.
cultivated though flesh always you-shall-be flesh nor dear always
Post hominem cinis es, caro desinis esse, putrescis.
after man ash you-are flesh you-cease to-be you-rot
Vis tibi quantula sit? docet urnula, massaque fæcis.
the-force to-you how-small it-is teaches a-little-urn and-a-mass of-dregs
O caro lactea, nunc rosa, postea sarcina vilis;
O flesh milky now a-rose afterward a-burden vile
flos tibi corruet, et rosa defluet, at juvenilis.
the-flower to-you shall-fall and the-rose shall-flow-away but youthful
Quæ modo florida, cras erit horrida, plus loquar, horror;
which now flowery tomorrow shall-be horrid more I-shall-say horror
horror amantibus, horror et hostibus, omnibus horror.
horror to-lovers horror and to-enemies to-all horror
Cras eris horrida, cras eris arida, vilis, amara;
tomorrow you-shall-be horrid tomorrow you-shall-be dry vile bitter
tu modo candida, tu modo florida, tu modo cara.
you now white you now flowery you now dear
Tristia replico, defluet illico forma decoris;
sad-things I-repeat shall-flow-away at-once the-form of-beauty

illico defluet, illico corruet, hic nitor oris.
at-once shall-flow-away at-once shall-fall this sheen of-the-face
Plurima quid loquor? illa caro, decor ille peribit;
very-many-things why do-I-say that flesh beauty that shall-perish
hæc Venus, hic calor, ars ea seu valor ibit, obibit.
this Venus this heat art that or worth shall-go shall-die
Quid caro labilis? aut quid inutilis est homo? cœnum.
what flesh slipping or what useless is man mud
Quid rogo carnea gloria? glarea. Quid rosa? fœnum.
what I-ask fleshly glory gravel what a-rose hay
Carnea gloria, carnis et omnia, carne vigente
fleshly glory of-the-flesh and all-things the-flesh thriving
sunt quasi stantia, deficientia, deficiente.
are as-if standing failing as-it-fails
Cur homo nascitur? aut puer editur? ut moriatur?
why man is-born or the-boy brought-forth that he-may-die
Exit in aera, sustinet aspera, migrat, humatur.
he-goes-out into the-air endures harsh-things migrates is-buried
Glarea labilis, aura volatilis est homo natus;
gravel slipping a-breeze flying is man born
mane stat aggere, nec mora, vespere fertur humatus.
at-morn he-stands on-a-mound nor delay at-eve is-borne buried
Qui modo flos fuit, in spatio ruit unius horæ;
who now a-flower was in the-space falls of-one hour
mox rapitur, licet ingenio micet atque decore.
soon he-is-snatched though with-wit he-gleam and with-beauty
Fit cinis infimus, ille probissimus et pretiosus,
becomes ash lowest that most-upright and precious
irreparabilis, irrevocabilis, officiosus.
irreparable irrevocable dutiful

Gleba reconditur, atque recluditur hospite tumba;
the-clod is-stored-away and is-shut by-its-guest the-tomb
laus stat imaginis, umbraque nominis, immo nec umbra.
the-praise stands of-the-image and-the-shadow of-the-name nay not-even a-shadow
Vir subit æthera si bene, tartara si male gessit;
the-man goes-to the-heavens if well Tartarus if badly he-conducted-himself
corpus humi jacet, ars perit, os tacet, aura recessit.
the-body on-the-ground lies art perishes the-mouth is-silent the-breath has-withdrawn
Fæx fit, homo fuit, hunc et amans spuit, horret amatus;
dregs becomes man he-was this-one even loving spits-on shudders-at the-beloved
nosseque denegat, instat ut obtegat ocius artus.
and-to-know refuses presses that he-may-cover more-swiftly the-limbs
Instat ut efferat, et flet et imperat, et parat urnam;
presses that he-may-carry-out and weeps and commands and prepares the-urn
non tibi dum gemit heu! lacrimam premit ungue diurnam.
not for-you while he-groans alas a-tear he-squeezes with-nail daily
Mox feretrum vehit, aut feretrum præit, aut subit orans;
soon the-bier he-conveys or the-bier precedes or goes-under praying
denique planctibus exequialibus it quasi plorans.
finally with-laments funereal he-goes as-if weeping
Flens it, ovans redit, ut tumulo dedit ossa, recessit;
weeping he-goes exulting returns when to-the-tomb he-gave the-bones he-withdrew
cessit amor pius, ut manus illius afflua cessit.
has-departed love pious when the-hand his abounding departed
Occidit, occidit, hic ubi perdidit æs et amicum;
he-has-fallen he-has-fallen this-one when he-lost money and friend
qui sibi riserat, æris amans erat, O cor iniquum.
who to-him had-smiled of-money a-lover was O heart wicked
Ille probissimus, ille potissimus, ille vir, ille;
he most-upright he most-powerful he the-man he

ille quid est precor? illius et decor? urna favillæ.
he what is-he I-pray his and beauty an-urn of-ash
Pulcher, amabilis, irreparabilis, unicus, aptus;
fair lovable irreparable unique fit
instar aquæ fluit, e medio fugit illico raptus.
like water he-flows from the-midst flees at-once snatched
Occidit ut pecus, et decor et decus omne repente;
he-falls like cattle and beauty and honor all suddenly
et calor et color alget, abit dolor inde juventæ.
and heat and color grows-cold goes-away the-sorrow thence of-youth
Cur morulas paro? cara jaces, caro, fæx es, humaris;
why little-delays do-I-prepare dear you-lie flesh dregs you-are you-are-buried
esse quod es sinis, in cineres cinis extenuaris.
to-be what you-are you-cease into ashes ash you-are-thinned
Quid fluitat cibus? et gula potibus undat et escis?
why floats the-food and the-gullet with-drinks surges and with-foods
Pasta cibis, cibus es, caro, vermibus, atque putrescis.
fed with-foods food you-are flesh for-worms and you-rot
Est tua cernere, pallida funere membra vel ora;
it-is yours to-see pale in-death limbs or faces
funere pallida, sensibus algida, seque minora.
in-death pale in-senses cold and-themselves less
Flava vel aurea, quam per eburnea colla rotabas,
yellow or golden which through ivory necks you-rolled
cæsaries jacet, et cor et os tacet, unde tonabas.
the-hair lies and the-heart and the-mouth is-silent whence you-thundered

The beauty of the body rots in the tomb: where are the cups, the belts, the rings, the youth? Man is a bubble, a breath, a flower that soon withers; death strikes rich and poor alike, and fame alone remains, and that soon fails.

Lumina visibus, auris et auribus, os caret ore;
the-eyes sights the-ear and hearing the-mouth lacks mouth
nasus odoribus, et cor amoribus, ossa calore.
the-nose scents and the-heart loves the-bones heat
Ad mala pes citus, ac oculus situs in muliere,
to evil-things the-foot swift and the-eye set on the-woman
collaque lactea, brachia cerea computruere.
and-necks milky arms waxen have-rotted
Cerea brachia tam specialia quam speciosa,
waxen arms as special as beautiful
membraque lubrica, continet unica parvaque fossa.
and-members slippery holds one and-small ditch
Candidus antea dens, labra flammea, flos faciei,
white before the-tooth the-lips flaming the-flower of-the-face
et gena lucida, sunt modo putrida, pars saniei.
and the-cheek shining are now putrid part of-the-gore
Nunc ubi pocula? nunc ubi fercula? fercula mille?
now where the-cups now where the-dishes the-dishes thousand
Flos ubi primulus? et rubicundulus est color ille?
the-flower where earliest and ruddy is color that
Vox ubi fractior, ille crebrosior est ubi risus?
the-voice where more-broken that more-frequent is where the-laughter
Sermoque lubricus, atque phreneticus, improba visus?
and-the-speech slippery and frenzied wicked the-looks

Nunc ubi baltheus? annulus aureus? aurea vitta?
now where the-belt the-ring golden the-golden band
Patria nomina? nunc ubi culmina sunt pro avita?
the-ancestral names now where the-summits are for ancestral
Rege caro sata vermibus est data, factaque vermis;
from-a-king flesh sown to-worms is given and-made a-worm
regibus edita rebus et obsita, nunc es inermis.
from-kings sprung with-things and covered now you-are unarmed
Corpus amabile, nunc es inutile corpus et atrum;
body lovable now you-are useless a-body and black
morte resolveris, atque cadaveris es simulacrum.
in-death you-shall-be-dissolved and of-a-corpse you-are the-likeness
Terrea gloria nunc quasi lilia, cras quasi ventus;
earthly glory now like lilies tomorrow like wind
pulcra fugit modo tempore, postmodo morte, juventus.
fair flees now by-time afterward by-death youth
Splendida pectora, splendida corpora, corpus habentur;
splendid breasts splendid bodies a-body are-held
utque senilia sic juvenilia busta videntur.
and-as the-aged so the-young pyres are-seen
Mox puer interit, ut rosa deperit edita vere;
soon the-boy perishes as the-rose perishes brought-forth in-spring
a valido vigor eripitur, nitor a muliere.
from the-strong vigor is-snatched sheen from the-woman
Lyncea lumina mentis acumina si quis haberet,
Lyncean eyes of-the-mind sharpnesses if anyone had
fellea dulcia, pulcraque turpia credo videret.
gall-like sweet-things and-fair-things foul I-believe he-would-see
Corpora candida, pectora vivida, membra venusta,
bodies white breasts lively members comely

ossaque regia sint modo qualia consule busta.
and-bones royal may-be now of-what-kind consult the-pyres
Vociferantia seque minantia busta loquuntur;
crying-out and-themselves threatening pyres speak
primus et ultimus, altus et infimus hic capiuntur.
the-first and the-last the-high and the-lowest here are-taken
Est homo res levis, est homo flos brevis, est homo non ens;
is man a-thing light is man a-flower brief is man not being
est homo glarea, terraque terrea mente reponens.
is man gravel and-earth earthy in-the-mind storing
Est homo flosculus atque statunculus est animatus;
is man a-floweret and a-little-statue is animated
hunc vegetat, fovet, implet, agit, movet, ad breve flatus.
this-one quickens cherishes fills drives moves for a-brief-while the-breath
Hic ubi deserit ossa, vir interit, est caro sordens;
this when it-deserts the-bones the-man perishes is flesh befouled
est caro carnibus una vel omnibus amplius horrens.
is flesh than-fleshes one or than-all more bristling
Mortua vilior, ægra remissior est caro nostra
dead viler sick more-slack is flesh our
quam caro cætera, sicque cadavera nulla reposta.
than flesh other and-so corpses none put-away
Verme cito scatet, atque satis patet, ægra dehiscit;
with-the-worm quickly teems and enough lies-open sick gapes
moxque per aspera, flagraque per fera quæque fatiscit.
and-soon through harsh-things and-scourges through savage-things each grows-faint
Quod cito morbida, quod cito sordida fiat, omitto;
that quickly diseased that quickly foul it-becomes I-omit
quod cito putrida, quod cito tabida, dicere vito.
that quickly putrid that quickly wasted to-say I-avoid

Adde quod horrida morte, quod hispida, quod fera plus est;
add that horrid in-death that shaggy that savage more it-is
fœtida plus olet, ægra magis dolet, illico post est.
fetid more smells sick more pains at-once after it-is
Non tibi funere, sive cadavere, de pecuali;
not for-you from-the-funeral or from-the-corpse from of-cattle
vel metus ingruit, at febris irruit ex sociali.
or fear falls-upon but fever rushes from the-companion
Cæsus iter secus, inde vir, hinc pecus, efflat uterque;
slain on-the-road along thence a-man hence cattle breathe-out each
ejus an istius est timor amplius? ejus aperte.
of-him or of-this is the-fear greater of-him plainly
Non tibi fit metus exanimum pecus æquore prati;
not for-you becomes fear the-lifeless cattle on-the-plain of-the-meadow
amplius effera sunt tibi funera fratris humati.
more savage are to-you the-funerals of-a-brother buried
Ossa revisere, vel prope pergere nocte timebis,
the-bones to-revisit or near to-go by-night you-shall-fear
cum minime secus exanimum pecus ire pavebis.
when least alongside the-lifeless cattle to-go you-shall-be-afraid
Nostra cadavera nostraque funera fœtidiora,
our corpses and-our funerals more-fetid
esse relinquitur, esseque noscitur horridiora.
to-be it-remains and-to-be is-known more-horrid
Flatus homo levis, atque vapor brevis, ad breve paret;
a-breath man light and a-vapor brief for a-brief-while appears
paret et enitet, illico delitet, herba fit, aret.
appears and shines-forth at-once lies-hidden grass becomes is-dry
Flens homo nascitur, et cito tollitur, efflat, humatur;
weeping man is-born and quickly is-taken-away breathes-out is-buried

stat breve, mox cadit, est modo, cras abit, hic breve statur.
stands briefly soon falls is now tomorrow goes-away here briefly one-stands
Turbo levissimus, atque brevissimus, est homo flatus;
a-whirlwind most-light and most-brief is man a-breath
ipse laboribus, ipse doloribus est generatus.
he for-labors he for-sorrows is begotten
Hic caput exerit, emicat, interit, est quasi bulla;
this-one the-head puts-forth flashes perishes is like a-bubble
bulla citatius, aura fugacius, haud perit ulla.
than-the-bubble more-swiftly than-the-breeze more-fleetingly not-at-all perishes any
Est caro terrea, terraque carnea, fumus, imago;
is flesh earthy and-earth fleshly smoke an-image
massa putredinis, unda voraginis; immo vorago;
a-mass of-rottenness the-wave of-a-whirlpool nay a-whirlpool
dum sibi cœlitus influit, habitus, est rosa, floret;
while into-him from-heaven flows the-condition he-is a-rose blooms
est vapor, abluit, illico corruit, est fimus, horret.
is a-vapor washes-off at-once falls is dung bristles
Hic homo gignitur ex lue, nascitur ex muliere;
this man is-begotten from plague is-born from woman
nuper homo satus, est lacrimis datus, hic sibi flere.
lately man sown is to-tears given here for-himself to-weep
Vagit ad ubera, vivit ad aspera, mors vocat, itur;
he-wails at the-breasts lives for harsh-things death calls one-goes
qui modo floruit, illico corruit, et sepelitur.
who now bloomed at-once falls and is-buried
Illico labitur, illico tollitur, illico transit.
at-once he-slips at-once is-taken-away at-once passes
Transit, abit, ruit, hic modicum fuit; hic breve mansit.
passes goes-away falls here a-little he-was here briefly he-remained

Huc cito prodiit, hinc cito transiit, et quasi nunquam
hither quickly he-came-forth hence quickly passed and as-if never
extiterit, perit, hic tribulos serit, hic saliuncam.
he-had-existed perishes this-one thistles sows this-one nard
Hic tribulos petit, hic tribulos metit, hic tribulatur;
this-one thistles seeks this-one thistles reaps this-one is-troubled
lætitiæ favet, et flet, amat, pavet, modo gravatur.
to-gladness he-is-favorable and weeps loves fears now is-weighed-down
Donec homo viget, affluit, indiget, ut rota currit;
while man thrives abounds needs as a-wheel runs
dat, rapit, it, fremit, opprimitur, præmit, uritur, urit.
gives seizes goes roars is-oppressed presses is-burned burns
Urit, et uritur; angit, et angitur; ad mala crescit;
burns and is-burned distresses and is-distressed for evil-things grows
gaudet honoribus, inque laboribus his requiescit.
rejoices in-honors and-in labors these rests
Crux sibi plurima qui petit infima summa petendo,
a-cross to-himself very-great who seeks the-lowest the-highest by-seeking
ergo tumultuat, obstrepit, æstuat, hæc satagendo.
therefore he-riots clamors seethes these-things busying
Ut rota vertitur, ut rosa cernitur, et quasi claret;
as a-wheel is-turned as a-rose is-seen and as-if shines
dives æger tremit, altus ovans gemit, affluus aret.
the-rich sick trembles the-high exulting groans the-abounding is-dry
Denique mortibus undique pluribus excruciatum,
finally by-deaths on-all-sides very-many tortured
urna furens capit, opprimit et rapit, O grave fatum.
the-urn raging takes oppresses and snatches O heavy fate
Laude superstite; nomine divite dives habetur;
with-praise surviving with-name rich rich he-is-held

urna putredine patria nomine tota repletur.
the-urn with-rottenness the-fatherland with-his-name wholly is-filled
Fama fit, est sonus, hic probus, hic bonus, hic fuit ille,
fame comes is sound this upright this good this was he
clarus origine, fortis imagine, plenus Achille.
bright in-origin strong in-image full of-Achilles
Fama virum dabat, ipsaque mox labat, aret et ipsa;
fame the-man gave and-itself soon totters is-dry and itself
ad breve florida, post breve marcida, scissa, remissa.
for a-brief-while flowery after a-brief-while withered torn slackened
Mox ubi transiit, hic homo desiit esse, vocari;
soon when he-passed this man ceased to-be to-be-called
haud anima calet, haud animal valet, ergo probari.
not-at-all the-soul is-warm not-at-all the-animal avails therefore to-be-proved
Truncus iners jacet, ille modo tacet, ante tonabat;
a-trunk inert lies he now is-silent before he-thundered
fæx jacet horrida, qui rosa florida culmine stabat.
dregs lies horrid who a-rose flowery on-the-summit stood
Vita volubilis, immo volatilis est quasi punctum;
life voluble nay flying is like a-point
quod geometrica dat sibi fabrica, quam cito sumptum.
which geometric gives to-itself workmanship how quickly taken
Mors via maxima, mors patet ultima linea rerum;
death the-way greatest death lies-open the-last line of-things
quo pede testea calcat et aurea, nil sibi serum.
with-which with-foot earthen-things treads and golden-things nothing to-it late

Hector, Socrates, Plato, Cato, Cicero, Caesar, and Romulus are dust and bare names; we too are going where they went. The world turns like a wheel, its glory glass, and signs in the heavens proclaim the end.

Imminet omnibus, hinc famulantibus, inde tyrannis;
looms over-all hence over-servants thence over-tyrants
irruit ocius, unica totius est via carnis.
rushes swiftly one of-the-whole is the-way of-the-flesh
Socrate doctior, Hercule fortior, a triduana
than-Socrates more-learned than-Hercules stronger by a-three-day
febre resolvitur, indeque noscitur omnia vana.
fever he-is-dissolved and-thence is-known all vain
Vanaque vivere, vanaque currere sole sub isto;
and-vain to-live and-vain to-run sun under this
omnia perspice, denique codice scito magistro.
all-things look-through finally with-the-book know as-master
Ecce patentibus ad mala visibus, ad bona cœcis;
behold open to evil-things with-sights to good-things blind
igniculus febris est tibi funebris, unde tumescis?
a-little-fire of-fever is to-you funereal whence do-you-swell
Quid tibi roboris? illius Hectoris, illius ossa;
what to-you of-strength of-that Hector of-him the-bones
et minus eminet, unica continet arctaque fossa.
and less rises-high one holds and-narrow ditch
Quid tibi grammatis? arida Socratis ossa tenentur;
what to-you of-letters dry of-Socrates the-bones are-held
vox animæ Plato, justitiæ Cato, pulvis habentur.
the-voice of-the-soul Plato of-justice Cato dust are-held

Quid tibi faminis? illa Demosthenis et Ciceronis?
what to-you of-speech that of-Demosthenes and of-Cicero
Lingua peraruit, aura superfluit artis et oris.
the-tongue has-withered the-breeze overflows of-art and of-mouth
Quid tibi sanguinis est, vel originis? et Fabiorum
what to-you of-blood is or of-origin and of-the-Fabii
stirps ruit ardua, turbaque mortua fluxit eorum.
the-stock falls lofty and-the-throng dead has-flowed of-them
Te decor extulit, Absalon abstulit, ultio duplex,
you beauty raised Absalom took-away vengeance double
fæx caro lactea redditur, aurea cæsaries fæx.
dregs the-flesh milky is-returned the-golden hair dregs
Quæ tibi culmina? quæ tibi nomina? quid tibi laudis?
what to-you summits what to-you names what to-you of-praise
Culmina, nomina, laus quoque pristina quod ruit audis.
summits names praise also former that it-falls you-hear
Quæ tibi gloria? quæ tibi gratia? quæ tibi doni?
what to-you glory what to-you grace what to-you of-gift
Non tibi gloria; non tibi gratia, quæ Salomoni.
not to-you glory not to-you grace which to-Solomon
Est tibi regia magnificentia, prole Philippi;
is to-you royal magnificence than-the-offspring of-Philip
non eris altior, at meritis minor hoc quoque scribi.
not you-shall-be higher but in-merits less this also to-be-written
Huic pudor, otia, sessio, regia colla fuere;
to-this-one shame leisure sitting royal necks were
ludere, prælia, cunctaque mœnia sponte patere.
to-play battles and-all walls of-their-own-accord to-lie-open
Orbis et extima vidit, et ultima, vir fore natus,
of-the-world both the-outermost-parts saw and the-farthest the-man to-be born

gentibus, urbibus, et dominantibus est dominatus.
over-the-peoples over-the-cities and over-the-rulers he-has ruled
Vicerat omnia, vincitur obvia facta secutus;
he-had-conquered all-things is-conquered the-things-met done having-followed
post hominem cinis est, quasi turbinis, aura solutus.
after man ash he-is like of-a-whirlwind breeze dissolved
Flos erat, est fimus ille potissimus, illeque fortis;
a-flower he-was is dung that most-powerful and-that strong
vix ibi sportula plena, vel urnula, quo prius orbis.
scarcely there a-little-basket full or a-little-urn where before the-world
Est ubi gloria nunc Babylonia? nunc ubi dirus
is where the-glory now Babylonian now where the-dread
Nabugodonosor? et Darii vigor? illeque Cyrus?
Nebuchadnezzar and of-Darius the-vigor and-that Cyrus
Qualiter orbita viribus inscita præterierunt,
as an-orbit with-strength ignorant they-have-passed-away
fama relinquitur illaque figitur, hi putruerunt.
fame is-left and-that is-fixed these have-rotted
Nunc ubi curia pompaque Julia? Cæsar, obisti;
now where the-senate and-the-pomp Julian Caesar you-have-died
te truculentior, orbe potentior ipse fuisti.
than-you more-savage than-the-world more-powerful you-yourself were
Orbis ut extera sanguine, sidera laude subires;
of-the-world that outer-parts with-blood the-stars with-praise you-might-go-under
mota furentia sunt tua brachia, prælia, vires.
moved raging are your arms battles strengths
Cum genero sene, brachia non bene conseruisti;
with your-son-in-law old arms not well you-joined
non socer illius, aut socius pius esse tulisti.
not the-father-in-law of-him or the-ally pious to-be you-bore

Qui cinis es modo, tantus eras homo quantus et orbis.
who ash are now so-great you-were a-man as-great-as also the-world
An tibi subditus extitit ambitus urbis et orbis.
or to-you subject stood the-compass of-the-city and of-the-world
Ecce resolveris, area pulveris, urna favillæ;
behold you-shall-be-dissolved a-floor of-dust an-urn of-ash
Cæsare nudus es, et prope nullus es, O ferus ille.
of-Caesar bare you-are and nearly nothing you-are O savage that
Nunc ubi Marius atque Fabricius inscius auri?
now where Marius and Fabricius ignorant of-gold
Mors ubi nobilis et memorabilis actio Pauli?
death where noble and memorable the-action of-Paulus
Diva Philippica, vox ubi cœlica nunc Ciceronis?
divine Philippic voice where heavenly now of-Cicero
Pax ubi civibus atque rebellibus ira Catonis?
peace where for-the-citizens and for-the-rebels the-anger of-Cato
Nunc ubi Remulus? aut ubi Romulus? aut ubi Remus?
now where Remulus or where Romulus or where Remus
Stat rosa pristina nomine, nomina nuda tenemus.
stands the-rose former by-name names bare we-hold
Quam cito labilis atque volubilis orbita sphæræ,
how quickly slipping and voluble the-orbit of-the-sphere
corda volantia, corpora fortia præteriere.
hearts flying bodies strong have-passed-away
Et breve floruit, et cito corruit unda priorum;
and briefly bloomed and quickly fell the-wave of-those-before
gloria finiit, area transiit omnis eorum.
the-glory has-ended the-floor has-passed all their
Nos quoque tollimur, et proficiscimur, ad quod et ipsi;
we also are-taken-away and set-out to that-which also ourselves

imus in infera, perdimus æthera, mentes remissi.
we-go into the-lower-regions we-lose the-heavens in-minds slack
Mors animantibus imminet omnibus, ibimus omnes;
death over-the-living looms over-all we-shall-go all
mors vocat, ibimus, haud retinebimus orbis honores.
death calls we-shall-go not-at-all we-shall-retain of-the-world honors
Ibimus, ibimus, atque redibimus, ad quid? ad imum;
we-shall-go we-shall-go and we-shall-return to what to the-bottom
ima petentia sunt profitentia corpora limum.
the-depths seeking are professing bodies slime
Est via libera mentis, ad æthera, carnis, ad ima;
is the-way free of-the-mind to the-heavens of-the-flesh to the-depths
hæc bene suscipit, hæc male despicit, ad sua prima.
this well takes-up this badly despises to its first-things
Stat caro, mens gemit, Eva virum premit, inde reatus;
stands the-flesh the-mind groans Eve the-man presses thence the-guilt
mens levat, et lavat, at caro cor gravat, inquinat actus.
the-mind lifts and washes but the-flesh the-heart weighs-down defiles the-act
Dulcia jurgia dum feret obvia cornua luna;
sweet quarrels while shall-bear opposed horns the-moon
hæc agit illaque, desinet utraque facta quod una.
this drives and-that shall-cease each made because one
Cur caro carnea, terraque terrea ferre laboras?
why flesh fleshly and-earth earthy to-bear do-you-labor
Carnea, terrea, temporis alea versat in horas.
fleshly-things earthy-things of-time the-die turns into hours
Tempus et omnia temporis inscia stare rotantur;
time and all-things of-time ignorant to-stand are-rolled
singula currere, nulla recurrere fluxa probantur.
each-thing to-run none to-run-back fleeting-things are-proved

Corporis optima cerne simillima currere vento,
of-the-body the-best-things see most-like to-run to-the-wind
currere singula, currere secula cœca memento.
to-run each-thing to-run the-ages blind remember
Est resolubilis, immo volubilis orbis, ut orbis
is dissoluble nay voluble the-world as a-wheel
illius omnia, peste ruentia, tabida morbis.
its all-things with-plague falling wasted with-diseases
Lux sua claruit, ecce peraruit ejus amœnum;
light its has-shone behold has-withered its pleasantness
lux sua floruit, et cito corruit, est modo cœnum.
light its has-bloomed and quickly fallen is now mud
Quomodo flumina cerne volumina currere rerum;
as rivers see the-rolls to-run of-things
orbis honor ruit, et fugit, et fluit orbe dierum.
of-the-world honor falls and flees and flows with-the-round of-days
Ut rota volvitur, indeque pingitur ut rota mundus;
as a-wheel is-rolled and-thence is-painted as a-wheel the-world
quippe volubilis, et variabilis, ac ruibundus.
indeed voluble and variable and falling
Irritus est ratus, instabilis status est status ejus;
vain is the-ratified unstable state is the-state its
it, redit, ut mare, denique nunc male, cras ibi pejus.
it-goes returns like the-sea finally now badly tomorrow there worse
Gloria terrea, quomodo gloria stat labefacta?
glory earthly how glory stands tottered
Glarea flumine, glarea turbine labitur acta.
gravel by-the-river gravel by-the-whirlwind slips driven
Cuncta fluentia, nulla manentia sunt bona mundo;
all-things flowing none remaining are goods for-the-world

ridet honoribus exterioribus, intus arundo.
it-laughs with-honors outer inside a-reed
Gloria terrea, gloria vitrea, vitrea plane;
glory earthly glory glassy glassy plainly
illico tollitur atque resolvitur ejus inane.
at-once is-taken-away and is-dissolved its emptiness
Et bene sentio, fit variatio quaque dierum;
and well I-perceive there-becomes change by-each of-days
si bene sentio fit variatio, fit fuga rerum.
if well I-perceive there-becomes change there-becomes flight of-things
Mundus et omnia quomodo somnia vana recedunt;
the-world and all-things as dreams vain recede
signaque plurima, tempora proxima judicis edunt.
and-signs very-many the-times nearest of-the-judge bring-forth
Sidera flammea lunaque ferrea visa refertur;
stars flaming and-the-moon iron seen is-reported
sol sine lumine, terra voragine subdita fertur.
the-sun without light the-earth to-a-whirlpool subject is-said
Terra levis tremit, Eumenidum fremit umbra proterva;
the-earth light trembles of-the-Eumenides roars the-shade wanton
bellica currere fertur in aere visa caterva.
warlike to-run is-said in the-air seen a-troop
Agmina mortua currere conflua visa feruntur;
ranks dead to-run flowing-together seen are-reported
signa gravissima, monstraque plurima conspiciuntur.
signs most-grave and-portents very-many are-beheld

Justice has fled with the Virgin and every order is corrupt; the Antichrist is near, Rome totters, and a dragon has been seen in the air. Bernard reports a twin-headed woman born in England and two men who called themselves Christ and Elijah, and ends as he began: the hour is last; let us keep watch.

Gratia corruit, ordo refriguit, undat iniquum,
grace has-fallen order has-grown-cold surges the-wicked
quisque dolo studet, esse probum pudet, esse pudicum.
each-one by-guile strives to-be upright is-ashamed to-be chaste
Jus præmitur cruce, grex grege, dux duce, rexque regente;
right is-pressed by-the-cross flock by-flock leader by-leader and-king by-ruler
agmen et agmine, culmina culmine, gens quoque gente.
rank also by-rank summits by-summit people also by-people
Omnia lubrica sunt modo publica, nulla teguntur;
all-things slippery are now public none are-covered
ingenialia vel furialia probra coluntur.
unnatural or furious reproaches are-cultivated
Ha! petulantia militat ebria nocte dieque;
ha petulance campaigns drunken by-night and-by-day
lex sacra displicet, illicitum licet, et libet æque.
the-law holy displeases the-unlawful is-allowed and pleases equally
Qui fore vult bonus, est miser, est onus, est onerosus;
who to-be wills good is wretched is a-burden is burdensome
qui mala postulat, ille deambulat imperiosus.
who evils demands he walks-about imperious
Justitiæ via nulla manet, quia virgo recessit;
of-justice the-way none remains because the-virgin has-withdrawn
cumque sororibus introeuntibus æthera cessit.
and-with her-sisters entering the-heavens has-yielded

Jus ruit, officit, ars mala proficit, ars mala prodest;
right falls hinders art evil profits art evil avails
fraus stat, amor jacet, ordo flet, ars placet, est gula, frons deest.
fraud stands love lies order weeps art pleases is gullet shame is-lacking
Hæc præeuntia certaque nuntia credite finis;
these preceding and-sure messengers believe of-the-end
finis enim venit, orbis honor perit, hoste, ruinis,
the-end for comes of-the-world the-honor perishes by-the-enemy by-ruins
seditionibus, illuvionibus, igne, procellis,
by-seditions by-floods by-fire by-storms
lite, libidine, fraude, gravedine, sanguine, bellis.
by-strife by-lust by-fraud by-heaviness by-blood by-wars
Surgite, surgite, spemque resumite, spe tremebundi;
rise rise and-hope resume in-hope trembling
cernite currere regna, labescere culmina mundi.
see to-run the-kingdoms to-totter the-summits of-the-world
Ultima tempora, ni sacra littera fallit, aguntur;
the-last times unless the-holy letter deceives are-being-done
dicta prophetica verbaque cœlica perficiuntur.
the-sayings prophetic and-the-words heavenly are-fulfilled
Fertur ut alea gloria carnea, plena favillæ;
is-borne like a-die glory fleshly full of-ash
ille minaciter imminet arbiter, arbiter ille.
he threateningly looms the-judge the-judge he
Censor adest Deus, evigilet reus, est prope Christus;
the-censor is-present God let-wake the-guilty is near Christ
qui modo detinet? en ferus imminet Antichristus.
he-who now restrains lo savage looms the-Antichrist
Stirps venit impia, stirps mala, bestia perditionis;
the-stock comes impious the-stock evil the-beast of-perdition

quo duce sidera coget in infera cauda Draconis.
with-whom-as leader the-stars shall-drive into the-lower-regions the-tail of-the-Dragon
Imminet impius, est prope filius impietatis;
looms the-impious is near the-son of-impiety
imminet, imminet, et caput obtinet in sibi stratis.
looms looms and the-head obtains over to-himself the-laid-low
Multiplicabitur et dominabitur hoc dominante,
shall-be-multiplied and shall-rule with-this-one ruling
mors, tribulatio, tantaque passio quanta nec ante.
death tribulation and-so-great suffering as-great-as not-even before
Jam tuba septima, plaga novissima jam properatur;
now the-trumpet seventh the-plague last now is-hastened
ecce recessio quam tua lectio, Paule, profatur.
behold the-falling-away which your reading Paul foretells
Rege labescere, retro recedere Roma videtur;
from-the-king to-totter back to-withdraw Rome seems
nec thronus ut prius, aut status ut prius altus habetur.
nor the-throne as before or the-state as before high is-held
Actio lubrica fit modo publica; de medio fit;
the-action slippery becomes now public from the-midst it-becomes
Roma, prior tua gloria mortua, rex tibi defit.
Rome former your glory dead the-king to-you is-lacking
His præeuntibus, immo sequentibus ordine signis;
these preceding nay following in-order signs
imminet impius ille, vel illius horror et ignis.
looms the-impious-one he or his horror and fire
Suntque patentia signa minantia, signa furoris;
and-are open signs threatening signs of-fury
prorsus ut ultima jam fore proxima tempora noris.
wholly that the-last now to-be nearest times you-may-know

Flammivomus, niger, hispidus, aliger, est Draco visus
fire-vomiting black shaggy winged was a-Dragon seen
nuper in aere, nil ego dicere nunc paro risus.
lately in the-air nothing I to-say now prepare laughable
Claruit omnibus hoc equitantibus atque colonis;
it-shone to-all this the-riders and the-farmers
fugit, inhorruit, et fuga terruit illa draconis.
it-fled bristled and by-flight terrified that of-the-dragon
Pestis, et horrida transiit oppida, transque volavit;
the-plague also horrid passed towns and-across flew
et loca plurima fert ita maxima fama meavit.
and places very-many bears so very-great fame it-traveled
In geminum caput egrediens, apud Anglica rura,
into a-twin head issuing among English fields
femina prodiit, ipsaque finiit in duo crura.
a-woman came-forth and-she ended in two legs
Crura quidem duo, sed sibi bis duo brachia stabant;
legs indeed two but to-her twice two arms stood
hanc duo pectora, quatuor ubera mirificabant.
her two breasts four teats made-marvelous
Vos volo credere, me rata dicere, scribere verum;
you I-wish to-believe me ratified-things to-say to-write true
par erat actio, par via, sessio par mulierum.
equal was the-action equal the-way the-sitting equal of-the-women
Ex mulieribus, immo sororibus, obstupor istis
at the-women nay the-sisters I-am-amazed these
altera transiit; atque superfuit altera tristis.
one passed and survived the-other sad
Post breve denique pars ruit utraque morte soluta;
after a-short-while finally part fell each by-death dissolved

utraque pars ruit, hanc obitu fuit illa secuta.
each part fell this-one in-death was that-one followed
Vir magno actibus in regionibus extat Hiberis
a-man great in-deeds in the-regions stands-forth Iberian
quem noto versibus, assero testibus hæc ego veris.
whom I-note in-verses I-assert with-witnesses these-things I true
Is sine semine simplice virgine se fore natum,
he without seed from-a-simple virgin himself to-be born
proh furor! edidit, et sibi credidit area fratrum.
oh fury proclaimed and him believed the-floor of-the-brethren
Dixit ad ultima vipera pessima se fore Christum;
he-said at the-last the-viper worst himself to-be Christ
hic prope prædicat esse vel indicat Antichristum.
this-one near preaches to-be or indicates the-Antichrist
Non minor artibus in regionibus est Orientis
not less in-arts in the-regions is of-the-East
notus et editus, ipseque perditus ordine mentis.
known and brought-forth and-himself lost in-the-order of-the-mind
Dixit et impius hic quia maximus esset Helias;
he-said and impious this-one that the-greatest he-was Elijah
hinc fore proxima certior ultima tempora fias.
hence to-be nearest more-certain the-last times may-you-become
Gens temeraria, dum licet impia facta fleamus;
people rash while it-is-allowed impious deeds let-us-weep
ille minaciter advenit arbiter, expaveamus.
he threateningly comes the-judge let-us-be-terrified
Nemo capessere jus, mala plangere nemo relinquat;
let-no-one to-take-up right evils to-lament no-one leave-off
gaudia flentibus, irreverentibus ira propinquat.
joys to-the-weeping to-the-irreverent anger draws-near

Jam tuba septima, plaga novissima, lux pia dira,
now the-trumpet seventh the-plague last the-light pious dread
intonat, ingruit, enitet, irruit, et venit ira.
thunders falls-upon shines-forth rushes and comes the-wrath
Gens male conscia, quæ fugientia sunt, fugiamus;
people badly conscious things-which fleeing are let-us-flee
gens male conscia lubrica gaudia flendo tegamus.
people badly conscious slippery joys by-weeping let-us-cover
Stare refugimus, ad mala fluximus, ad bona stemus;
to-stand we-have-shrunk to evils we-have-flowed to goods let-us-stand
hora novissima, tempora pessima sunt, vigilemus.
the-hour last the-times worst are let-us-keep-watch

BOOK TWO

1 · THE GOLDEN AGE

In the golden age the earth flowed with milk and honey and men lived sober, chaste, and content, without gold, war, or luxury, marrying late and dining on acorns and figs. That age is gone, and the world, clean in name only, spits out cleanness for lust.

Aurea tempora primaque robora præterierunt,
golden times and-first strengths have-passed-away
aurea gens fuit, et simul hæc ruit, illa ruerunt.
golden a-people was and together this fell those fell
Flebilis incipit, aurea suscipit orbita metas,
tearful begins golden takes-up the-orbit its-goals
transiit ocius et studium prius et prior ætas.
passed swiftly both the-zeal earlier and the-earlier age
Gratia firmior, ordo valentior esse solebat,
grace firmer order stronger to-be was-wont
melleque lactea lacteque mellea terra fluebat.
and-with-honey milky and-with-milk honeyed the-earth flowed
Afflua frugibus arva rigantibus arida cœlis,
abounding with-fruits the-fields watering dry the-heavens
dans bona dantibus atque fidelibus ipsa fidelis.
giving goods to-the-givers and to-the-faithful itself faithful
Pax dabat otia, gens erat inscia prorsus obesse;
peace gave leisures the-people was ignorant wholly to-harm
terra fidelibus afflua patribus, afflua messe.
the-earth to-the-faithful abounding to-the-fathers abounding in-harvest
Pax jacet irrita, terraque perdita, jusque, bonumque;
peace lies void and-the-land lost and-right and-good

hujus amor ruit, illius aruit, aret utrumque.
of-this the-love falls of-that has-withered is-dry each
Terra negat sata, pax homini data sola fugatur;
the-earth denies the-sown peace to-man given alone is-put-to-flight
quæ rata floruit, irrita corruit, et violatur.
which ratified bloomed void fell and is-violated
Dum rata præstitit, affluus exstitit omnis arator;
while ratified it-stood abounding stood every plowman
pristina respuit, et nova messuit agricolator.
former-things spurned and new-things reaped the-farmer
Donec erat rata, multa satis sata reddidit arvo,
while it-was ratified many-things enough sown it-returned to-the-field
dans bona gramina longaque semina semine parvo.
giving good grasses and-long seeds from-seed small
Gens erat optima, gens solidissima corde modesto;
the-people was best the-people most-solid in-heart modest
lucra forensia cogere nescia, dives honesto.
gains of-the-forum to-gather ignorant rich in-honesty
Nescia fallere se sua tollere, sedula juri;
ignorant to-deceive itself its to-raise diligent for-right
nescia criminis, igne cupidinis haud levis uri.
ignorant of-crime by-the-fire of-desire not light to-be-burned
Nulla pericula, quippe piacula nulla ferebant;
no dangers indeed sins none they-bore
arva fidelia tectaque patria rite colebant.
fields faithful and-roofs ancestral duly they-cultivated
Fœdera jugia, cum lue prælia sola gerebant;
treaties continual with plague battles alone they-waged
quærere culmina, scireque crimina, crimen habebant.
to-seek summits and-to-know crimes a-crime they-held

Tunc quasi ludere sueverat ubere copia cornu,
then as-if to-play had-been-wont with-rich abundance the-born
multaque copia, vitaque sobria, re, dape, potu.
and-much abundance and-life sober in-thing in-feast in-drink
Multa modestia multaque copia conveniebant,
much modesty and-much abundance agreed
vivida corpora, nam bene pectora viva vigebant.
living bodies for well breasts living thrived
Tunc erat inclita quæ modo perdita, mentis honestas;
then was renowned which now lost of-the-mind honesty
quæ modo maxima tunc erat ultima, nulla potestas.
which now greatest then was last no power
Tam lyra musica quam tuba bellica tunc reticebat;
as-much the-lyre musical as the-trumpet warlike then was-silent
nec lyra musica nec tuba prælia præcipiebat.
neither the-lyre musical nor the-trumpet battles enjoined
Gens erat aurea cui furor alea, cui scelus aurum:
the-people was golden for-whom fury the-die for-whom crime gold
cui pudor emptio, cui neque mentio divitiarum.
for-whom shame purchase for-whom not-even mention of-riches
Non erat abdere fas, neque tollere lucra crumenis;
not it-was to-hide right nor to-raise gains in-purses
plenus opum Tagus, aurifluus, vagus ibat arenis.
full of-wealth the-Tagus gold-flowing wandering went with-sands
Moribus æmula lucra, piacula quam præciosa;
to-morals rivals gains sins how precious
non homo foderat, aut fore noverat invidiosa.
not man had-dug or to-be had-known envious-things
Sumpsit ut aurea pondera ferrea spicula quisque;
took as golden weights iron darts each-one

mors tumor iraque sustulit utraque, pugnat utrisque.
death swelling and-anger took-up each fights by-both
Pristina secula non nisi regula nota regebat;
the-former ages not except a-rule known ruled
secula pristina non nisi pagina viva docebat.
the-ages former not except a-page living taught
Non Capitolia marmore fortia tunc, neque jaspis;
not capitols with-marble strong then nor jasper
non color Indicus, aut lapis unicus ex Arimaspis.
not color Indian or stone unique from the-Arimaspi
Gens erat utilis, invariabilis, alta, severa;
the-people was useful invariable lofty severe
sueta cubilia conjugialia ducere sera.
wont couches conjugal to-take late
Nulla libidinis, unica germinis insita cura;
no of-lust only of-offspring implanted care
tunc sacra vincula, tunc dabat oscula crimine pura.
then holy bonds then gave kisses from-crime pure
Quisquis erat pater, ille decem quater egerat annos;
whoever was a-father he ten four-times had-spent years
ergo viros genus hic dabat haud Venus ebria magnos.
therefore men the-race this gave not Venus drunken great
Effigialiter in puero pater ipse redibat;
in-likeness in the-boy the-father himself returned
stirps bona patribus intereuntibus orta subibat.
the-stock good the-fathers perishing arisen succeeded
Non Venus ebria, sed pia gratia tunc dabat orbi,
not Venus drunken but pious grace then gave to-the-world
sospite sanguine quosque satos sine semine morbi.
with-safe blood whomever sown without the-seed of-disease

Membra virilia, corpora stantia stans cor habebant;
members manly bodies standing a-standing heart they-had
non ea potibus, hic dape, luxibus illud alebant.
not those with-drinks this with-feast with-lusts that they-nourished
Criminis alea, velleque balnea tunc erat illis;
of-crime the-die and-to-wish baths then was for-them
colla tegentibus aut refluentibus ire capillis.
with-necks covering or flowing-back to-go with-hair
Cygnea tempora, canaque pectora non revereri;
swan-like temples and-white breasts not to-revere
vina cupiscere, ludicra dicere, vim profiteri.
wines to-covet sports to-say force to-profess
Gens bene conscia, gens bene sobria, gens erat ipsa;
a-people well conscious a-people well sober a-people was it
non sibi pectora, non sibi corpora mensve remissa.
not to-itself breasts not to-itself bodies or-mind slack
Non dabat illius ordo quid amplius aut minus æquo;
not gave its order anything more or less than-the-fair
ad nova pocula non sibi crapula, non sibi præco.
to new cups not to-it surfeit not to-it a-crier
Vina pericula, vinaque vincula, vina venena
wines dangers and-wines chains wines poisons
dicere sueverat, et fore noverat aspide plena.
to-say it-had-been-wont and to-be had-known with-asp full
Fons sibi vinea, tegmina linea rarus habebat;
a-fountain to-it the-vine coverings linen rarely it-had
serica tegmina tunc neque femina sponsa trahebat.
silken coverings then neither woman bride trailed
Portio propria non nisi sobria sponsa vacabat;
portion proper not unless sober the-bride was-free

nunc nimis unica, tunc bona publica quisque vocabat.
now too single then goods public each-one called
Publica vellera, lac, sata jugera, fertilitates,
public fleeces milk sown acres fertilities
pocula, prandia, pascua, prædia, prata, penates.
cups luncheons pastures estates meadows household-gods
Prandia mentior, hæc etenim prior haud tulit ætas;
luncheons I-lie these for the-earlier not-at-all bore age
sueta reposcere nunc nisi vespere nec satis escas.
wont to-demand now unless in-the-evening nor enough foods
Pars quota vivere de Jovis arbore rite solebat;
part what to-live from of-Jove the-tree duly was-wont
his heremitica prandia carica contribuebat;
to-these hermitic luncheons the-fig contributed
his cibus ex ove, somnia sub Jove, stratus in herba;
to-these food from the-sheep dreams under Jove laid in the-grass
jussa minoribus a gravioribus, a sene verba.
orders to-the-younger from the-elder from the-old-man words
Pax sacra gaudia, pax dabat otia, fertilitatem;
peace holy joys peace gave leisures fertility
sed neque gaudia probra, nec otia debilitatem.
but neither joys reproaches nor leisures weakness
Pax dabat otia sancta, negotia cultis agrestis,
peace gave leisures holy business to-the-tilled of-the-countryman
terra legumina, pocula flumina, cingula restis;
the-earth legumes cups rivers girdles rope
obsequium pecus, hospitium specus, hordea victum,
service the-flock lodging the-cave barley sustenance
herba cubilia, petra sedilia, pellis amictum,
grass couches the-rock seats the-hide clothing

ramus opuscula, festaque fercula, raro legumen,
the-branch little-works and-festal dishes rarely the-legume
lux pede tendere, nox requiescere, tædaque lumen.
the-light with-the-foot to-stretch the-night to-rest and-the-torch light
Quæ modo marmore qualibet arbore templa struebant;
which now with-marble with-any-whatever tree temples they-built
quæ modo sculptibus atria cultibus expoliebant.
which now with-carvings halls with-adornments they-polished
Secula lactea, gens erat aurea, gens bona, de qua
the-ages milky the-people was golden the-people good of which
audeo paupere carmine dicere, gens fuit æqua.
I-dare in-poor song to-say the-people was just
Aurea gens fuit, aurea gens ruit, orba subivit;
golden the-people was golden the-people falls bereft has-succeeded
quæ cupit afflua menteque mortua vivere, vivit.
which desires abounding-things and-in-mind dead to-live lives
Afflua censibus, indiga sensibus, orba patronis,
abounding in-wealth needy in-senses bereft of-patrons
se dat in impia, raptat in invia perditionis.
itself gives into impious-things hurries into the-pathless-places of-perdition
Mundus origine non nisi nomine mundus habetur;
the-world by-origin not except by-name clean is-held
munditias spuit, in Veneres ruit, hisque repletur.
cleannesses it-spits-out into Venuses falls and-with-these is-filled
Ille prior ruit, alter inhorruit, alter at idem;
that former has-fallen the-other has-bristled the-other but the-same
non modo tempora sunt, neque pectora qualia pridem.
not now the-times are nor the-breasts such-as formerly

The present age is the dregs of the others, without name, godhead, or right. Bernard weeps as he writes satire; chaste love hides, Venus and wine reign, and the people of Christ give themselves to Avernus, learned but impious.

Tempora florida, pectora vivida primo fuerunt;
times flowery breasts lively at-first were
tempora florida, pectora vivida præterierunt.
times flowery breasts lively have-passed-away
Aurea transiit, horrida prodiit orbis imago.
golden passed horrid came-forth of-the-world image
Plaga novissima, veraque lacrima, vera vorago.
the-plague last and-true tears true whirlpool
Hæc neque nomine digna, nec ordine recta stat ætas;
this neither by-name worthy nor in-order right stands the-age
hæc vitiis perit, hæc animas gerit irrequietas.
this by-vices perishes this souls bears unquiet
Cumque ruens eat, hæc populum creat ad mala stantem;
and-when falling it-goes this a-people creates to evils standing
rebus, honoribus, ebrietatibus invigilantem.
over-things over-honors over-drunkennesses keeping-watch
Hæc bona perdidit; hæc genus edidit ore dolosum,
this goods has-lost this a-race brought-forth in-mouth guileful
pectore mobile, re variabile, mente probrosum.
in-breast fickle in-thing variable in-mind shameful
Ista novissima dicitur infima fæx aliarum;
this last is-called lowest the-dregs of-the-others
ista novissima, prodiit intima mors animarum.
this last brought-forth inmost the-death of-souls

Recta perhorruit, ordine corruit, eminet astu,
right-things it-has-shuddered-at from-order fallen rises-high by-cunning
sollicitudine, fraude, libidine, crimine, fastu.
by-anxiety by-fraud by-lust by-crime by-pride
Est sine nomine, nam sine numine, nam sine jure;
it-is without name for without godhead for without right
perdita cladibus est, quia fraudibus, hæ sibi curæ.
lost by-disasters it-is because frauds these to-it cares
Istius omnia flenda, nefaria, flere, profari;
its all lamentable wicked-things to-weep to-speak-out
cuncta minus queo, credite, flens eo paucula fari.
all-things less I-can believe weeping I-go a-few-things to-speak
Ut bene claruit, ille peraruit aureus orbis,
as well has-shone that has-withered the-golden world
convenientibus undique mortibus, undique morbis.
coming-together on-all-sides deaths on-all-sides diseases
Secula prodita re, lue perdita, prævaluere;
the-ages betrayed in-thing by-plague lost have-prevailed
stando jacentia, falso virentia, marcida vere.
by-standing lying falsely green withered truly
Talia dum loquor, uror et excoquor igne fideli;
such-things while I-say I-burn and am-burned-through with-fire faithful
concremor æstibus interioribus et face zeli.
I-am-consumed by-heats inner and by-the-torch of-zeal
Dum noto turpia quanta, quot impia, quæ mala terræ,
while I-note base-things how-great how-many impieties what evils of-earth
sit licet inscia lingua, silentia non queo ferre.
be though ignorant my-tongue silences not I-can bear
Unde quid ordiar? unde subaudiar? eloquar unde?
whence what shall-I-begin whence shall-I-be-heard shall-I-speak whence

Unde Deus monet, ipse quod os sonet afflat abunde.
whence God warns himself what the-mouth may-sound breathes abundantly
Quid prius insequar? an mala persequar an bona strata?
what first shall-I-pursue whether evils shall-I-prosecute or goods laid-low
Stant mala, jus latet, hinc satiræ patet area lata.
stand evils right lies-hidden hence for-satire lies-open a-field broad
Parce modestia, multa sequentia sunt inhonesta;
spare modesty many following-things are dishonest
cura tamen mea facta vetat rea, suadet honesta.
care yet my deeds forbids guilty persuades honest-things
Da veniam, precor, hic satyram sequor, hic mala sperne;
give pardon I-pray here satire I-follow here evils spurn
indue cor sene, dico malum bene, tu bene cerne.
put-on heart old I-say the-evil well you well discern
Perdita crimine secula, limine mortis in ipso;
lost by-crime the-ages on-the-threshold of-death in the-very
vociferans fleo, flere dolens eo carmine misso.
crying-out I-weep to-weep grieving I-go with-song sent
O mala secula quærere sedula rem, pigra, rectum;
O evil ages to-seek diligent the-thing slothful the-right
fraus quibus edita, gratia perdita, jusque rejectum.
fraud for-whom brought-forth grace lost and-right rejected
O mala tempora quæ mala pectora progenuere;
O evil times which evil breasts have-begotten
nulla volentia, pauca valentia recta videre.
none willing few able right-things to-see
Castus amor latet, et Veneris patet alta lacuna;
chaste love lies-hidden and of-Venus lies-open the-deep pool
omne bonum jacet, una Venus placet, omnibus una.
every good lies one Venus pleases all one

Vos, mea lumina, fundite flumina nunc lacrimarum;
you my eyes pour-forth rivers now of-tears
recta perit via, cor grave, mens pia ploret amarum.
the-right perishes way the-heart heavy the-mind pious let-bewail bitterly
Luxuries viget, ut stipulas liget ignis Averni;
luxury thrives that stubble may-bind the-fire of-Avernus
luxuries calet, atque palam valet edita cerni.
luxury is-hot and openly avails brought-forth to-be-seen
Pax flet, amor gemit, ira stat et fremit, exule recto,
peace weeps love groans anger stands and roars exiled the-right
qua fero lumina, lætaque crimina laxaque specto.
where I-bear my-eyes glad crimes and-slack I-look-on
Non ego visibus, immo nec auribus, haurio quicquam
not I with-sights nay nor with-ears drink-in anything
quod memorabile laude, quod utile re fore dicam.
which memorable in-praise which useful in-thing to-be I-may-say
Quo libet exeo cernere, lugeo mox inhonesta;
whither it-pleases I-go-out to-see I-mourn soon dishonest-things
qua feror obvius est furor impius intus et extra.
where I-am-borne in-the-way is fury impious within and without
Nemo libidinis aut vitiaminis effugit exsors;
no-one of-lust or of-vice escapes free
qua geminus polus eminet est dolor, est furor, est mors.
where the-twin pole rises-high is sorrow is fury is death
Fraus sedet omnibus incolitur quibus utraque zona;
fraud sits for-all is-inhabited by-whom each zone
omnis in omnibus ad mala partibus est caro prona.
all in all to evils parts is the-flesh prone
Civica prælia nilque fidelia corda probantur;
civil battles and-nothing faithful hearts are-proved

Colchica pocula, nec minus oscula perfida dantur.
Colchian cups nor less kisses treacherous are-given
Prava licentia criminis omnia vult, valet, audet;
depraved license of-crime all-things wills is-able dares
post mala ducitur, in mala labitur, in mala gaudet.
after evils it-is-led into evils slips in evils rejoices
Nomine, gens tua, Christe, tibi sua, se dat Averno,
in-name the-people your Christ to-you its-own itself gives to-Avernus
flenda perennibus undique fletibus audio, cerno.
lamentable-things with-perennial on-all-sides weepings I-hear I-see
Plausus ad impia, clamor ad ebria, post sed et ante;
applause for impious-things clamor for drunken-things behind but and before
terga sonat mea, facta sedent rea jure labante.
the-back sounds my deeds sit guilty right tottering
Intrat inania milite mœnia rex Babylonis,
enters empty with-soldier walls the-king of-Babylon
ipseque præsidet, ipsius assidet ala furoris.
and-himself presides his sits-beside the-wing of-fury
Exul origine, se, patre, lumine fit Sedechias;
an-exile from-origin from-himself from-father from-light becomes Zedekiah
prospice mens tibi, ne similis sibi crimine fias.
look-out mind for-yourself lest like to-him in-crime you-become
Proh dolor! omnia sunt quærimonia nunc rationis,
oh grief all-things are complaints now of-reason
nuda tragœdia, lacrima propria religionis.
bare tragedy the-tears proper of-religion
Secula lubrica possidet unica mortis imago;
the-ages slippery possesses one of-death the-image
lubrica secula gens replet æmula, prava propago.
the-slippery ages a-people fills rival depraved offspring

Docta sed inscia, blanda sed impia, sed vitiosa;
learned but ignorant coaxing but impious but vicious
dissociabilis, insatiabilis, ingluviosa.
unsociable insatiable gluttonous
Gens pia vocibus, impia moribus, ecce creatur;
a-people pious in-voices impious in-morals behold is-created
gens sibi provida, moribus invida, multiplicatur.
a-people for-itself provident in-morals envious is-multiplied
Gens mala famine, pejor acumine, pessima re, gens
a-people evil in-speech worse in-sharpness worst in-thing a-people
quæ mala digerit, incitat, exerit, in mala vergens.
which evils digests incites puts-forth to evils inclining
Gens pia transiit, in Syon exiit hanc Babylona;
the-people pious has-passed into Zion has-gone-out this Babylon
nunc Jacob, Israel, et Lia fit Rachel, ordo, corona.
now Jacob Israel and Leah becomes Rachel the-order the-crown
Regnat in æthere, sugit ab ubere philosophiam;
reigns in the-heaven sucks from the-breast philosophy
jam patriam via, Rachel habet Lia, Martha Mariam.
now the-fatherland the-way Rachel has Leah Martha Mary
Ille chorus pius, et status illius, ivit, obivit;
that choir pious and the-state its went has-died
vivit in æthere, jam sine funere credite vivit.
lives in the-heaven now without funeral believe lives
Gens fuit aurea, quam modo laurea viva coronat;
the-people was golden which now the-laurel living crowns
salvat adoptio, liberat actio, palma perornat.
saves adoption frees action the-palm adorns
Gens pia transiit, impia prodiit, et numerose;
the-people pious has-passed impious has-come-forth and in-number

vulgus inutile, corpore debile, cordis inane.
the-crowd useless in-body weak of-heart empty
Gens sine pectore plurima tempore fervet in isto;
a-people without breast very-many in-time seethes in this
obvia moribus, obvia legibus, obvia Christo.
opposed to-morals opposed to-laws opposed to-Christ
Torpet in ordine, gaudet in agmine crescere, crescit;
it-is-torpid in order rejoices in rank to-grow grows
fit grege plurima, lucra scit infima, cætera nescit.
it-becomes in-flock very-many gains it-knows lowest-things the-rest it-knows-not
Ad mala labilis, ad bona debilis, his ea præfert;
to evils slipping to goods weak to-these those it-prefers
in vitium perit, huic vacat, id gerit, id scit, id effert.
in vice it-perishes to-this it-is-free this it-does this it-knows this it-brings-forth
Est, neque mentior, ad mala lætior, ad bona tristis;
it-is nor I-lie to evils gladder to goods sad
reproba comprobat, et proba reprobat, omnis in istis.
reprobate-things approves and good-things reprobates all in these
Scit bona vocibus acta, sed actibus edere nescit;
it-knows goods in-voices done but in-acts to-bring-forth knows-not
prompta malis viget, ægra Deo riget, et lapidescit.
ready for-evils it-thrives sick for-God stiffens and turns-to-stone
Aurea secula cordaque credula præterierunt;
golden ages and-hearts credulous have-passed-away
sunt modo sarcina, qui neque crimina nec mala quærunt.
are now a-burden who neither crimes nor evils seek

Gold rules, grace is sold, and the law of the Lord falls. Bernard runs through the bishop, presbyter, cleric, soldier, noble, judge, peddler, and peasant, each failing his office; bishops bind and loose for money, the two swords go unfeared, and priests keep women as sisters.

Suntque per ipsima, qui lucra plurima non sibi servant;
and-there-are through the-very-last who gains very-many not for-themselves keep
qui lucra grandia, lucra forensia non coacervant.
who gains great gains of-the-forum not heap-up
Vult modo carnea commoda, terrea vult modo quisque;
wills now fleshly comforts earthly wills now each-one
præest gula plebibus, æs senioribus, error utrisque.
presides the-gullet over-the-commons money over-the-elders error over-both
Gratia venditur, omneque curritur in scelus ære;
grace is-sold and-all is-run into crime with-money
cumque fides labet, omnis habens habet, horret egere.
and-when faith totters every-one having holds shudders to-need
Cana fides fuit, hac amor, hac ruit ordo ruente;
white faith was with-this love with-this falls order falling
stante fide stetit ordo, fugam petit hac fugiente.
standing faith stood order flight seeks with-this fleeing
Pectora sobria prætereuntia præterierunt;
breasts sober passing-away have-passed-away
corda virilia, casta cubilia, terga dederunt.
hearts manly chaste couches the-backs have-given
Lex Domini ruit, improba non luit improbus ausus;
the-law of-the-Lord falls wicked-things not pays-for wicked daring
ausibus ultio deest, datur unctio, pro cruce plausus.
for-daring vengeance is-lacking is-given anointing for the-cross applause

Vis caret obice, crimina judice, judice lites;
force lacks a-bar crimes a-judge the-judge strifes
probraque verbere, furtaque carcere, præsule mites.
and-reproaches a-blow and-thefts prison a-bishop gentle
Prorsus ad impia larga licentia fertur, ubique
wholly to impious-things broad license is-borne everywhere
in mala curritur, et male vivitur, itur inique.
into evils one-runs and badly one-lives one-goes wickedly
Juris abit status, est scelerum latus undique fultum;
of-right goes-away the-state is of-crimes the-side on-all-sides propped
qui male quodlibet audet et exhibet, audit inultum.
who badly whatever dares and shows hears(-it) unavenged
Fertur ad omnia transgredientia ramus olivæ;
is-borne to all transgressing the-branch of-olive
mors replet æmula crimine secula, tartara cive.
death fills rival with-crime the-ages Tartarus with-citizen
Transgredientibus evenit omnibus, O furor, O fraus,
to-the-transgressing it-befalls to-all O fury O fraud
pro cruce plaudere, pro patre sugere, pro stimulo laus.
for the-cross to-applaud for the-father to-suck for the-goad praise
Vis habet ubera, fictio prospera, fastus honorem;
force has breasts feigning prosperity pride honor
lac levis actio, sceptra remissio, probra furorem.
milk light action scepters remission reproaches fury
Justitiæ vigor, ecclesiæ rigor, ordoque patrum,
of-justice the-vigor of-the-church the-rigor and-the-order of-the-fathers
nunc ubi præminet? aut ubi permanet unio fratrum?
now where rises-high or where remains the-union of-brothers
Quæ manus obvia sumit in impia, sive superba?
what hand opposed takes-up against impious-things or proud

Non ego verbera dico, sed aspera vel dare verba.
not I blows say but harsh or to-give words
Corde quis æstuat ut scelus arguat invaluisse?
in-heart who seethes that the-crime he-may-prove to-have-prevailed
Quis pater ordinis est similaginis hostia friccæ?
who father of-the-order is of-fine-flour the-sacrifice rubbed
Quis modo dux bonus, excipiens onus omne suorum,
who now leader good taking-up the-burden all of-his-own
qui bona clamitet, et bene militet in lucra morum?
who goods may-cry-out and well may-campaign for the-gains of-morals
Quis gemit impia? quis mala stantia jusque relictum?
who groans impious-things who evils standing and-right abandoned
Quis gladium librat oris, et hinc vibrat in scelus ictum?
who the-sword balances of-the-mouth and hence brandishes against crime a-blow
Quis docet otia pellere noxia, flendaque flere?
who teaches leisures to-drive-off harmful and-lamentable-things to-weep
Quis probra spernere, spretaque tergere, tersa cavere?
who reproaches to-spurn and-spurned to-wipe wiped to-beware
Omnis ad omnia nititur impia gens, gradus, ordo;
every-one to all strives impious-things people rank order
et male vivitur, et male psallitur in decachordo.
and badly one-lives and badly one-sings-psalms on the-ten-stringed
Omnis ad omnia nititur impia mundus oberrans;
every-one to all strives impious-things the-world wandering
est senior gravis, est juvenis levis, est puer errans.
is the-elder heavy is the-youth light is the-boy straying
Præsul adest, præit, ipse suum vehit, ipse suorum;
the-bishop is-present goes-before he his conveys he of-his-own
hinc scelus, hinc onus, altus ei thronus est grave lorum.
hence crime hence burden high to-him the-throne is heavy the-rein

Sceptriger est, fremit, hos levat, hos premit, estque tyrannus;
scepter-bearing he-is roars these lifts these presses and-is a-tyrant
quodque magis fleo, mitibus est leo, furibus agnus.
and-what more I-weep to-the-gentle he-is a-lion to-thieves a-lamb
Presbyter est, iter utile presbyter ad bona debet;
the-presbyter is a-road useful the-presbyter to goods ought
non iter utile, sed lacrimabile vel sibi præbet.
not a-road useful but lamentable even to-himself he-offers
Clericus est, legit, haud bene se regit, ima volutat;
the-cleric is reads not-at-all well himself rules the-lowest-things rolls
et facienda scit, et minime facit, his ea mutat.
and things-to-be-done knows and least does for-these those he-changes
Miles adest, gerit arma, furit, ferit, emicat hasta;
the-soldier is-present bears arms rages strikes flashes the-spear
castra perambulat, omnia strangulat, estque cerasta.
camps he-walks-through all strangles and-is a-horned-viper
Nobilis est, tumet; ipse nihil timet, ergo timetur;
the-noble is swells he nothing fears therefore he-is-feared
erigit ardua tortaque cornua, nil reveretur.
he-raises steep and-twisted horns nothing reveres
Censor adest, labra vendit, amat lucra, censet iniquum;
the-censor is-present lips sells loves gains judges the-wicked
astat habentibus, obstat egentibus, os inimicum.
stands-by the-having opposes the-needy a-mouth hostile
Institor est, fora girat et æquora, propria laudat;
the-peddler is the-markets circles and seas own praises
et sua comprobat, in tua reprobat, indeque fraudat.
and his-own approves in yours rejects and-thence defrauds
Rusticus est, serit, et sata congerit, horrea farcit,
the-rustic is sows and the-sown heaps the-barns stuffs

primitias tegit, et decimas legit, hinc sibi parcit.
first-fruits covers and tithes gathers hence himself spares
Singula latius et spatiosius hæc repetendo;
each-thing more-broadly and more-spaciously these by-repeating
addo revoluere, rosaque rodere denuo tendo.
I-add to-roll-back and-gnawed-things to-gnaw again I-strive
Pontificalia corda pecunia contenebravit;
episcopal hearts money has-darkened
pontificalia corda, carentia corde probavit.
episcopal hearts lacking heart it-has-proved
Pontificum status ante fuit ratus, integer ante;
of-the-bishops the-state before was ratified whole before
ille statum dabat, ordine nec labat ille labante.
that state gave in-order nor totters that tottering
Qui super hoc mare debuerat dare se quasi pontem;
who over this sea ought to-give himself as-if a-bridge
in Sion omnibus est via plebibus in Phlegethontem.
into Zion for-all is the-way the-commons into Phlegethon
Si nova promere, vel nova dicere non grave nossem,
if new-things to-bring-forth or new-things to-say not heavy I-knew
quos scio sed tego, pontifices ego dicere possem.
whom I-know but cover bishops I to-name could
Stat sibi gloria, pompa, superbia divitiarum;
stands to-them glory pomp pride of-riches
hoc prope tempore nemo studet fore pons asinarum.
this near in-time no-one strives to-be the-bridge of-asses
Præsulis infula, solvere vincula, vincla tenere,
of-the-bishop miter to-loose bonds bonds to-hold
canone respuit, æreque destruit, astruit ære.
by-canon spurns and-with-money destroys builds with-money

Regia culmina vel moderamina regia nactus,
royal summits or governance royal having-obtained
prædo fit hosticus, estque tyrannicus illius actus.
a-robber becomes hostile and-is tyrannical his conduct
Rex modo nomine, consul imagine, mente tyrannus;
king now in-name consul in-image in-mind tyrant
civibus improbus est, reprobis probus, et sibi magnus.
to-the-citizens wicked he-is to-the-reprobate upright and to-himself great
Hoc probra judice non volat a cruce pasta volucris;
with-this reproaches as-judge not flies from the-cross the-fed bird
hoc male vindice, norma caret duce, fit una lucris;
with-this badly as-avenger the-rule lacks a-leader becomes one with-gains
pro grege paupere recta capescere despicit arma
for the-flock poor right to-take-up he-scorns arms
theta latronibus esse timentibus affore parma.
a-theta for-the-robbers to-be for-the-fearing to-be-present a-shield
Ecclesiæ vigor, imperii rigor interierunt;
of-the-church the-vigor of-the-empire the-rigor have-perished
est via fraudibus, his ea stantibus occubuerunt.
is a-way for-frauds with-these those standing have-fallen
Schismata mutuo stant, gladii duo nil metuuntur;
schisms mutually stand the-swords two nothing are-feared
juraque regia, pontificalia jura premuntur.
and-the-rights royal episcopal rights are-pressed
Lex Domini tacet, et gladius jacet imperialis;
the-law of-the-Lord is-silent and the-sword lies imperial
mors animæ fremit, et gladius tremit heu! synodalis.
the-death of-the-soul roars and the-sword trembles alas of-the-synod
Plebs sine præside pressa tyrannide dilaceratur;
the-commons without governor pressed by-tyranny is-torn-apart

crimine perditur, hoste reliditur, igne crematur.
by-crime is-lost by-the-enemy is-dashed by-fire is-burned
Nec stola præsulis, hunc neque consulis obvia dextra
neither the-stole of-the-bishop this nor of-the-consul opposed the-right-hand
a capitalibus intus, ab hostibus eripit extra.
from capital-crimes within from enemies snatches without
Qui stat in agmine primus imagine presbyteratus,
who stands in the-rank first in-image of-the-priesthood
est vitio levis, officio brevis, inguine fractus.
is in-vice light in-office brief in-the-groin broken
Ut soror intima fit sibi proxima presbyterissa,
as sister intimate becomes to-him nearest the-priestess
ipsa patrem vocat, ipsa thoro locat, assidet ipsa.
she father calls she on-the-couch places sits-beside she
Servet uti solet, et cerebro dolet ipsa dolenti;
she-serves as she-is-wont and in-the-brain grieves she with-him-grieving
ipsa dapes emit, assidet, et gemit ipsa gementi.
she feasts buys sits-beside and groans she with-him-groaning
Ipsa fovet, favet, audit, amat, pavet ipsa magistrum;
she cherishes favors hears loves fears she the-master
est thalamo sera, mittit ad extera sæpe ministrum.
there-is on-the-bedchamber a-bolt she-sends to outer-things often the-servant
Præstat inaniter ordine presbyter ille vocatus;
stands-forth emptily in-order the-presbyter that called
heu! sibi corporat et populi vorat ille reatus.
alas to-himself incorporates and of-the-people devours he the-guilts

The cleric would rather be a courtier and soldier; the knight plunders the farmers; the noble boasts of his fathers; the judge sells verdicts; the merchant cheats; the peasant withholds his tithes. The whole world, monastic and clerical alike, slides into vice.

Quam venerabile, quam sacret utile, qualeque sacrum;
how venerable how he-may-consecrate useful and-what-kind the-sacrament
non satis aspicit, ordinis efficit hinc simulacrum.
not enough he-looks-at of-the-order he-makes hence a-likeness
Plura libidine, dignaque sanguine, carneque Christi,
more-things by-lust and-worthy of-the-blood and-of-the-flesh of-Christ
ora minus gerit, orbaque plebs ferit acta magistri.
the-face less he-bears and-bereft the-commons strikes the-acts of-the-master
Non nisi nomine clerus in agmine sorteque cleri
not except in-name the-clergy in the-rank and-in-the-lot of-the-clergy
vivere sustinet, arduus imminet esse, videri.
to-live endures steep threatens to-be to-seem
Fervet in agmine, torpet in ordine quo titulatur;
he-seethes in the-rank is-torpid in the-order by-which he-is-titled
nomine clericus, actibus aulicus esse probatur.
in-name a-cleric in-acts a-courtier to-be he-is-proved
Aspicias sine lege vel ordine currere clerum,
you-may-see without law or order to-run the-clergy
atria visere regia, volvere turbida rerum;
halls to-visit royal to-roll turbid-things of-affairs
ad popularia stare negotia, resque forenses.
at popular to-stand business and-affairs of-the-forum
Adde quod exerit arma, quod ingerit ensibus enses.
add that he-puts-forth arms that he-heaps on-swords swords

Agmina ducere, prælia jungere, miles haberi,
ranks to-lead battles to-join a-soldier to-be-held
clericus eligit, et sacra negligit otia cleri.
the-cleric chooses and the-holy neglects leisures of-the-clergy
Miles atrox rapit, angit, agit, capit, urget egentes;
the-soldier fierce seizes distresses drives takes urges the-needy
quos premit opprimit, omnibus imprimit undique dentes.
whom he-presses he-oppresses into-all he-presses on-all-sides teeth
Non modo non regit ore, manu tegit agricolentes,
not only not he-rules with-mouth with-hand protects the-farmers
sed fugat, et ferit, et cremat et terit arva tenentes.
but routs and strikes and burns and crushes the-fields holding
Raptus ei cibus hos operit quibus os male nudat;
plunder to-him food these he-covers whom the-mouth badly strips
ad mala militat, ad mala cursitat, ad mala sudat.
to evils he-campaigns to evils he-runs-about to evils he-sweats
Miles edacior igne, rapacior est quoque milvo,
the-soldier more-devouring than-fire more-rapacious is also than-the-kite
tigride sævior, atque nocivior igne nocivo.
than-the-tiger more-savage and more-harmful than-fire harmful
Sævit in agmine, clarus origine nobilitatis,
he-rages in the-rank bright in-origin of-nobility
non sibi propria sed reverentia stat sibi patris.
not to-him his-own but the-reverence stands to-him of-the-father
Præficitur, præit, ore patres vehit, haud vehit actu;
he-is-set-over goes-before in-mouth the-fathers conveys not-at-all conveys in-act
stemmate nobilis, est reprobabilis ipse reatu.
by-pedigree noble he-is reprobate himself by-guilt
Rebus, origine, carne, nec ordine nobilitatur;
by-things by-origin by-flesh nor by-order is-ennobled

est resolubilis, et caro nobilis, aret, humatur.
is dissoluble also flesh noble is-dry is-buried
In vitium tener est homo degener altus et imus;
for vice tender is the-man degenerate high and lowest
cur? quia corpore non animo fore vult quasi primus.
why because in-body not in-mind to-be wishes as-if first
Ad lucra supplicat, et male judicat ob lucra judex;
for gains he-supplicates and badly judges for gains the-judge
te scelus impedit, aureus expedit ære, silet lex.
you crime hinders golden frees with-money is-silent the-law
Æs domat omnia, res piat impia, lex silet ære;
money tames all-things a-thing expiates impious-things the-law is-silent with-money
vim lupus ingeris, agnus habeberis, offer habere.
force wolf you-bring-in a-lamb you-shall-be-held offer to-have
Per tua munera tangis et æthera, lege cremandus;
through your gifts you-touch even the-heavens by-law to-be-burned
census adest tibi, censor erit tibi, ne fuge blandus.
wealth is-present to-you a-censor shall-be to-you not flee coaxing
Munere non sinis ullius ordinis hunc meminisse;
by-gift not you-allow of-any order him to-remember
ad lucra clamitat, et sua vendicat ora, premit se.
for gains he-cries-out and his claims his-mouth presses himself
Denique lex ita fit sibi subdita, non homo legi;
finally the-law so becomes to-him subject not man to-the-law
aspice munere tot mala surgere, tot bona mergi.
see by-gift so-many evils to-rise so-many goods to-be-sunk
Proh furor! aspice quam cito, judice lucra tenente,
oh fury see how quickly the-judge gains holding
stent mala, jus ruat, hæc levet, hæc spuat ille triente.
stand evils right falls these lifts these spits-on he for-a-third

Quam sine judice judicet, aspice quam sine jure,
how without judge he-judges see how without right
quippe pecunia non Theodosia lex sibi curæ.
for-indeed money not the-Theodosian law to-him a-care
Institor omnia pene negocia fraude volutat;
the-peddler all nearly business with-fraud rolls
lucra lucris emit, hæc levat, hæc premit, his ea mutat.
gains with-gains buys these lifts these presses for-these those changes
Per nigra frigora, per juga, per fora, per freta currit;
through black colds through ridges through markets through straits he-runs
fur capit, hunc ferit hostis, hiems terit, æstus adurit.
the-thief seizes this-one strikes the-enemy winter wears the-heat burns
Captus, egens abit, et vacuus canit ante latronem,
captured needy he-goes-away and empty sings before the-robber
lucra resuscitat, hinc iter incitat in Babylonem.
gains he-revives hence the-journey urges into Babylon
Inde repatriat, huc nova nunciat, et nova defert.
thence he-returns-home hither new-things announces and new-things brings
Fraudat emens tua, quippe tuis sua pondera præfert.
defrauds buying yours for to-yours his weights he-prefers
Est male perfidus, ambulat invidus agricolator;
is badly faithless walks envious the-farmer
sæpe novalia proxima propria jurat arator.
often fallow-fields nearest his-own swears the-plowman
Jurat ut auferat, et cito pejerat atque scienter;
he-swears that he-may-take-away and quickly perjures and knowingly
inde frequentia mutuo jurgia, causa frequenter.
thence frequent mutual quarrels the-cause frequently
Rusticus hordea mittit in horrea, farra recondit:
the-rustic barley sends into barns spelt stores

horrea grandia vasa capacia, multaque condit.
barns great vessels capacious and-many-things he-stores
Nec pecus aut sata, dante Deo data, vult decimare;
nor cattle or the-sown giving God given wills to-tithe
nec sacra portio, nec decimatio redditur aræ.
nor holy portion nor tithing is-rendered to-the-altar
Prava stat actio quæque professio, gens, gradus, ætas;
depraved stands the-action each profession people rank age
quæque nefaria patrat, habet via sobria metas.
each-one wicked-things perpetrates has the-way sober bounds
Omne bonum perit, omnis homo gerit alteritatem,
every good perishes every man bears otherness
pugnat inertia solvere fortia, fraus pietatem.
fights sloth to-loosen strong-things fraud piety
Nunc premit omnia sola pecunia, res dominatur;
now presses all-things alone money the-thing rules
Mammona conditur, ad fora curritur, ad lucra statur.
Mammon is-stored to the-markets one-runs at gains one-stands
Stat modo Mammona, sunt oneri bona crimen honori;
stands now Mammon are to-burden goods crime to-honor
opprobrio via justitiæ, pia facta pudori.
to-reproach the-way of-justice pious deeds to-shame
Culmine clericus, arce monasticus excidit ordo;
from-the-summit clerical from-the-citadel monastic has-fallen the-order
pars ea frangitur, ista resolvitur ordine torto.
part this is-broken that is-dissolved with-order twisted
Altera flebilis, est miserabilis altera prorsus;
one lamentable is miserable the-other wholly
utraque nomine stat, jacet ordine versa retrorsus.
each in-name stands lies in-order turned backward

Utraque pars labat, illa decus dabat, ista decorem;
each part totters that beauty gave this comeliness
utraque decidit, utraque perdidit arida florem.
each has-fallen each has-lost dry the-flower
Quis bonus est? bene spernitur a sene sancta senecta;
who good is well is-spurned by the-old-man holy old-age
a puero pudor, a valido rubor, et via recta.
by the-boy shame by the-strong the-blush and the-way right
Denique crimina, differo nomine dicere quorum,
finally crimes I-put-off by-name to-say of-which
clamat, amat, gerit, et parit et perit ordo malorum.
cries-out loves bears and brings-forth and perishes the-order of-the-wicked
Est facies ita crimine perdita totius orbis,
is the-face so by-crime lost of-the-whole world
ut neque jam puer exeat integer a lue mortis.
that not-even now the-boy go-out whole from the-plague of-death
Sunt puerilia, sunt juvenilia cum senis ævo,
are boyish-things are youthful-things with of-the-old-man the-age
sordida pectora, nullaque tempora sunt sine nævo.
filthy breasts and-no times are without blemish
Ipseque parvulus, haud quasi masculus; at reticebo,
and-himself the-little-one not-at-all as-if male but I-shall-keep-silent
talia, talia, tam furialia probra silebo.
such-things such so furious reproaches I-shall-keep-silent
Parco retexere, differo prodere sordidiora;
I-forbear to-unfold I-put-off to-betray the-filthier-things
quod vitio fuit edere, polluit et cor et ora.
what to-vice was to-bring-forth has-polluted both heart and mouth
Stat Venus ignea, solvitur aurea zona pudoris;
stands Venus fiery is-loosed the-golden girdle of-shame

stant probra stantia, sunt modo retia tensa furoris.
stand reproaches standing are now nets stretched of-fury
Parcere clunibus excidit omnibus, omnibus inquam;
to-spare the-buttocks has-fallen-from all all I-say
non ego rodere, non reprehendere quemque relinquam.
not I to-gnaw not to-reprehend anyone shall-leave-off
Vulgus in impia, vulgus in omnia turpia fluxum,
the-crowd into impious-things the-crowd into all shameful-things flowing
lugeo, rideo, Diogenes eo, Democritus sum.
I-mourn I-laugh Diogenes I-go Democritus I-am
Nam meretricia nosse cubilia gens putat æquum;
for whorish to-know couches the-people thinks fair
lex genii jubet, inquit, ut hic cubet, illaque secum.
the-law of-the-genius bids it-says that this-one lie and-that-one with-him
Cur etenim data fœmina vel sata, ni patiatur?
why for given the-woman or sown unless she-suffer
Sexus id imperat, inquit, ut hæc ferat, ille feratur.
the-sex this commands it-says that she bear he be-borne
Quomodo prandia sic meretricia probra licere,
as luncheons so whorish reproaches to-be-lawful
gens putat ebria scilicet inscia se cohibere.
the-people thinks drunken namely ignorant itself to-restrain
Omnis in omnibus ad mala partibus omnia mundus,
all in all to evils parts all-things the-world
sponte sua ruit, ordine stans fuit, est ruibundus.
by-will its-own falls in-order standing it-was is falling

Incest, adultery, and the corruption of nuns abound. Bernard launches into a long invective against women as vipers, deceivers, and the ruin of Samson, David, and Solomon, saying that he reproves the wicked and not the good.

Ultro relabitur, ultro resolvitur, occidit ultro;
unbidden it-slips-back unbidden it-is-dissolved it-falls unbidden
stante libidine, stanteque crimine, jure sepulto.
standing lust and-standing crime right buried
Qua Thanais fluit, et tropicum subit ora Sienes,
where the-Tanais flows and the-tropic goes-under the-shore of-Syene
quisque resolvere, nemoque cingere vult sibi renes.
each-one to-loosen and-no-one to-gird wishes for-himself the-loins
Gens asinaria jugiter ebria luxuriatur;
the-people asinine continually drunk riots
vitaque sobria castaque gratia vituperatur.
and-life sober and-chaste grace is-reviled
Quisque velut pecus, aut saliens equus, in scelus hinnit;
each-one like cattle or leaping horse into crime neighs
in Venerem salit, hanc fovet, hanc alit, hinc mala gignit.
into Venus leaps her cherishes her feeds hence evils begets
Nulla nefaria cernimus omnia pulcra relinqui;
no wicked-things we-see all fair-things to-be-left
dant sibi vincula carnis, et oscula carne propinqui.
give themselves chains of-the-flesh and kisses in-flesh kinsmen
Oscula turpia, nilque sororia clancula fratri
kisses shameful and-nothing sisterly secret to-the-brother
congeminat soror, est via, quid moror? ampla barathri.
redoubles the-sister is the-way why do-I-delay broad of-the-pit

Conseritur genus, omnibus est Venus unica cura;
is-interwoven the-race for-all is Venus the-one care
non modo septimus est gradus ultimus in genitura.
not now the-seventh is degree the-last in begetting
Legitimus perit, arva patris terit haud patris hæres;
the-lawful perishes the-fields of-the-father wears not-at-all of-the-father the-heir
cum sinit omnia cœca licentia per mulieres.
when allows all-things blind license through women
Pignora spuria dat vaga curia nobilitatis;
pledges spurious gives the-wandering court of-nobility
pluribus ordine dispare, sanguine compare natis.
to-many in-rank unequal in-blood equal born
Fervet adultera, nec probat integra fœdera magnes;
seethes the-adulteress nor approves whole treaties the-magnet
Herodias vaga pluribus est data, nemo Johannes.
Herodias wandering to-many is given no-one John
Nunc quoque lilia spiritualia prostituuntur;
now also the-lilies spiritual are-prostituted
viva monilia, cœlica lilia subjiciuntur.
living necklaces heavenly lilies are-subjected
Dos sacra rumpitur, atque resolvitur in probra velum;
the-dowry holy is-broken and is-dissolved into reproaches the-veil
quisque sibi cavet, atque Dei pavet edere zelum.
each-one for-himself takes-care and of-God fears to-bring-forth the-zeal
Virgineus chorus aret, abit torus immaculatus;
the-virginal choir is-dry goes-away the-couch spotless
sponsa Dei ruit, omnis homo fluit in probra fractus.
the-bride of-God falls every man flows into reproaches broken
Ha! gemit omnia vivere turpia regula casta,
ha groans all-things to-live shameful the-rule chaste

hæc querimonia, sive tragœdia clamat ad astra.
this complaint or tragedy cries to the-stars
Horreo dicere quæ reprehendere sæpe reflammor;
I-shudder to-say what to-reprehend often I-am-rekindled
criminis unius heu! ferit obvius æthera clamor.
of-crime one alas strikes in-the-way the-heavens the-clamor
Criminis actio, vociferatio dicitur ejus;
of-the-crime the-action the-outcry is-called its
quod Noe tempore nunc scelus affore vel puto pejus.
which of-Noah time now the-crime to-be-present or I-think worse
Est modo sanguine, fraude, libidine terra repleta;
is now with-blood with-fraud with-lust the-earth filled
ventre modestia, munere gratia, re bona spreta.
by-the-belly modesty by-gift grace by-thing goods spurned
Omne quod aspicis in probra fornicis est resolutum;
all that you-see into reproaches of-the-brothel is dissolved
nil stat in ordine, nil stat ab inguine nunc bene tutum.
nothing stands in order nothing stands from the-groin now well safe
Dæmonialia denique retia stant modo scorta,
demonic finally nets stand now harlots
corpora perdita, tritaque semita, publica porta.
bodies lost and-worn a-path public a-gate
Luxuries viget, impietas riget, undat iniquum;
luxury thrives impiety stiffens surges the-wicked
inquinat omnia turba nefaria, grex meretricum.
defiles all-things the-throng wicked the-flock of-harlots
Vita procacibus est meretricibus ire licenter;
life for-the-wanton is for-harlots to-go licentiously
lingua, cor, actio, commaculatio, crapula venter.
tongue heart action defilement surfeit belly

Omnis et unica gloria lubrica carnis amare;
all and one glory slippery-things of-the-flesh to-love
corda voragine, membra libidine commaculare.
hearts with-a-whirlpool members with-lust to-defile
Femina sordida, femina perfida, femina fracta,
woman filthy woman faithless woman broken
munda coinquinat, impia ruminat, atterit acta.
clean-things defiles impious-things ruminates wears-down deeds
Ad scelus, ad bona, fit mala femina calcar, habena;
to crime to goods becomes the-evil woman a-spur a-rein
est fera femina, sunt sua crimina sicut arena.
is savage the-woman are her crimes like sand
Non eo carpere quas benedicere debeo justas;
not I-go to-carp-at those-whom to-bless I-ought just
sed quia debeo, carmine mordeo mente locustas.
but because I-ought in-song I-bite in-mind locusts
Nunc mala femina fit mihi pagina, fit mihi sermo;
now the-evil woman becomes to-me the-page becomes to-me the-speech
se satis approbo, sed sua reprobo, persequar ergo.
herself enough I-approve but her-things I-reprove I-shall-pursue therefore
Femina nutibus, artibus, actibus, impia suadet;
woman with-nods with-arts with-acts impious-things persuades
cogere crimina, totaque femina vivere gaudet.
to-force crimes and-whole woman to-live rejoices
Nulla quidem bona, si tamen et bona contigit ulla,
none indeed good if yet even good befell any
est mala res bona, namque fere bona femina nulla.
is an-evil thing good for nearly good woman none
Femina res rea, res male carnea, vel caro tota;
woman a-thing guilty a-thing badly fleshly or flesh whole

strenua perdere, nataque fallere, fallere docta.
vigorous to-destroy and-born to-deceive to-deceive taught
Fossa novissima, vipera pessima, pulcra putredo;
a-ditch last a-viper worst fair rottenness
semita lubrica, res male publica, prædaque prædo.
a-path slippery a-thing badly public and-prey a-preyer
Horrida noctua, publica janua, dulce venenum;
horrid owl public door sweet poison
nil bene conscia, mobilis, impia, vas lue plenum.
nothing well conscious fickle impious a-vessel with-plague full
Vas minus utile, plus violabile, flagitiosum;
a-vessel less useful more violable shameful
insatiabile, dissociabile, litigiosum.
insatiable unsociable quarrelsome
Merx leve vendita, sed cito perdita, serva metalli;
merchandise lightly sold but quickly lost slave of-metal
flamma domestica, diligit unica fallere, falli.
flame domestic loves alone to-deceive to-be-deceived
Exstat amantibus hostis, et hostibus exstat amica;
she-stands to-lovers an-enemy and to-enemies stands a-friend
ni petitur petit, idque lucri metit, ut sit iniqua.
unless she-is-sought she-seeks and-this of-gain reaps that she-may-be wicked
Sunt sua gaudia, sunt sua propria, lux sua nocte;
are her joys are her own light her by-night
hæc nihil excipit, ex patre concipit, exque nepote.
this nothing excepts from father conceives and-from grandson
Fossa libidinis, arma voraginis, os vitiorum,
a-ditch of-lust arms of-the-whirlpool the-mouth of-vices
hæc fuit, est, erit, et per eam perit ordo bonorum.
this was is shall-be and through her perishes the-order of-the-good

Donec erunt sata ruricolis data, credita ruri,
while there-shall-be sown-things to-rustics given entrusted to-the-countryside
hæc lea rugiet, hæc fera sæviet obvia juri.
this lioness shall-roar this beast shall-rage opposed to-right
Hæc furor ultimus, hostis et intimus, intima pestis;
this the-fury last enemy and inmost inmost plague
dum negat illicit, et scelus injicit ipsa modestis.
while she-denies she-entices and crime casts-in she on-the-modest
Hæc caro carnea, se lue Prothea mobilitate,
this flesh fleshly herself in-plague Proteus-like with-mobility
vincere noscitur, hæc pia cernitur impietate.
to-conquer is-known this pious is-seen in-impiety
Hæc vitium docet, ars mea non vocet hanc viciosam;
this vice teaches art my not let-call her vicious
sed vitium voco, perfidiam probo, nomino noxam.
but vice I-call perfidy I-prove I-name harm
Merx ea plurima, res ea pessima, pessima rerum,
merchandise she very-much a-thing she worst worst of-things
cautior omnibus una fit artibus, ars mulierum.
more-wary than-all one becomes in-arts the-art of-women
Non lupa nequior hac, quia parcior impetus ejus;
not a-she-wolf more-worthless than-this because more-sparing the-attack her
non draco, non leo; sed quid ea queo dicere pejus?
not dragon not lion but what than-her can-I to-say worse
Istius omnia non modo noxia sed bona dampnes;
her all not only harmful-things but good-things condemn
hoc scelus arguit, enseque corruit ille Johannes.
this crime rebuked and-by-the-sword fell that John
Hæc quia vir fuit Hippolytus ruit, hac ruit Ammon;
this because a-man he-was Hippolytus fell by-this fell Amnon

hac Joseph angitur, et coma raditur hac tua, Samson.
by-this Joseph is-distressed and the-hair is-shorn by-this your Samson
Hac Ruben, hac David, hac Salomon ruit, hac homo primus;
by-this Reuben by-this David by-this Solomon fell by-this the-man first
hæc dat, agit, gerit, unde pudor perit, unde perimus.
this gives drives bears whence shame perishes whence we-perish
Femina cordibus, ore, vel actibus, est draco dirus;
woman in-hearts in-mouth or in-acts is a-dragon dire
flamma gravissima serpit in intima quomodo virus.
a-flame most-heavy creeps into the-inmost-parts as poison
In sua crimina se mala femina pingit, adornat;
for her crimes herself the-evil woman paints adorns
fucat, adulterat, innovat, alterat, atque colorat.
she-rouges adulterates renews alters and colors
Dum scelus instruit, ut leo circuit, ut fera currit;
while crime she-prepares like a-lion she-circles like a-beast she-runs
currit et ignibus ignis edacibus uritur, urit.
runs and with-fires a-fire devouring is-burned burns
Lubrica lumine, fervida crimine, crimen et ipsa,
slippery in-eye fervid in-crime a-crime and herself
stans in amoribus, in levitatibus est modo fixa.
standing in loves in levities is now fixed
Glutinat, illicit, ut nimis inspicit inspicientem;
she-glues entices as too-much she-looks-at the-one-looking-at
et quotiens licet, hanc totiens libet esse nocentem.
and as-often-as it-is-allowed her so-often it-pleases to-be harmful

Women kill their young and betray their husbands; the chaste wife is a rarer bird, a grass hard to find. Girls marry too young, children are born of doubtful fathers, and the world teems with a numberless people prone to evil.

Quando fidelior et tibi junctior aspicietur,
when more-faithful and to-you more-joined she-shall-be-seen
tunc famulum tibi præficiet, sibi si mage detur.
then the-servant to-you she-shall-prefer for-herself if more be-given
Cor leve, vox levis, atque fides brevis in muliere;
heart light voice light and faith brief in woman
femina munere dat breve ludere, non breve flere.
woman by-gift gives briefly to-play not briefly to-weep
Ultima tristia, primaque dulcia sunt in amore,
the-last-things sad and-the-first sweet are in love
criminis istius assolet exitus esse dolore.
of-crime this is-wont the-outcome to-be in-sorrow
Pectora perdita primitus excita flamma reflammat;
breasts lost at-first roused the-flame rekindles
criminis exitus heu mihi! funditus, heu mihi! clamat.
of-the-crime the-outcome alas to-me utterly alas to-me cries
Femina fœtida, fallere fervida, flamma furoris;
woman fetid to-deceive fervent the-flame of-fury
prima peremptio, pessima portio, prædo pudoris.
the-first destruction the-worst portion the-robber of-shame
Propria germina, proh fera crimina! decutit alvo;
her-own offspring oh savage crimes she-shakes-off from-the-womb
edita dissecat, abjicit, enecat, ordine pravo.
the-born she-cuts-up casts-away kills in-order depraved

Femina vipera, non homo sed fera, nec sibi fida;
woman a-viper not human but a-beast nor to-herself faithful
plasmatis illius, immo sui prius est homicida.
of-the-creature her nay of-her-own first she-is the-murderess
Aspide sævior, et furiosior hæc furibundis;
than-the-asp more-savage and more-furious this than-the-raging
proh truculentia! viscera propria mergit in undis.
oh savagery vitals her-own she-plunges into the-waves
Femina perfida, femina fœtida, femina fœtor;
woman faithless woman fetid woman stench
est Sathanæ thronus, huic pudor est onus, hanc fuge, lector.
she-is of-Satan the-throne to-her shame is a-burden her flee reader
Et legitur quia plus Domino pia, plus quoque grata
and it-is-read that more to-the-Lord pious more also pleasing
prava virilia quam mulebria sunt bene facta.
depraved manly-things than womanly are well done
O mala tempora! cur? quia stercora tot pepererunt;
O evil times why because dungs so-many they-have-brought-forth
tantaque sordida, ne loquar horrida, tanta dederunt.
and-so-many filthy-things lest I-say horrid so-many have-given
Omne bonum ruit, omnis homo fluit in probra quæque;
every good falls every man flows into reproaches each
omne bonum jacet, omne malum placet omnibus æque.
every good lies every evil pleases all equally
Casta cubilia sunt modo vilia, lata petuntur;
chaste couches are now vile broad-ones are-sought
conjugialia sive jugalia pacta sinuntur.
conjugal or marital pacts are-let-go
Nupta virum spuit, inque viros ruit, hos trahit ad se;
the-bride the-husband spits-on and-into men rushes these draws to herself

ne cubet unica, ne quasi rustica, dat sua, dat se.
lest she-lie alone lest as-if rustic she-gives her-things gives herself
Quæ bona femina? cui bona nomina? quæ bene casta?
what good woman to-whom good names what well chaste
Quæ pia præminet, aut fore sustinet integra claustra?
what pious is-preeminent or to-be endures whole cloisters
Quæ sacra fœdera? ne sit adultera, ne rea, signat,
what holy treaties lest she-be an-adulteress lest guilty seals
ne sobolem sine lege vel ordine, ceu lupa, gignat.
lest offspring without law or order like a-she-wolf she-beget
Ut patris hic puer, hic pueri pater ore notetur;
that of-the-father this boy this of-the-boy the-father by-the-face may-be-marked
nil in origine, nil in imagine degeneretur.
nothing in origin nothing in image may-degenerate
Stirpsque viro data, patre viro sata, non patre verna,
and-the-stock to-the-husband given by-father husband sown not by-father a-slave-born
os patris exerat, ipsaque proferat acta paterna.
the-face of-the-father may-put-forth and-itself bring-forth the-acts paternal
Cui rata pactio, vel benedictio quæ fit in ara?
to-whom ratified the-pact or the-blessing which is-made at the-altar
Cui pia lumina? quæ bona femina? Credite, rara.
to-whom pious eyes what good woman believe rare
Rarior hæc avis, hæc nimis est gravis herba repertu;
rarer this bird this too is heavy grass to-be-found
talia mordeo, talia rideo, non sine fletu.
such-things I-bite such-things I-laugh-at not without weeping
Rara fidem gerit, omnis enim perit ordo marito;
rare faith she-bears every for perishes order to-the-husband
grex sine turture, nam sine passere nulla cupito.
the-flock without turtledove for without sparrow none desired

Vir populis placet omnibus, ut vacet unica nupta;
the-man to-the-peoples pleases to-all that may-be-free the-one bride
pluribus unica fit via lubrica, semita rupta.
to-many one becomes a-way slippery a-path broken
Vir petit extera, gaudet adultera, publica gaudet;
the-man seeks outer-things rejoices the-adulteress public rejoices
mox scelus instruit, evocat, annuit, ardet, et audet.
soon crime she-prepares calls-forth nods burns and dares
Conjugis otia conspicit anxia, læta feretrum,
of-the-spouse the-leisures she-beholds anxious glad the-bier
læta pericula, lætaque vincula, lætaque letum.
glad dangers and-glad chains and-glad death
Jussio Julia, lexque Scatinia, nunc ubi dormis?
the-decree Julian and-law Scantinian now where do-you-sleep
Vivitur omnibus, et sine legibus, et sine normis.
one-lives for-all and without laws and without norms
Plurima fœmina, plurima crimina, multa ruina;
very-many women very-many crimes much ruin
plurima Lydia, rara Lucretia, nulla Sabina.
very-many Lydia rare Lucretia none Sabine
Nulla fere bona, nullus Amazona nunc videt ullam;
none nearly good no-one an-Amazon now sees any
absque procis tribus, hisque procacibus, audio nullam.
without suitors three and-these wanton I-hear-of none
Tam sine lumine, quam sine crimine vult fere quæque;
as-much without light as without crime wishes nearly each
tam fore clunica, quam semel unica, diligit æque.
so to-be with-many-buttocks as once single loves equally
Uxor adultera quærit in infera plus quoque mitti,
the-wife adulteress seeks into the-lower-regions more also to-be-sent

quam comes unius, O furor impius, esse mariti.
than the-companion of-one O fury impious to-be of-husband
Sufficientior et sibi gratior unus ocellus,
more-sufficient and to-herself more-pleasing one little-eye
quam comes unicus, o furor ethnicus! o rea tellus!
than companion single O fury heathen O guilty earth
Elige quaslibet, excipe qualibet, has coaduna;
choose whichever-you-please take-out from-whatever-place these gather-together
non rea corpore, castaque pectore pene nec una.
not guilty in-body and-chaste in-breast nearly not-even one
Per varium genus imperitat Venus imperiosis;
through various kind rules Venus over-the-imperious
flebile! sed quibus? astra flagrantibus, ima perosis.
lamentable but for-whom the-stars burning the-depths hated
Ipsa coinquinat, et sibi glutinat omnia mundi;
she defiles and to-herself glues all-things of-the-world
in sua retia cogit inertia corda refundi.
into her nets she-forces sluggish hearts to-be-poured-back
Ipsa voracior atque rapacior ignibus ignis;
she more-voracious and more-rapacious than-fires a-fire
ardet inertibus, et male putribus insita lignis.
burns in-sluggish and badly rotten set-in woods
In Venerem ruit, in coitum fluit omnis ut unus;
into Venus falls into coupling flows all as one
conjugis illius arrha fit istius, est prope funus.
of-the-spouse his the-pledge becomes of-this-one is near the-funeral
Quis modo non pater? et pueros puer instat habere;
who now not a-father and boys the-boy presses to-have
imminet atria tectaque patria prole replere.
he-threatens halls and-roofs ancestral with-offspring to-fill

Quisque suam cupit, et thalamos subit, estque maritus,
each-one his-own desires and bedchambers enters and-is a-husband
in Jacob agmine, nec sine semine, sit benedictus.
in of-Jacob rank nor without seed may-be-be blessed
Fit pater, editur, edita traditur huic nova proles;
becomes a-father is-born the-born is-given to-this-one new offspring
patris ad extera, matris ad ubera plurima moles.
of-the-father to outer-things of-the-mother to the-breasts very-great the-mass
O nova secula! nunc quoque parvula nubere gliscit;
O new ages now even the-little-girl to-marry is-eager
cruda puellula conjugis oscula vimque cupiscit.
the-unripe little-girl of-a-spouse the-kisses and-force covets
Dos sibi traditur, annulus additur, arrha dicatur;
the-dowry to-her is-handed-over the-ring is-added the-pledge is-dedicated
hinc lyricus jocus, inde strepit coquus, esca vagatur:
hence lyric jest thence clatters the-cook food wanders
fervet ovantibus atque canentibus aula choreis;
seethes with-the-exulting and singing the-hall with-dances
pompa sequentibus et præuntibus est hymeneis.
the-pomp for-those-following and those-going-before is with-wedding-songs
Nec mora, concipit, est gravis, accipit omnia matris;
nor delay she-conceives is heavy takes-on all-things of-a-mother
plena trahentibus atque bibentibus ubera natis.
full drawing and drinking breasts for-the-children
Major et ardua stirps sua, mox sua stirps dubitatur;
greater and steep the-stock her soon her stock is-doubted
qui sibi filius est, pater illius esse putatur.
he-who to-him a-son is the-father his to-be is-thought
Morbida germina gignit et agmina multa libido;
diseased offspring begets and ranks many lust

sæpe parens gravis est, et adest avis afflua nido.
often the-parent heavy is and is-present the-grandparent abounding to-the-nest
Grex cito nascitur, et seges editur, hinc puerorum
the-flock quickly is-born and the-crop is-brought-forth hence of-boys
fit generatio, multiplicatio crescit eorum.
becomes generation multiplication grows their
Quid mora? plurimus ipseque pessimus errat ubique;
why delay very-great and-itself worst wanders everywhere
grex hominum sine simplice lumine mentis iniquæ.
the-flock of-men without simple light of-mind wicked
Rura per omnia pene frequentia spargitur urbis;
countrysides through all nearly the-throng is-scattered of-the-city
nulla vacantia, nulla carentia sunt loca turbis.
no vacant no lacking are places in-throngs
Jam loca singula, mors, specus, insula, jugera, prata,
now places each death cave island acres meadows
sunt habitantibus atque meantibus assiduata.
are by-dwellers and wanderers frequented
Jam juga Caspia primitus invia, sunt pede trita;
now the-ridges Caspian at-first pathless are by-foot worn
non modo maximus est, quia plurimus est heremita.
not only greatest is because very-numerous is the-hermit
Innumerabilis et miserabilis est hodie gens,
innumerable and miserable is today the-people
post mala promptior, in mala pronior, ad mala vergens.
after evils readier to evils more-prone to evils inclining

Taverns are sought more eagerly than churches; drunkenness leads to lust, and men are belly-worshipers. Pride, lust, and fraud bind the age; brothers, parents, and spouses kill one another, and charity has grown cold.

Quisque malum docet, et minime nocet esse nocentem;
each-one evil teaches and least harms to-be harmful
quisque mero calet, et minime valet esse scientem.
each-one with-unmixed-wine grows-hot and least is-able to-be knowing
Quæritur ocius atque libentius uda taberna
is-sought more-quickly and more-willingly the-wet tavern
quam sacra numine splendida lumine templa superna.
than holy with-godhead splendid with-light temples heavenly
Gens bibit impia vina furentia plus satis æquo;
the-people drinks impious wines raging more enough than-the-fair
fert oleum focus, inde subit jocus ordine cœco.
bears oil the-hearth thence comes-up jest in-order blind
Gens sitit ebria, vina celebria, Belgica vina;
the-people thirsts drunken wines celebrated Belgian wines
vina furentia vimque ferentia, plena ruina.
wines raging and-force bearing full of-ruin
His Noe frangitur, his Loth aduritur, ante pudicus,
by-these Noah is-broken by-these Lot is-burned before chaste
hæret edacibus atque bibacibus ardor iniquus.
clings to-the-gluttonous and the-bibulous ardor wicked
Qui fore crebrius expetis ebrius atque recumbis,
you-who to-be more-often seek drunk and recline
ad mera pocula vis cito vincula solvere lumbis.
at unmixed cups you-wish quickly the-bonds to-loose from-the-loins

His cito vinceris, uris, et ureris ignis amore;
by-these quickly you-are-conquered you-burn and are-burned of-fire with-love
mens furialibus æstuat ignibus, ossa calore.
the-mind with-furious seethes fires the-bones with-heat
Vermis edacior, haud ego mentior, insitus hostis
a-worm more-devouring not-at-all I lie implanted enemy
est tibi renibus, et viget ignibus intro repostis,
is to-you in-the-kidneys and thrives with-fires inside laid-up
verme libidinis illico desinis esse modestus;
by-the-worm of-lust at-once you-cease to-be modest
hic furit hostibus hostis, et æstibus acrior æstus.
here rages than-enemies an-enemy and than-heats sharper a-heat
Vina Venus cupit, hac face mens furit, actio fumat;
wines Venus desires with-this torch the-mind rages the-action smokes
mox stomachus satur, in Venerem datur, improba spumat.
soon the-stomach sated to Venus is-given the-wicked foams
Ob mera pocula primo furit gula, postea venter;
for unmixed cups first rages the-gullet afterward the-belly
mox Venus excita concitat abdita membra furenter.
soon Venus roused stirs hidden members furiously
Sunt fluitantia, stanteque stantia ventre pudenda;
are floating and-standing standing with-the-belly the-private-parts
hunc cibus, hunc Venus implet, amat scelus, hæc duo membra;
this-one food this-one Venus fills loves crime these two members
alterius ruit in phialas, fluit in probra luxus;
of-the-one falls into bowls flows into reproaches luxury
inde libidinis atque putredinis illico fluxus.
thence of-lust and of-rottenness at-once a-flux
Alterius furor efficit ut pudor abjiciatur,
of-the-other the-fury effects that shame be-cast-away

ut pereat vigor, intereat rigor, ordo prematur.
that may-perish vigor may-perish rigor order be-pressed
Cura stat unica, luctaque publica carnis in esu;
care stands one and-struggle public of-the-flesh in eating
ebrietas placet, et tua vox jacet, o bone Jhesu.
drunkenness pleases and your voice lies O good Jesus
Regnat edax gula, plenaque crapula, corda gravantur
reigns the-devouring gullet and-full surfeit hearts are-weighed-down
ebrietatibus, improbitatibus exstimulantur.
by-drunkennesses by-wickednesses they-are-goaded
Plena voragine, plena libidine, ventreque plena,
full of-whirlpool full of-lust and-with-belly full
tempora sunt quibus unus amor, cibus, et caro lena.
times are for-whom one love food and flesh procuress
Viscera pastibus, os dare potibus est modo clarum;
the-vitals with-feedings the-mouth to-give with-drinks is now famous
et Venus et gula sunt modo regula ventricolarum.
and Venus and the-gullet are now the-rule of-the-belly-worshipers
Christicolas nego, ventricolas ego dico gulosos;
Christ-worshipers I-deny belly-worshipers I call gluttons
nulla nefaria, denique turpia nulla perosos.
no wicked-things finally shameful-things none hating
Nunc bonus est reus, est stomachus deus, est schola venter;
now the-good is guilty is the-stomach god is the-school the-belly
quisque gulæ studet, ha! piget et pudet ire pudenter.
each-one to-the-gullet is-devoted ha it-irks and shames to-go modestly
Quod loquar accipe, diruta principe stante cocorum
what I-may-say take overthrown the-prince standing of-the-cooks
Jerusalem jacet, unda cibi placet, immo ciborum.
Jerusalem lies the-wave of-food pleases nay of-foods

Semita spernitur atque requiritur ecce platea;
the-path is-spurned and is-sought behold the-street
dant sua vincula cuique prius gula, post Cytherea.
give their chains to-each first the-gullet afterward Cytherea
Proh dolor! aspice secula triplice stricta furore;
oh grief see the-ages with-triple bound fury
triplice crimine nexa, libidine, fraude, tumore.
with-triple crime bound with-lust with-fraud with-swelling
Corda superbia, sed Venus ebria corpora nectit;
hearts pride but Venus drunken bodies binds
corpora cordaque fraus ligat, utraque mors sibi flectit.
bodies and-hearts fraud binds each death to-itself bends
Sarcina terrea corda premit rea collaque prona;
the-burden earthy hearts presses guilty and-necks prone
corde reflectimur, immo revertimur ad Pharaona.
in-heart we-are-turned-back nay we-return to Pharaoh
Imus in invia, stamus ad impia, sed male stantes,
we-go into the-pathless we-stand at impious-things but badly standing
prætereuntia vel pereuntia prorsus amantes.
passing or perishing-things wholly loving
Imus et ibimus unde peribimus, unde ruemus,
we-go and we-shall-go whence we-shall-perish whence we-shall-fall
qui pereuntia sive ruentia sola videmus.
who perishing or falling-things alone we-see
Pax flet, amor perit, hic furit et ferit, ille feritur.
peace weeps love perishes this-one rages and strikes that-one is-struck
Mars rigidus fremit, ille stat, hic gemit, in scelus itur.
Mars rigid roars that-one stands this-one groans into crime one-goes
Sanguineum rapit, et rotat, et quatit ira flagellum;
the-bloody seizes and whirls and shakes anger scourge

fert fera spicula, sæva pericula, funebre bellum.
bears savage darts savage dangers funereal war
Pax viget ethnica, pax ruit unica Christicolarum;
peace thrives heathen peace falls unique of-the-Christ-worshipers
si bene sentio, junctior unio paxque ferarum.
if well I-perceive more-joined union and-peace of-beasts
Cernite gens rea, nulla leam lea, non aper aprum
see people guilty no lioness lioness not boar boar
devorat aut secat, et sobolem necat ultio patrum.
devours or cuts and offspring kills the-vengeance of-the-fathers
Spiritualia denique prælia denique temptat
spiritual finally battles finally it-attempts
semper, et impia mens homicidia sæpe cruentat.
always and impious the-mind murders often stains-with-blood
Ha! pede compare lugeo crescere fasque nefasque;
ha with-foot equal I-mourn to-grow right and-wrong
militat hinc furor, inde manus furor armat utrasque.
campaigns hence fury thence the-hand fury arms both
Guerra parentibus hic, ibi fratribus est uterinis;
war for-parents here there for-brothers is uterine
in sua viscera gens furit, effera regnat Erinnys.
into its-own vitals the-people rages savage reigns Erinys
Proh truculentia! funera patria filius ardet;
oh savagery the-funerals paternal the-son burns-for
conqueritur quia mors homini via posthuma tardet.
he-complains because death to-man the-way posthumous delays
Et pater impius expetit illius ordine pulchro,
and the-father impious seeks his in-order beautiful
ante recondere splendida paupere membra sepulcro.
before to-store-away splendid with-poor limbs in-the-tomb

Matris anilia lumina filia claudere gaudet;
of-the-mother the-aged eyes the-daughter to-close rejoices
flereque funera postea libera quod libet audet.
and-to-weep the-funerals afterward free what pleases dares
Aspide pocula dant nece pabula plena novercæ;
with-asp cups give with-death fodder full the-stepmothers
mors subit effera, qui petit extera divite merce,
death comes-on savage he-who seeks outer-parts with-rich merchandise
dives opes luit, in jugulum ruit hospitis hospes;
the-rich-man his-wealth pays-for into the-throat falls of-the-guest the-host
rara superstite, nullaque sospite conjuge sospes.
rare surviving and-no safe spouse safe
Conjuge vir perit, hancque viri ferit ensis acutus;
by-the-spouse the-man perishes and-her of-the-man strikes the-sword sharp
a rigido tener, a socero gener est male tutus.
from the-rigid the-tender from the-father-in-law the-son-in-law is badly safe
Persequitur nece, si minus, aut prece frater amicum;
pursues with-death if less or with-prayer the-brother the-friend
quem nequit ensibus, opprimit artibus, O cor iniquum.
whom he-cannot with-swords he-oppresses with-arts O heart wicked
Gens sibi noxia, turba præimpia sunt sibi damno;
the-people to-itself harmful the-throng very-impious are to-themselves for-loss
proximus est tibi, mutuo tu sibi quod lupus agno.
the-neighbor is to-you mutually you to-him what the-wolf to-the-lamb
Gratia corruit, atque refriguit ignis amoris;
grace has-fallen and has-grown-cold the-fire of-love
est modo perdita regia semita, semita moris.
is now lost the-royal path the-path of-morals
Cassaque lumine plenaque crimine corda gelantur;
and-empty of-light and-full of-crime hearts are-frozen

frigida pectora, veraque frigora stare probantur.
frigid breasts and-true colds to-stand are-proved
Gratia corruit, algor inhorruit amplior Istro;
grace has-fallen cold has-bristled greater than-the-Danube
est populos sine moribus, ordine, rege, magistro.
is peoples without morals order king master
Lex Domini ruit, huicque caput fluit undique rore;
the-law of-the-Lord falls and-to-this the-head flows on-all-sides with-dew
qui tepidos bonus, O gravis hic sonus, evomit ore.
who the-lukewarm good O heavy this sound vomits from-the-mouth
Denique quid moror? et tumor et soror ira tumoris
finally why do-I-delay both swelling and the-sister anger of-swelling
stant super omnia, frausque bifaria cordis et oris.
stand above all-things and-fraud twofold of-heart and of-mouth
Gens proba transiit, improba prodiit, atque probrosa,
the-people upright has-passed wicked has-come-forth and shameful
garrulitatibus, ebrietatibus officiosa;
in-chatterings in-drunkennesses officious
plena pigredine, plena libidine, crimine plena,
full of-sloth full of-lust with-crime full
callida pectore, parvaque corpore, frontis egena.
cunning in-breast and-small in-body of-brow needy
Patria pectora, patria robora fert prope nemo;
the-paternal breasts the-paternal strengths bears nearly no-one
a patre filius est quasi Sisyphus a Polyphemo.
from the-father the-son is as-if Sisyphus from Polyphemus

False prophets, shaven and in holy dress, hide wolves' hearts; they feign Cato's severity and live in luxury. Pride leads the seven deadly sins, and the glib, sophistic tongue is honored while the silent bishop shuts his door.

Forma parentibus atque nepotibus haud manet una;
the-form for-parents and for-grandsons not-at-all remains one
corporis omnia deficientia sunt quasi luna.
of-the-body all-things failing are like the-moon
Corporis ut status excidio datus est, ita mentis;
of-the-body as the-state to-destruction given is so of-the-mind
gens scatet arida, corpora languida, cordaque gentis.
the-people teems dry bodies languid and-hearts of-the-people
Pectore pessimus et sibi proximus est modo quisque;
in-breast worst and to-himself nearest is now each-one
qui tibi supplicat, intima duplicat arte dolisque.
who to-you supplicates his-inmost-things doubles by-art and-wiles
In duo scinditur, unio solvitur alteritate;
into two is-split the-union is-dissolved by-otherness
schismate fœdera, simplaque viscera duplicitate
by-schism treaties and-simple vitals by-duplicity
ille fit istius, iste fit illius hostis, amicus;
that-one becomes of-this-one this-one becomes of-that-one enemy friend
ridet et invidet, abstat et assidet, æquus, iniquus.
laughs and envies stands-off and sits-beside fair unfair
Perditur irrita regia semita simplicitatis;
is-lost void the-royal path of-simplicity
induit impia fictio pallia duplicitatis.
puts-on impious feigning the-cloaks of-duplicity

Vos volo credere quod volo dicere, pseudoprophetas;
you I-wish to-believe what I-wish to-say false-prophets
nulla feracius aut numerosius hæc tulit ætas.
none more-fruitfully or more-numerously these bore age
Denique sordibus interioribus hi Pharisæi
finally with-filths inner these Pharisees
sunt via lubrica, janua publica perniciei.
are a-way slippery a-door public of-ruin
Pestis inhorruit, agmen et irruit hypocritarum,
the-plague has-bristled the-rank and has-rushed-in of-hypocrites
hispida corpore, lubrica pectore gens tenebrarum.
shaggy in-body slippery in-breast the-people of-darkness
His sacra nomina, sacraque tegmina, corda superba;
to-these holy names and-holy coverings hearts proud
Agnus eis patet in tunica, latet anguis in herba.
the-lamb in-them lies-open in the-tunic lies-hidden the-snake in the-grass
Sunt petulantia corda, rigentia fronte Catonis,
are petulant hearts stiffening with-the-brow of-Cato
cerea moribus, ærea vultibus in mala pronis,
waxen in-morals brazen in-faces to evils prone
corda minacia, corda rapacia, corda lupina,
hearts threatening hearts rapacious hearts wolfish
fucat imagine, palliat ordine vestis ovina;
paints with-image cloaks with-order the-garment sheepish
corda tumentia, corda carentia monade cordis;
hearts swelling hearts lacking the-unity of-the-heart
sunt pia frontibus, impia fructibus, atria sordis.
are pious in-brows impious in-fruits halls of-filth
His dolus additur, ut coma raditur et mutilatur;
to-these guile is-added as the-hair is-shaved and is-mutilated

fingit ovem lupus, atque rosæ rubus assimilatur.
feigns a-sheep the-wolf and to-the-rose the-bramble is-likened
His mera pocula, pluraque fercula regula tota;
to-these unmixed cups and-more dishes the-rule whole
his locus unio, jus simulatio, lex sua vota.
to-these the-place union right pretense law their wishes
Scandala, schismata, nullaque sabbata mentis in illis;
scandals schisms and-no sabbaths of-the-mind in them
denique tollitur actibus, additur ordo capillis.
finally is-taken-away from-the-acts is-added the-order to-the-hair
Forpice, pectine crinis, et ordine canonizantur;
by-shears by-comb the-hair and by-order are-canonized
insipientior hic ego mentior? at simulantur.
more-foolish here I lie but they-are-feigned
Fronte vetustior, et quasi justior unus eorum
in-brow older and as-if more-just one of-them
inferioribus ordine fratribus, est schola morum.
to-the-lower in-order brothers is a-school of-morals
Cor mala ruminat, os bona seminat, et bona fatur.
the-heart evils ruminates the-mouth goods sows and goods speaks
O pudor, O scelus! est Sathan, angelus esse putatur.
O shame O crime is Satan an-angel to-be is-thought
Est Sathan actibus, ipseque vocibus angelus idem;
he-is Satan in-acts and-himself in-voices an-angel the-same
quod sonus edocet, actio dedocet, hostis eidem.
what the-sound teaches the-action unteaches an-enemy to-the-same
Nec sua turpia, nec videt impia, fratribus Argus;
neither his shameful-things nor sees impious-things for-the-brothers an-Argus
eloquii sator et veniæ dator est sibi largus.
of-eloquence the-sower and of-pardon the-giver is to-himself generous

Corda carent sene dicta, senis bene dicta probantur;
hearts lack the-old-man the-sayings of-the-old-man well said are-proved
membra senilia sub juvenilia vota citantur.
members aged under youthful vows are-summoned
Vulpe lupum tegit, ordine se regit exteriori;
with-the-fox the-wolf he-covers with-order himself rules outer
ore patet bonus, inque suo dolus interiori.
in-mouth he-lies-open good and-in his guile inner
Mens male conscia, sarcina propria proxima pestis,
the-mind badly conscious burden own nearest plague
se sibi subjugat, effugit, effugat intima testis.
itself to-itself subjugates flees puts-to-flight inmost witness
Frons gerit Hectora, vincere Nestora creditur ætas;
the-brow bears a-Hector to-conquer Nestor is-believed the-age
est cutis arida, fertque per hispida brachia setas.
is the-skin dry and-bears through shaggy arms bristles
Jam prope funera pollice dextera computat annos,
now near funerals with-the-thumb the-right-hand counts years
cumque senex labet hic, animos habet ipse tyrannos.
and-when old he-totters this-one spirits has himself tyrannical
Jam quid apertius? en Cato tertius æthere missus,
now what more-open lo Cato third from-the-heaven sent
fronte severior, in cute justior, intro remissus.
in-brow more-severe in skin more-just inside slack
Est Cato tempore, cernitur affore Maurus Hiarba;
he-is Cato in-time is-seen to-be Moorish Iarbas
hinc Venus evirat, inde virum parat hispida barba.
hence Venus unmans thence the-man prepares shaggy the-beard
Frons hominem gerit, intus homo perit, est lupus intus;
the-brow a-man bears inside the-man perishes is a-wolf inside

sed tua gloria stat tibi filia regis abintus.
but your glory stands to-you daughter of-the-king from-within
Quid mora nectitur? ordo relinquitur, ad mala statur;
why delay is-woven order is-left at evils one-stands
stat simulatio, morigeratio ludificatur.
stands pretense compliance is-mocked
Irrita dextera sit sibi littera Pithagoræa;
void the-right be to-itself the-letter Pythagorean
dextra tibi jacet et scelerum placet ire platea.
the-right to-you lies and of-crimes it-pleases to-go the-street
Arcta relinquitur, et via carpitur ampla quibusque;
the-narrow is-left and the-way is-taken broad by-each
quærimus invia, fluxa, fluentia, confluimusque.
we-seek the-pathless fleeting flowing-things and-flow-together
Architriclinia, sceptra, sedilia prima petendo,
the-heads-of-the-table scepters seats first by-seeking
quisque tumultuat, instat, et æstuat hæc satagendo.
each-one riots presses and seethes these-things busying
Mundus honoribus est neque moribus omnis anhelus;
the-world for-honors is not for-morals all panting
sunt modo stantia luxus, inertia, fictio, zelus;
are now standing luxury sloth feigning zeal
stant simulatio, dissimulatio, crimen utrumque;
stand pretense dissimulation crime each
alea, crapula, fraus, facinus, gula, flagitiumque;
the-die surfeit fraud deed gullet and-shameful-act
ora bilinguia, lis, homicidia, Mars, tuba, terror;
mouths double-tongued strife murders Mars trumpet terror
vis, probra, jurgia, quid moror? omnia quæ docet error.
force reproaches quarrels why do-I-delay all-things which teaches error

Talia germina scilicet agmina sunt vitiorum;
such shoots namely ranks are of-vices
germina talia sunt capitalia vulnera morum.
shoots such are capital wounds of-morals
Prima superbia suadet in invia pergere mentem;
first pride persuades into pathless-places to-proceed the-mind
ingerit agmina, maxima crimina, crimina septem.
it-heaps-on ranks greatest crimes crimes seven
Prima superbia jusserat impia, grex ululatum;
first pride had-ordered impious the-flock a-howling
prima cor obsidet, et cito possidet hoc grege stratum.
first the-heart it-besieges and quickly possesses with-this flock laid-low
Hæc manet, hic ruit, et bona subruit, et mala servat;
this remains this falls and goods undermines and evils keeps
stante libidine, stanteque crimine, crimen acervat.
standing lust and-standing crime crime it-heaps-up
Mascula pignora vivaque pignora mergit Hebræi;
male pledges and-living pledges it-drowns of-the-Hebrew
sed muliebria servat et omnia mollitiei.
but female it-keeps and all-things of-softness
O mala secula! Cur? quia regula nulla tenetur;
O evil ages why because rule none is-held
promptus ad extima, doctus ad intima, stultus habetur.
ready for outer-things learned for inmost-things foolish is-held
Non patientia, sed violentia dat modo pacem;
not patience but violence gives now peace
qui tacet esurit, et lucra parturit esse loquacem.
who is-silent hungers and gains brings-forth to-be talkative
Lingua sophistica, lingua tyrannica, lingua forensis,
the-tongue sophistic the-tongue tyrannical the-tongue forensic

præcipit omnia, percutit obvia, qualiter ensis.
anticipates all-things strikes the-things-met like a-sword
Lingua volubilis est modo nobilis, huc ades, audit;
the-tongue voluble is now noble hither be-present it-hears
mutus episcopus, ordine reprobus, ostia claudit.
the-mute bishop in-order reprobate the-doors shuts
Nil tumidum sapis, aut pecus aut lapis esse probaris;
nothing swollen you-savor either cattle or stone to-be you-are-proved
es quasi vipera; pectora libera testificaris.
you-are like a-viper breasts free you-testify
Nunc male reddere gloria, cedere culpa tenetur;
now ill to-repay glory to-yield guilt is-held
irreverentia laus, patientia crimen habetur.
irreverence praise patience a-crime is-held
Quam stipe vivere, non mala reddere tam pudet æque;
as-much by-alms to-live not evils to-repay so-much it-shames equally
ad scelus, ad probra, gens viget improba nocte dieque
to crime to reproaches the-people thrives wicked by-night and-by-day
heu! mala mentio, pejor et actio, pessimus usus,
alas evil the-mention worse also the-action worst the-use
stat modo criminis, est vigor ordinis ille retrusus.
stands now of-crime is the-vigor of-order that thrust-back
Tot nego sobria corda quot ostia reflua Nili;
so-many I-deny sober hearts as-many-as mouths back-flowing of-the-Nile
tot pia viscera quot vaga sidera nunc reperiri.
so-many pious vitals as-many-as wandering stars now to-be-found

Whoever speaks the truth is hated, and whoever flatters the powerful is loved. The rich man feasts, hoards, and travels for gain, fears thieves, and sleeps badly; a thief carries off his goods, death takes him, and the miser gives Lazarus nothing.

Sicubi quem fore, simplice pectore cerno modestum;
if-anywhere anyone to-be with-simple breast I-see modest
id rude deputo, monstraque computo, pectus honestum.
this rude I-reckon and-a-portent I-count a-breast honest
Comparo turribus æquor arantibus arida velis,
I-compare to-towers the-sea to-those-plowing dry-land to-sails
ruraque piscibus, aera navibus, astra camelis.
and-the-fields to-fishes the-air to-ships the-stars to-camels
Flaccus Horatius et Cato, Persius et Juvenalis;
Flaccus Horace and Cato Persius and Juvenal
quid facerent rogo si foret his modo vita sodalis?
what would-they-do I-ask if were to-these now life a-companion
Temporis istius acta Lucilius ille stuperet;
of-time this the-acts Lucilius that would-be-astonished
et sua prospera sanctaque tempora non reticeret.
and his prosperous and-holy times not would-keep-silent
Diceret optima quæ fore pessima tempora dixit;
he-would-call best what to-be worst times he-said
scriberet aurea, quæ nigra, quæ rea, quæ mala scripsit.
he-would-write golden what black what guilty what evil he-wrote
Prospice secula, prospice singula mersa tenebris;
look-out-on the-ages look-out-on each-thing sunk in-darkness
in mala labere, lapsus amabere, rectus egebis.
into evils you-shall-slip having-slipped you-shall-be-loved upright you-shall-need

Vis mala linquere, recta capescere, vivere recte;
you-wish evils to-leave right-things to-take-up to-live rightly
es lyra publica, scena theatrica fit tibi de te.
you-are a-lyre public a-stage theatrical is-made for-you about you
Proh dolor! omnia mergit in impia, vera Charybdis;
oh grief all-things plunges into impious-things true Charybdis
crimina congere primus habebere, maximus ibis.
crimes heap-up first you-shall-be-held greatest you-shall-go
Vis requiescere, tutoque vivere, vis tibi pacem?
you-wish to-rest and-safely to-live you-wish for-yourself peace
Leno potentibus esto reatibus, unge minacem.
a-pander to-the-powerful be to-guilts anoint the-threatening
Facta videns rea, percipe caprea lumina talpæ;
deeds seeing guilty take a-roe eyes of-a-mole
visa tuo cito corde repellito, radito, scalpe.
seen-things from-your quickly heart drive-off scrape scratch
Si mala prodere, crimina rodere vis aliena,
if evils to-betray crimes to-gnaw you-wish others'
nil tibi consulis, insuper exulis est tibi pœna.
nothing for-yourself you-consult moreover of-an-exile is for-you the-punishment
Fert fera jurgia, pungere turpia nunc vitiorum;
bears savage quarrels to-prick the-shameful-things now of-vices
est probra carpere, veraque dicere fons odiorum.
it-is reproaches to-carp-at and-true-things to-say a-fountain of-hatreds
Est mihi sarcina qui mea crimina vel bene prodit,
is to-me a-burden who my crimes even well betrays
mens male conscia luminis omnia rodit, et odit.
the-mind badly conscious of-light all-things gnaws and hates
Gens bibit ebria pocula noxia, pocula lethes;
the-people drinks drunken cups harmful cups of-Lethe

quæ morientibus invenit omnibus ille poetes.
which for-the-dying invented for-all that poet
Quisque mali memor unius immemor est pietatis,
each-one of-evil mindful of-one unmindful is of-piety
justus eget lare, nemo bonis dare vult sua gratis.
the-just lacks a-hearth no-one to-the-good to-give wishes his freely
Singula censibus, omnia mercibus, at sine nummo
each-thing by-wealth all-things by-merchandise but without coin
nil, ubi nil geris; heu! casa pauperis est sine fumo.
nothing where nothing you-bear alas the-hut of-the-poor-man is without smoke
Divitis atria seu laquearia celsa renident;
of-the-rich-man the-halls or the-ceilings lofty shine
mascula pignora primaque robora nunc sibi rident.
male pledges and-first strengths now to-him smile
Accubat affluus, ambulat arduus ipse liburno;
he-reclines abounding walks lofty himself in-a-litter
et quotiens placet, in thalamo jacet altus eburno.
and as-often-as it-pleases in the-bedchamber he-lies high ivory
Mane coquos citat, et stomacho litat illico taurum;
in-the-morning cooks he-summons and to-the-stomach offers at-once a-bull
mellea pocula crassaque fercula sustinet aurum.
honeyed cups and-thick dishes bears gold
Nox sibi sompnia, sol dare prandia festa recurrit;
night to-him dreams the-sun to-give luncheons festal returns
par barathro gula quid nisi secula tota ligurrit.
equal to-the-pit the-gullet what but the-ages whole licks
Nidor ei sapit, atque gulam rapit esca culinæ;
the-savor to-him tastes and the-gullet snatches the-food of-the-kitchen
sunt sua prandia, fœnera, jurgia, lucra, rapinæ.
are his luncheons usuries quarrels gains plunders

Est homo bestia, ventris et hostia, bestia nempe,
is the-man a-beast of-the-belly and a-victim a-beast surely
ventreque turgida, denteque vivida, mortua mente.
and-in-belly swollen and-in-tooth lively dead in-mind
Vult bona prandia, vult bona prædia, vult bona prata;
he-wants good luncheons wants good estates wants good meadows
vult bona pocula, vult bona fercula, nil bona facta.
wants good cups wants good dishes nothing good deeds
Res valet, æs sapit, his titulos rapit, archa diebus;
the-thing avails money is-wise to-these titles snatches the-chest in-days
lingua, scientia, vitaque sobria, nil sine rebus.
the-tongue knowledge and-life sober nothing without things
Munera ditibus, at flagra mitibus ingeminantur;
gifts for-the-rich but scourges for-the-gentle are-redoubled
jura minoribus, inferioribus arma minantur.
rights for-the-lesser for-the-lower arms threaten
Omnia præcipit, insuper accipit omnia nummus;
all-things anticipates moreover receives all-things the-coin
dives et inclytus, æreque præditus, arceque summus.
rich and renowned and-with-money endowed and-in-the-citadel highest
Terrea possidet, hæc sibi, providet, auget, acervat;
earthly-things he-possesses these for-himself provides increases heaps-up
forte latronibus illa vel hostibus aucta reservat.
perhaps for-robbers those or for-enemies increased keeps
Denique scrinia fracta vel ostia flens magis aret,
finally chests broken or doors weeping more he-is-dry
quam sua pignora caraque corpora si tumularet.
than his pledges and-dear bodies if he-buried
Secula circinat, impia ruminat, ima volutat;
the-ages he-compasses impious-things ruminates the-lowest-things rolls

itque per æquora, per juga, per fora, sidera mutat.
and-goes through seas through ridges through markets the-stars changes
Trans mare nititur, exulat, utitur orbe recenti;
across the-sea he-strives is-exiled uses a-world new
dant sibi littora, dant maris æquora, non freta venti.
give to-him shores give of-the-sea the-surfaces not straits the-winds
Res sua frivola, mens sua subdola, sors sua flenda;
the-thing his frivolous the-mind his crafty the-lot his lamentable
vendita sompniat, empta perampliat, arctat emenda.
sold-things he-dreams bought-things he-enlarges narrows things-to-be-bought
Lucra lucris parat, et graphiis arat illa vel ista;
gains with-gains he-prepares and with-styluses plows that or this
debita condita, quæque recondita divite cista.
debts stored each stored-away in-rich chest
Huic requiescere dulce sub aggere divitiarum;
to-this-one to-rest sweet under the-mound of-riches
sæpe revolvere diligit, addere sæpius aurum.
often to-turn-over he-loves to-add more-often gold
Denique deficit, his quia proficit, aret inundans;
finally he-fails in-these because he-profits is-dry overflowing
Mammona creditur, et sitis additur, O sitis undans.
Mammon is-trusted and thirst is-added O thirst overflowing
Fit sine nomine nominis omine Tantalus ille;
he-becomes without name of-the-name by-the-omen Tantalus that
sunt sibi gaudia lucra, pecunia, prædia, villæ.
are to-him joys gains money estates villas
Horrea construit, omnibus affluit unus opimus;
barns he-builds for-all abounds one rich
ad bona serior, ad mala promptior, ad fora primus.
to goods later to evils readier to the-markets first

Dives ad omnia concitus impia, tardus ad æquum;
the-rich-man to all-things roused impious-things slow to the-fair
ut rosa cernitur, ut rota sternitur, et sua secum.
as a-rose is-seen as a-wheel is-laid-low and his-things with-him
Stans hodie cluit, ipseque cras ruit, ipse sed alter;
standing today he-is-famed and-he tomorrow falls himself but other
mane videt sua dives, et hæc tua vespere pauper.
in-the-morning sees his-things rich and these yours in-the-evening poor
Dormiet affluus, illico mortuus omnia perdet;
shall-sleep abounding at-once dead all-things shall-lose
mox sua non sua latro feret sua, se nece sternet.
soon his-things not his the-thief shall-bear his-things himself in-death shall-lay-low
Ut folium leve subtrahit ad breve fur sua, mors se,
as a-leaf light withdraws in a-short-while the-thief his-things death himself
deserit omnia tunc lucra noxia, stant sibi novæ.
he-deserts all-things then gains harmful stand to-him new
Quæ labor intulit annuus abstulit una vel hora,
what labor brought-in yearly took-away one even hour
divitis omnia, quæque nitentia, quæque decora.
of-the-rich-man all each shining each beautiful
O miserabilis, o sibi flebilis, o miser idem;
O miserable O to-himself lamentable O wretched the-same
quanto pecunia, tanto modestia crescit eidem.
as-much-as money so-much modesty grows for-the-same
Pertimet omnia, quem sua copia reddit egentem;
he-fears all-things whom his abundance renders needy
res sua possidet, auget, et obsidet undique mentem.
the-thing his he-possesses increases and besieges on-all-sides the-mind
Cura cor anxiat, angor inebriat, impedit error;
care the-heart makes-anxious anguish intoxicates hinders error

pallet ei color, hinc dolus, hinc dolor, undique terror.
pales to-him the-color hence guile hence sorrow on-all-sides terror
Sompnus inania multaque sompnia nil sibi præstant;
sleep empty and-many dreams nothing to-him furnish
luce negotia, nocte minacia visa molestant.
by-light business by-night threatening sights trouble
Scrinia frangere, cætera tollere, latro videtur;
chests to-break the-rest to-carry-off a-thief seems
dives egens tremit, evigilans gemit, idque veretur.
the-rich-man needy trembles waking groans and-this fears
Illico surgitur, archa revolvitur, æs reperitur;
at-once one-rises the-chest is-turned-over the-money is-found
noctis abit mora, lux vocat ad fora, merx strepit, itur.
of-night goes-off the-delay light calls to the-markets trade clatters one-goes
Post lucra cursitat, in lucra militat, ad lucra spirat;
after gains he-runs-about for gains he-campaigns for gains he-breathes
spirat, et æquora nauta, pedes fora sæpe regirat.
he-breathes and seas as-sailor on-foot markets often wheels-around
Per mala maxima, per flagra plurima, vitat egere;
through evils greatest through scourges very-many he-shuns to-need
fraudat, et eripit, id dat, id accipit, æs novat ære.
he-defrauds and snatches this gives this receives money renews with-money
Pauca suis dare, nil tibi, Lazare, quærit avarus;
few-things to-his-own to-give nothing to-you Lazarus seeks the-miser
fletus inest tibi, fletus erit sibi; qualis? amarus.
weeping is-in you weeping shall-be for-him how bitter

Money is now lord; the poor weep while the rich build palaces and feast. Bernard cannot find words enough for the crimes of the age, and his weary Muse resolves to cast anchor before the next voyage.

Nunc locuples eat, expleat, impleat impia vota;
now the-wealthy-man let-go let-fulfill let-fill impious vows
post breve defluet, illaque corruet area tota.
after a-short-while shall-flow-away and-that shall-fall floor whole
Quomodo glarea decidet area divitiarum;
as gravel shall-fall the-floor of-riches
copia concidet, area decidet, et vir earum.
abundance shall-collapse the-floor shall-fall and the-man of-them
Lucra ruentia, prætereuntia lucra patenter.
gains falling passing-away gains openly
Vult, voluit, volet, et colit et colet hæc homo semper.
wishes wished shall-wish and cultivates and shall-cultivate these man always
Dum dabit Anglia lac, ebur India, Smyrna cicadam,
while shall-give England milk ivory India Smyrna the-cicada
per fora, per juga, curret agens lucra plurimus Adam.
through markets through ridges shall-run driving gains very-many-an Adam
Lucra, pecunia, res, opulentia, nunc dominantur;
gains money wealth opulence now rule
O mala lacrima pauperis optima, nullificantur.
O evil tears of-the-poor-man best-things are-made-nothing
Plurima prædia, sive peculia, fraude lucratus,
very-many estates or savings by-fraud having-gained
nunc benedicitur, ipseque dicitur esse beatus.
now is-blessed and-himself is-called to-be blessed

Quisque palatia vult sibi grandia, construit ædes;
each-one palaces wishes for-himself great builds houses
hic quasi propria secla per omnia sit sibi sedes.
here as-if his-own ages through all may-be for-himself a-seat
Nemo perennia construit atria, terrea cuncti;
no-one perennial builds halls earthly all
atria splendida, castraque florida, sunt rosa mundi.
halls splendid and-camps flowery are the-rose of-the-world
Pingimus atria, turba nefaria, gens Chananæa;
we-paint halls throng wicked people Canaanite
atria marmore, forsitan arbore structa Sabæa;
halls with-marble perhaps with-tree built Sabaean
pingimus atria, Christus ad ostia nostra gemiscit;
we-paint halls Christ at doors our groans
nos dape tendimur, et bene pascimur, ille famiscit;
we with-feast are-stretched and well are-fed he hungers
nos male crapula solvit, agit gula, tibia frangit;
us badly surfeit loosens drives the-gullet the-pipe breaks
ille sitit, gemit, esurit, et tremit, et grave plangit;
he thirsts groans hungers and trembles and heavily laments
nos grue pascimur, ansere vescimur, ille neutro;
we on-crane are-fed on-goose feed he on-neither
ha! reus ungitur, et Deus angitur, ordine pulcro.
ha the-guilty is-anointed and God is-distressed in-order beautiful
Nos ave, nos ove, nos sue, nos bove, pascimur, hic non;
we on-bird we on-sheep we on-pig we on-ox are-fed this-one not
pectora saxea stringit et ærea viscera dæmon.
breasts stony binds and brazen vitals the-demon
Gens sumus ebria, gens sumus impia, dæmone plena;
a-people we-are drunken a-people we-are impious with-the-demon full

pessima natio, prava creatio, gens aliena.
worst nation depraved creation people alien

Fercula plurima quærimus, optima pondera ventri;
dishes very-many we-seek best weights for-the-belly

930 vilia mittimus, immo relinquimus esurienti.
vile-things we-send nay we-leave to-the-hungry

O mala secula! cur? quia singula nunc vitiantur;
O evil ages why because each-thing now are-vitiated

illaque luxibus, improbitatibus ista ligantur.
and-that by-lusts by-wickednesses this are-bound

Dis stat, inops ruit, hunc populus spuit, excolit illum;
the-rich stands the-needy falls this-one the-people spits-on honors that-one

stultus habens fremit, inque probos emit ille sigillum.
the-fool having roars and-against the-upright buys he the-seal

935 Jus periit, quia lata patet via luxuriei,
right has-perished because broad lies-open the-way of-luxury

garrulitatibus, ebrietatibus, ingluvei.
for-chatterings for-drunkennesses for-gluttony

Carnis amantibus, ordinis hostibus invidiosis.
of-the-flesh for-lovers of-order for-enemies for-the-envious

Concubitoribus, irreverentibus, ambitiosis,
for-adulterers for-the-irreverent for-the-ambitious

nulla nefaria nullaque turpia non peraguntur;
no wicked-things and-no shameful-things not are-done

940 re modo perdita non prius agnita voce geruntur.
in-fact now lost not before known in-voice are-done

Ingenialia, vel furialia, crimina fiunt;
unnatural or furious crimes are-done

illa novissima tempora pessima jam patefiunt.
those last times worst now are-laid-open

Nam meretricia pœne cubilia nil reputantur,
for whorish nearly couches nothing are-reckoned
et venialia quod genialia sint vocitantur.
and venial because genial they-are they-are-called
Frons perit omnibus in lue stantibus, in probra stratis;
the-brow perishes for-all in plague standing in reproaches laid-low
quando boni minus, amplior aut sinus improbitatis?
when of-good less greater or the-bosom of-wickedness
Quando nefaria plus dominantia? quando malorum
when wicked-things more ruling when of-evils
copia latior? aut fuit arctior area morum?
the-abundance broader or was narrower the-floor of-morals
Si Deus impia, si capitalia cuncta juberet,
if God impious-things if capital-things all ordered
quis vigilantius illa, quis amplius ista teneret?
who more-watchfully those who more these would-hold
Si scelus addere, sobria spernere jure liceret,
if crime to-add sober-things to-spurn by-right were-allowed
quis magis adderet hæc, ea sperneret atque caveret?
who more would-add these those would-spurn and would-beware
Per varium genus omne caput Venus una sagittat,
through various kind every head Venus one shoots-with-arrows
quisque salubria, nemo nefaria promere vitat.
each-one wholesome-things no-one wicked-things to-bring-forth shuns
Ob mala grandia si modo præmia celsa darentur,
for evils great if now rewards lofty were-given
non mala promptius aut bona tardius appeterentur.
not evils more-readily or goods more-slowly would-be-sought
Dum loquor, horreo, non scio, non queo, non volo fari
while I-speak I-shudder not I-know not I-can not I-wish to-speak

fanda nefandaque, quis queat utraque vel lacrimari.
speakable-things and-unspeakable who could both or to-weep
Quæ rogo flumina, quæve volumina sint lacrimarum
what I-ask rivers or-what rolls may-be of-tears
sufficientia tergere turpia tot furiarum?
sufficient to-wipe shameful-things so-many of-furies
Si furialia dixero talia, non erit æquum,
if furious I-shall-have-said such-things not it-shall-be fair
si scelus est minus, heu! jacet eminus actio legum.
if crime is less alas lies far-off the-action of-the-laws
Carmen arans fleo, carmine non queo, non queo prosa,
song plowing I-weep in-song not I-can not I-can in-prose
tot mala dicere, probra retexere, ferre probrosa.
so-many evils to-say reproaches to-unfold to-bear shameful-things
Plurima sunt ea, desit eis mea vox referendis;
very-many are they let-be-lacking to-them my voice to-be-reported
non ea vocibus, est pudor omnibus his retegendis.
not they in-voices is shame for-all these to-be-uncovered
Deficiet scio charta, locutio, tempus, et hora,
shall-fail I-know the-paper the-speech the-time and the-hour
si volo tangere, si reprehendere vel graviora.
if I-wish to-touch if to-reprehend even heavier-things
Musa quidem mea jam nimis est ea lassa patrare;
the-Muse indeed my now too is she weary to-perform
non tamen est rea progenies ea lassa notare.
not yet is guilty the-progeny she weary to-mark
Ergo parum stylus isteque dactylus hic reprimetur;
therefore a-little the-pen and-this dactyl here shall-be-checked

secula perdita, post quoque subdita musa loquetur.
the-ages lost afterward also subjoined the-Muse shall-speak
Alta per æquora currimus, anchora nunc jaciatur;
high over seas we-run the-anchor now let-be-cast
vis ubi plenior auraque grandior ibit, eatur.
force where fuller and-the-breeze greater it-shall-go let-one-go

BOOK THREE

1 · THE AGE OF FRAUD

Fraud is honored and simplicity called folly; scarcely one man in four is without guile. The miter is sold and Simon loved, the impious are anointed and the pious stoned; perjury, theft of deposits, and divination by birds and stars flourish.

Perdita secula, moribus æmula, prævaluerunt;
lost ages in-morals rival have-prevailed
sunt sine nomine qui sine crimine vivere quærunt.
are without name who without crime to-live seek
Aurea secula pacis et oscula deperiere;
golden ages of-peace and kisses have-perished
secula perfida, secula fœtida sunt modo vere.
ages faithless ages fetid are now truly
Secula fœtida, non voco sordida, sed voco sordem;
ages fetid not I-call filthy but I-call filth
sordibus afflua, non voco mortua, sed voco mortem.
with-filths abounding not I-call dead but I-call death
O mala tempora! perfida pectora nobilitantur;
O evil times faithless breasts are-ennobled
fraude carentia, criminis inscia, bruta vocantur.
of-fraud lacking of-crime ignorant brutes are-called
Fraus decus obtinet, arteque præminet, arte potitur;
fraud glory obtains and-by-art is-preeminent by-art gains-mastery
quartus homo sine fraudis acumine vix reperitur.
a-fourth man without of-fraud sharpness scarcely is-found
Fraus ore simplice, fraus dupla duplice compta colore,
fraud in-mouth simple fraud double with-double adorned color

fert dupla pallia, continet impia corde, mel ore.
bears double cloaks holds impious-things in-heart honey in-mouth
Diploidem gerit, intus enim ferit, in cute ridet,
a-double-cloak he-bears within for he-strikes on the-skin he-smiles
scorpio fraudibus interioribus ore renidet.
a-scorpion with-frauds inner in-mouth beams
Hei mihi! quo ferar? et quæror, et quærar ista quærelæ;
ah me whither am-I-borne and I-lament and shall-lament these of-lament
subdita tempora, persequar ulcera clausa medelæ.
subject times I-shall-pursue sores closed to-healing
Ardeo corpore, cogor et edere non sat honeste,
I-burn in-body I-am-forced also to-bring-forth not enough honorably
plena furoribus hæc, ea sordibus, omnia peste.
full of-furies this those with-filths all-things with-plague
Nunc Venus æstuat, ira tumultuat, æs dominatur,
now Venus seethes anger riots money rules
norma relinquitur, unio scinditur, ordo fugatur;
the-norm is-left union is-split order is-put-to-flight
stat petulantia, deest reverentia, luxus inundat,
stands petulance is-lacking reverence luxury overflows
sobrius indiget, hypocrisis viget, error abundat;
the-sober is-needy hypocrisy thrives error abounds
præminet uncia, præest opulentia, servit egestas,
is-preeminent the-ounce presides opulence serves need
floret inertia, flet pia gratia, mœret honestas;
blooms sloth weeps pious grace grieves honesty
flet sacra regula, venditur infula, Simon amatur,
weeps the-holy rule is-sold the-miter Simon is-loved
fictio judicat, aureus emicat, arca minatur;
feigning judges the-golden flashes the-chest threatens

qui tumet, enitet, ars pia delitet, impia claret,
who swells shines-forth art pious lies-hidden impious is-bright
pauperies ruit, affluus affluit, aridus aret;
poverty falls the-abounding abounds the-dry is-dry
jus crucifigitur, ultio quæritur, arma renident;
right is-crucified vengeance is-sought arms shine
justior exulat, indigus ejulat, improba rident.
the-more-just is-exiled the-needy wails the-wicked laugh
Gratia deperit, et pudor interit, occidit ordo;
grace perishes and shame dies falls order
ordo relinquitur, et male psallitur in decachordo.
order is-left and badly one-sings-psalms on the-ten-stringed
Mens pia vapulat, utilis exulat, utile marcet;
the-mind pious is-flogged the-useful is-exiled the-useful withers
recta remissio, rem simulatio, jus dolus arcet.
right remission the-thing pretense right guile wards-off
Ad probra cedere, turpeque vivere, dat modo quæstum;
to reproaches to-yield and-shamefully to-live gives now gain
ad probra curritur, utile perditur, aret honestum.
to reproaches one-runs the-useful is-lost is-dry the-honest
Stat schola criminis, occidit ordinis, ad mala statur;
stands the-school of-crime falls of-order at evils one-stands
impius ungitur, ha! pius angitur et lapidatur.
the-impious is-anointed ha the-pious is-distressed and is-stoned
Falsa dat oscula, vera pericula frater amico;
false gives kisses true dangers the-brother to-the-friend
lex sacra rumpitur, et male subditur æquus iniquo.
the-law holy is-broken and badly is-subjected the-fair to-the-wicked

Stant mala secula, stant probra, stat gula, fraus stat,
stand evil ages stand reproaches stands the-gullet fraud stands
abit frons;
goes-away the-brow
dis stat, inops jacet, heu! sapiens tacet, angitur insons.
the-rich stands the-needy lies alas the-wise is-silent is-distressed the-innocent
Quisque fluentia, nemo manentia captat habere,
each-one flowing-things no-one remaining strives to-have
nemo salubria, spiritualia nemo videre.
no-one wholesome spiritual-things no-one to-see
Gens viget invida, vesteque fulgida, gens tenebrarum;
the-people thrives envious and-in-garment shining the-people of-darkness
cui sua condere, non sua tollere, nil dare, clarum.
for-whom its-own to-store not its-own to-take nothing to-give famous
Quomodo vestibus hæc ita mentibus est variata;
as in-garments this so in-minds is varied
est variabilis, est reprobabilis, est reprobata.
is variable is reprobable is reprobated
Adde quod algida corde, quod invida, plenaque felle,
add that cold in-heart that envious and-full of-gall
mutuo dissidet, opprimit, invidet, estque rebellis.
mutually it-disagrees oppresses envies and-is rebellious
Mundus ad omnia volvitur impia, sordibus hirtus;
the-world to all is-rolled impious-things with-filths shaggy
crimen inhorruit, unica corruit unica virtus.
crime has-bristled one has-fallen one virtue
Innumerabile, debile, labile, stat genus Evæ;
innumerable weak slipping stands the-race of-Eve
dic, mea tibia, tolle tragœdia flebile, væ! væ!
say my pipe raise tragedy lamentable woe woe

Gens male libera tendit ad infera calle sinistro;
the-people badly free strives to the-lower-regions by-path left
nil nisi flebile, nil nisi debile, sole sub isto.
nothing but lamentable nothing but weak sun under this
Sermo Dei tacet, ordo perit, placet alea fati;
the-word of-God is-silent order perishes pleases the-die of-fate
esse pium pudet, omnis homo studet impietati.
to-be pious shames every man is-devoted to-impiety
Per caput istius iste, per illius ille licenter
by the-head of-this-one this-one by of-that-one that-one licentiously
jurat, et abnuit omne quod eruit irreverenter.
swears and denies all that he-dug-out irreverently
Tollit in æthera, proh male! libera brachia latro;
raises into the-heavens oh badly free arms the-robber
jurat et omnia purget ut obvia crimina sacro.
swears and all-things may-purge that opposed crimes by-the-sacred
Depositum negat, utque scelus tegat est scelerosus;
the-deposit denies and-that crime he-may-cover is criminal
non timet abdere rem, neque tangere sacra probrosus.
not he-fears to-hide the-thing nor to-touch sacred-things the-shameful
Qui male conscius evolat ocius, occupat aras;
who badly conscious flies-out more-swiftly seizes the-altars
denegat abdita, quæ sibi credita salva putaras.
denies hidden-things which to-him entrusted safe you-had-thought
Per sua lumina, per sacra numina, per Crucifixum,
by his eyes by holy godheads by the-Crucified
jurat alacriter, atque procaciter urget id ipsum.
he-swears eagerly and wantonly urges that very-thing
Pejerat heu! leve, sicque lucrum breve fert homo fictus;
he-perjures alas lightly and-so gain brief bears the-man feigned

nec sibi criminis ultio fulminis irruit ictus.
nor on-him of-crime the-vengeance of-lightning rushes the-stroke
Nec sibi pes dolet, ambulat ut solet alite dextro;
nor to-him the-foot aches he-walks as he-is-wont with-bird right
omnia prospera dat Deus, aspera nulla scelesto.
all-things prosperous gives God harsh none to-the-criminal
Stans tua quærere, quæris et addere monomachiam;
standing yours to-seek you-seek and to-add single-combat
duplice corpore suspicis affore sponte Goliam.
with-double body you-see to-be-present of-his-own-accord Goliath
Te ferus opprimit, et tibi comprimit ora manusque,
you the-savage oppresses and for-you presses mouth and-hands
vincit, inania sunt tua prælia, causaque, jusque.
he-conquers empty are your battles and-cause and-right
Fit tibi frigida, fit tibi fervida lympha probamen;
becomes for-you cold becomes for-you boiling water proof
id quoque proferet, haud sibi perferet esse gravamen.
this also shall-bring-forth not-at-all to-himself shall-bear to-be a-burden
Omnia debita sunt tibi reddita voce, nihil re;
all debts are to-you returned in-voice nothing in-thing
ille tenet sibi quam repetis tibi, rem tenet ille.
he holds for-himself which you-reclaim for-yourself the-thing holds he
Transeo carmina, tactaque limina sortilegorum;
I-pass-over songs and-touched thresholds of-sorcerers
transeo crimina vel speculamina mechanicorum.
I-pass-over crimes or the-gazings of-mechanics
O facinus grave! vir putat ex ave fata doceri;
O deed heavy the-man thinks from the-bird the-fates to-be-taught
pennaque vulturis exprimit auguris omen haberi
and-the-feather of-the-vulture expresses of-the-augur the-omen to-be-had

dextera plaudere, levaque plangere pennula tradit;
on-the-right to-applaud and-on-the-left to-lament the-little-feather hands-down
graculus obviat, ille repatriat, ardea vadit.
the-jackdaw meets he returns-home the-heron goes
Stella comas dedit, ille cito redit in sua castra,
a-star tresses gave he quickly returns to his camp
fata scit inscius, est liber illius ales et astra.
the-fates he-knows ignorant is the-book his the-bird and the-stars
Hactenus hæc satis; ulterius ratis hæc mea tendat.
thus-far these-things enough farther ship this my let-strive
Quæ mala, quæ rea, quæ nigra sunt, mea vox reprehendat.
what evil-things what guilty what black are my voice let-reprehend
Mens modo conscia, fraudis et inscia, sorte sub æqua,
the-mind now conscious of-fraud and ignorant by-lot under fair
vir malus est bonus, est bonitas onus, o via cæca!
the-man evil is good is goodness a-burden O way blind
Fratris amor ruit, atque Dei ruit, est modo ventris,
of-the-brother the-love falls and of-God falls is now of-the-belly
curaque plurima corporis ultima, nullaque mentis.
and-care very-great of-the-body last and-none of-the-mind
Stat schola criminis, et sitis inguinis atque palati;
stands the-school of-crime and the-thirst of-the-groin and of-the-palate
damna pudor pavet, ha! probitas favet improbitati.
losses shame fears ha probity favors to-wickedness
Vir sine crimine, lite, cupidine, felleque pingui
a-man without crime strife desire and-gall fat
est, neque mentior, est bove rarior ille trilingui;
is nor I-lie he-is than-an-ox rarer he three-tongued

ocius aliger hircus, olor niger invenientur;
more-swiftly winged goat swan black shall-be-found
ante triceps pecus, ante biceps equus exorientur.
before three-headed cattle before two-headed horse shall-arise

2 · AMBITION AND THE SIN OF SODOM

The wicked rise to power through crime and are made counselors of kings, while the good are mocked. Bernard turns with horror to the sin against nature, spreading through camps, towns, and cloisters.

Crimine plectitur et cruce sternitur æquus iniqui;
by-crime is-punished and by-the-cross is-laid-low the-fair of-the-wicked
et nimii modus, et reprobi probus, ordoque ficti.
and of-the-excessive the-measure and of-the-reprobate the-upright and-the-order of-the-feigned
Gens Belial sine lege vel ordine qui sua quærunt,
people of-Belial without law or order who their-own seek
quæ Domini minus est, pudor eminus, æque ruerunt.
which of-the-Lord less is shame far-off equally they-have-fallen
Plura nefaria, major inertia non fuit unquam;
more wicked-things greater sloth not was ever
qui rosulas petit, innumeram metit, heu! saliuncam.
who little-roses seeks innumerable reaps alas nard
Nemoque talia, tanta tot impia vellere curat;
and-no-one such so-great so-many impious-things to-pluck cares
nemo sat imminet, ut bona seminat, ut scelus urat.
no-one enough presses-on that goods he-sows that crime he-may-burn
Sobrius actibus est gravis omnibus, omnibus unus;
the-sober in-acts is heavy to-all to-all one

quisque superfluus est quasi mortuus, est quasi funus.
each-one superfluous is as-if dead is as-if a-funeral

Vix stat in agmine legis agens bene ista vel unum,
scarcely stands in the-rank of-the-law acting well these or one

qui reprobet probra, qui faciat bene iotha vel unum.
who reproves reproaches who does well an-iota or one

Stant fera vulnera, nullaque dextera, vel prope nulla,
stand savage wounds and-no right-hand or nearly none

vel mala vellere, vel bona ponere suscipit ulla.
either evils to-pluck or goods to-place undertakes any

Grex flet amarius, est operarius in grege rarus.
the-flock weeps more-bitterly is the-laborer in the-flock rare

Pontificum status excidio datus, exstat avarus.
of-the-bishops the-state to-destruction given stands-forth greedy

Sternite, sternite, gutture sospite, pseudomagistri,
lay-low lay-low with-throat safe false-masters

vestraque stent prius, ordo jubet pius, hinc lucra Christi.
and-yours let-stand first order bids pious hence the-gains of-Christ

Solvit inertia luxus et otia, cum grege clerum;
loosens sloth luxury and leisures with the-flock the-clergy

nunc gula regula, vox sacra fabula, fabula verum.
now the-gullet the-rule the-voice holy a-fable a-fable the-truth

Vis bona dicere, diceris edere gesta novella,
you-wish goods to-say you-are-said to-bring-forth deeds novel

risus es omnibus, et quasi cornibus hirta capella.
a-laughingstock you-are to-all and as-if with-horns a-shaggy little-goat

Sus ruit, æs viget, ha! pudet et piget esse pudicum;
the-pig falls money thrives ha it-shames and irks to-be chaste

floret honoribus, affluit omnibus ausus iniquum.
blooms with-honors abounds in-all daring the-wicked

Ausus atrocia, nescius otia ferre vir extat;
daring atrocious-things ignorant leisures to-bear the-man stands-forth
exprimit Hectora qui fera pectora crudaque gestat.
he-expresses a-Hector who savage breasts and-raw bears
Accipis atria, nomina, prædia, si scelus audes,
you-receive halls names estates if crime you-dare
pocula mellea dat, replet horrea, tendere fraudes.
cups honeyed gives fills barns to-stretch frauds
Vis tibi culmina, suggere crimina, cernere pare,
you-wish for-yourself summits suggest crimes to-see obey
da, rape, fer, preme, frange, tona, freme, fare, minare,
give seize bear press break thunder roar speak threaten
crimina culmine, culmina crimine plena feruntur;
crimes from-the-summit summits with-crime full are-borne
fers fera cornua, culminis ardua quære, dabuntur.
bear savage horns of-the-summit the-steep-things seek they-shall-be-given
Barba vocabere, sceptra lucrabere si mala quæris,
a-beard you-shall-be-called scepters you-shall-gain if evils you-seek
si mala præficis et bona dejicis, antefereris.
if evils you-set-over and goods cast-down you-shall-be-preferred
Vivis iners homo, nomen habes Dromo, si bene vivis;
you-live inert man the-name you-have Dromo if well you-live
si male, rex eris, æquiparaberis ordine divis.
if badly king you-shall-be you-shall-be-equaled in-order to-the-gods
Tisiphone fremit, heu! nocet, et premit esse benignum;
Tisiphone roars alas it-harms and presses to-be kind
ars mea te beat, atque ducem creat, ut duce dignum.
art my you blesses and a-leader creates as of-a-leader worthy
Arcte levaberis, unus eras, eris altus, opimus;
narrowly you-shall-be-raised one you-were you-shall-be high rich

altus honoribus, exterioribus ordine primus.
high in-honors outer in-order first

Si prior incipis impia, principis ad latus ibis;
if earlier you-begin impious-things of-the-prince to the-side you-shall-go

principis ad latus ibis, eris status his, tremor illis.
of-the-prince to the-side you-shall-go you-shall-be a-state to-these a-trembling to-those

Consiliarius, atque vicarius, et lateralis
counselor and vicar and of-the-side

regis habeberis, atque foveberis illius alis.
of-the-king you-shall-be-held and you-shall-be-cherished his by-wings

Qui bene vivere vult, ruit aggere, qui secus, est rex;
who well to-live wishes falls from-the-mound who otherwise is king

frons perit et pudor; ira stat et pudor, ordo flet et lex.
the-brow perishes and shame anger stands and shame order weeps and law

Impatientia, fraus, petulantia, fert, petit, urit;
impatience fraud petulance bears seeks burns

schismata, fœnera, ferrea pectora, mors ita currit.
schisms usuries iron breasts death so runs

Mortua regula, fictio, crapula, flet, teget, arcet;
dead rule feigning surfeit weeps covers wards-off

vivere noxia, cor leve, sobria, jus ita marcet.
to-live harmful-things the-heart light sober-things right so withers

Qui bona spernere, spreta retundere non dubitavit,
who goods to-spurn spurned to-beat-back not has-hesitated

qui mala prætulit, is lucra retulit, æs cumulavit.
who evils has-preferred he gains has-brought-back money has-heaped

Accipe, tertius est tibi filius, ille probatur;
take a-third is to-you a-son he is-proved

qui bona despicit, et mala præficit, et mala fatur.
who goods despises and evils sets-over and evils speaks

Qui crucis omnia, divaque brachia, membraque jurat,
who of-the-cross all-things and-divine arms and-members swears
se quoque grandior, et sene cautior, ad mala durat.
than-self also older and than-elder warier at evils endures
Cætera pignora, vivere corpora mortua mœres,
the-other pledges to-live bodies dead you-grieve
cui nihil est Deus, hic, ais, est meus, hic erit hæres.
to-whom nothing is God this-one you-say is mine this-one shall-be heir
Qui sine cornibus, aut sine cordibus appetit esse,
who without horns or without hearts seeks to-be
vel sine dentibus, eligit omnibus iste subesse.
or without teeth chooses all he to-be-under
Qui furit et ferit, ille decus gerit, ille fit ille;
who rages and strikes he glory bears he becomes he
qui timet et tacet, hic flet, eget, jacet umbra favillæ.
who fears and is-silent this-one weeps needs lies the-shadow of-ash
Dum loquor hoc, fleo, flendo dolens eo, plango, gemisco;
while I-speak this I-weep weeping grieving I-go I-lament I-groan
hoc fleo culminis, illa libidinis oblita visco.
this I-weep of-the-summit those of-lust smeared with-birdlime
Secula culminis hinc amor, inguinis inde sagittat;
the-ages of-the-summit hence the-love of-the-groin thence shoots
stat Venus ignea, nemoque carnea vincula vitat.
stands Venus fiery and-no-one fleshly chains shuns
Heu! modo gloria quanta, quot impia, quæve nefanda
alas now glory how-great how-many impious-things or-what unspeakable-things
gens agit impia, turba perebria, turba cremanda!
the-people does impious-things the-throng very-drunk the-throng to-be-burned
Membra libidine, pectora crimine polluit, urit;
members with-lust breasts with-crime pollutes burns

ingenialia laxa per omnia crimina currit.
unnatural slackened through all-things crimes runs
Omnes in omnia denique turpia gens modo jurat.
all into all finally shameful-things the-people now swears
Quisque nitescere carne, requirere carnea curat?
each-one to-shine in-flesh to-seek fleshly-things cares
Ordinis agmina claudite lumina, nec minus aures;
of-the-order ranks close eyes nor less ears
ne rogo credite, credere parcite res stabulares.
not I-ask believe to-believe spare things of-the-stable
Parcite credere quæ pudet edere, sed tamen edam,
spare to-believe what it-shames to-bring-forth but yet I-shall-bring-forth
horrida nomine, plus mala crimine crimina quædam.
horrid in-name more evil in-crime crimes certain
Heu! male publicus est Sodomiticus ignis et æstus;
alas badly public is the-Sodomitic fire and heat
nemo scelus premit, aut tegit, aut gemit esse scelestus.
no-one crime presses or covers or groans to-be criminal
Ad fera crimina claudite lumina quotquot adestis;
at savage crimes close eyes as-many-as are-present
fit furor impius, est ubi conscius, est ubi testis.
becomes fury impious is where conscious is where witness
Ingenialiter et furialiter ille fit illa;
unnaturally and furiously he becomes she
Juno relinquitur, ipsa repellitur et Petronilla.
Juno is-left she is-repelled and Petronilla
Plangite secula, plangite singula, crimine plena;
lament ages lament each-thing with-crime full
mas maris immemor, o furor! o tremor! est ut hyæna.
male of-male unmindful O fury O trembling is like a-hyena

Aspice sordibus ingenialibus, aspice multos,
see with-filths unnatural see many
quo scelus ordine, quo noto nomine? nempe sepultos.
with-what crime in-order with-what noted name surely buried
Criminis istius, heu! sonat ipsius horror ad astra;
of-crime this alas sounds of-itself the-horror to the-stars
nuda fit actio, vociferatio, mens geme casta.
bare becomes the-action outcry mind groan chaste
Mutuo conscius ille fit istius, illius iste;
mutually conscious he becomes of-this-one of-that-one this-one
est prope mortua lex tua, vox tua, sors tua, Christe.
is nearly dead law your voice your lot your Christ
Lex Sodomæ patet, innumerus scatet heu! Ganymedes;
the-law of-Sodom lies-open innumerable teems alas Ganymede
dum scelus exhibet, hæc fera quaslibet incolit ædes.
while crime it-shows this beast whatever inhabits houses
Prima sedilia, cuncta cubilia, sunt Ganymedis;
the-first seats all couches are of-Ganymede
Juno relinquitur, et capra subditur, O furor hædis!
Juno is-left and the-she-goat is-subjected O fury to-the-kids
Si numerum gregis istius exigis, ocius edo;
if the-number of-the-flock this you-demand more-swiftly I-bring-forth
eloquor ocius, explico promptius ore tragœdo.
I-speak-out more-swiftly I-unfold more-readily with-mouth tragic
Quot seges hordea, pontus et ostrea, littus arenas,
as-many-as the-crop barley the-sea and oysters the-shore sands
Cycladas Adria, thura dat India, Tibur avenas.
Cyclades the-Adriatic incense gives India Tibur oats

Castra, suburbia quippe sacraria non minus undant
camps suburbs indeed sanctuaries not less overflow
hac lue sordida, proh pudor! horrida cuncta redundant.
with-this plague filthy oh shame horrid all-things overflow

3 · A PRAYER FOR THE SINKING SHIP

The world has become one Gomorrah, a vice even Virgil and Cicero could not tell. The ship of the church sinks in storms of fraud and strife while Christ sleeps; Bernard prays him to rise and still the waves, and turns to the learned who sell their wisdom for promotion.

Mundus iners perit, horrida vult, gerit horridiora;
the-world inert perishes horrid-things wishes bears more-horrid-things
sulphure pascitur esseque cernitur una Gomorrha.
on-sulfur it-is-fed and-to-be is-seen one Gomorrah
O furor ultimus, est moda plurimus hermaphroditus;
O fury last is now very-numerous the-hermaphrodite
reddit inania conjugialia pacta maritus.
renders empty conjugal pacts the-husband
Ingenialia crimina stantia, regula mæret
unnatural crimes standing the-rule grieves
lepra minoribus et potioribus ista cohæret.
leprosy to-the-lesser and to-the-greater this clings
Lex genii perit, usus et interit hac lue notus;
the-law of-the-genius perishes the-use also dies with-this plague known
nescit ea pecus, aut canis, aut equus, ast homo totus.
knows-not these the-cattle or the-dog or the-horse but man whole
Semimares voco, semiviros probo, se maculantes;
half-males I-call half-men I-prove themselves staining

debita sexibus inferioribus heu! sibi dantes.
owed to-the-sexes lower alas to-themselves giving

Hæc nimis effera crimina, cætera justificarunt;
these too savage crimes the-other-crimes have-justified

Myrrha, Jocastaque, Phædra, Lycissaque jam sibi plaudunt.
Myrrha and-Jocasta Phaedra and-Lycisca now themselves applaud

Gens animalibus insipientibus assimilanda,
the-people to-animals unwise to-be-likened

plus animalibus insipientibus est reprobanda.
more than-animals unwise is to-be-reproved

Bestia non sapit, et tamen hic capit hæc rationem;
the-beast not is-wise and yet here takes she reason

vir sapiens sapit, et minime capit hic rationem.
the-man wise is-wise and least takes this reason

Ætheris agmina, celsaque culmina, quando videtis
of-the-heaven ranks and-lofty summits when you-see

talia crimina, cur fera fulmina cur cohibetis?
such crimes why savage lightnings why do-you-restrain

Ætheris agmina, celsaque numina, num vigilatis?
of-the-heaven ranks and-lofty godheads surely-not are-you-awake

Crimina talia, totque nefaria, cur toleratis?
crimes such and-so-many wicked-things why do-you-tolerate

O Deus, o Deus! ut quid in hoc reus est tuus orbis?
O God O God to what in this guilty is your world

Cur tibi perditus, et sibi traditus his modo morbis?
why to-you lost and to-itself handed-over to-these now diseases

Cur tua plasmata sunt vitio data tam furiali?
why your creatures are to-vice given so furious

Cur tua plasmata crimine perdita? crimine tali?
why your creatures by-crime lost by-crime such

Vos, mea lumina, tam fera crimina stantia flete;
you my eyes so savage crimes standing weep
flete per omnia, gens bene conscia, flendo dolete.
weep through all-things people well conscious by-weeping grieve
Luxus et otia crimen alentia, proh dolor! undant;
luxury and leisures crime nourishing oh grief overflow
plurima turpia, ne loquar omnia, nunc superundant.
very-many shameful-things lest I-say all now overflow
Omne bonum ruit, omnis homo fluit in probra fractus;
every good falls every man flows into reproaches broken
omne ruit decus, in pecudes pecus est homo factus.
all falls glory into cattle cattle is man made
Mors premit omnia, vitaque sobria clamat, "Obivi;"
death presses all-things and-life sober cries I-have-died
facta vigent rea, mortua lex mea, parcite, divi.
deeds thrive guilty dead law my spare gods
Clamat amor pius, o fera totius orbis imago;
cries love pious O savage of-the-whole world image
heu! modo qualia, quanta, quot impia, quæve vorago!
alas now what-kind how-great how-many impious-things or-what whirlpool
Crimina plurima, crimina pessima, sunt patefacta,
crimes very-many crimes worst are laid-open
nec prius agnita, nec prius edita, nec prius acta.
neither before known nor before brought-forth nor before done
Polluit aera dicere tam fera, tam ferienda,
it-pollutes the-air to-say so savage-things so to-be-struck
tam stabularia, tam furialia, tam reticenda.
so of-the-stable so furious so to-be-kept-silent
Plus pudet edere, desino solvere talibus ora;
more it-shames to-bring-forth I-cease to-loose to-such-things the-mouth

plurima diximus hic, neque novimus his graviora.
very-many-things we-have-said here nor we-have-known than-these heavier-things

Jam mea pagina talia crimina jam reticescat;
now my page such crimes now let-fall-silent

lubrica pandere, cor sine pondere frangit, inescat.
slippery-things to-lay-open the-heart without weight breaks baits

Quis probra talia, tanta nefaria, totque venena,
who reproaches such so-great wicked-things and-so-many poisons

quis ferat edere? non ego paupere pauper avena.
who could-bear to-bring-forth not I with-poor poor oat-pipe

Et Maro deficit hic, neque sufficit os Ciceronis;
even Maro fails here nor suffices the-mouth of-Cicero

Naso retunditur, arida redditur unda Salonis.
Naso is-blunted dry is-rendered the-wave of-Salo

Ora trilinguia, vociferantia, das mihi centum,
mouths three-tongued crying-out you-give to-me a-hundred

non tamen omnia proloquar impia facta nocentum.
not yet all-things I-shall-speak-out impious deeds of-the-guilty

Musa tamen mea percutiens ea, carpere tendet;
the-Muse yet my striking those to-carp-at shall-strive

si nequit impia sternere stantia, vel reprehendet.
if it-cannot impious-things to-lay-low standing at-least it-shall-reprehend

Nam modo quis sine mortis imagine? num gravis ætas?
for now who without of-death the-image surely-not heavy age

At levis est ea, nec vetitis rea vult dare metas.
but light is that nor to-forbidden-things guilty wishes to-give bounds

Num puer? at puer est vitio celer, est sine loris.
surely-not the-boy but the-boy is to-vice swift is without reins

Num juvenum valor! at juvenes calor urit amoris.
surely-not of-the-youths the-worth but the-youths the-heat burns of-love

Num vir? at omnia facta virilia vir fugat omnis.
surely-not the-man but all deeds manly the-man puts-to-flight every
Corda fleant pia; cur? quia stat via perditionis,
hearts let-weep pious why because stands the-way of-perdition
stat via latior, area largior impietatis,
stands the-way broader the-floor larger of-impiety
ad scelus omnibus omne ruentibus, ad mala stratis.
to crime with-all every falling to evils laid-low
Gaudia lubrica, lucra volantia, sola putantur;
joys slippery gains flying alone are-thought
ut mare fluctibus, omnia pestibus exagitantur.
as the-sea by-waves all-things by-plagues are-tossed
Vela Notus ferit, ecclesiæ perit unica navis;
the-sails the-South-wind strikes of-the-church perishes the-one ship
credita patribus, ad bona segnibus, ad mala gnavis.
entrusted to-the-fathers to goods sluggish to evils active
Mersa reatibus, orba regentibus, acta procellis,
sunk by-guilts bereft of-rulers driven by-storms
obruta fraudibus, obruta litibus, obruta bellis.
overwhelmed by-frauds overwhelmed by-strifes overwhelmed by-wars
Dormit in æquore, despicit affore cœlita dextra;
he-sleeps on the-sea disdains to-be-present the-heavenly right-hand
scandala fratribus intus agentibus, hostibus extra.
scandals for-the-brothers within acting enemies without
Nemo per æquora remus et anchora navis habetur;
no-one through the-seas oar and anchor of-the-ship is-held
crimine mergitur, ordine scinditur, hoste repletur.
by-crime it-is-sunk in-order is-split with-the-enemy is-filled
Per mala plurima, per probra maxima, mersa dehiscit;
through evils very-many through reproaches greatest sunk it-gapes

ventus agens mare, perstitit hanc male vincere, vicit.
the-wind driving the-sea has-persisted her badly to-conquer has-conquered
Vox sonet anxia, celsa potentia, surge, perimus;
the-voice let-sound anxious lofty power rise we-perish
nos fer et erige, ne sine remige gens tua simus.
us bear and raise lest without rower people your we-be
Se sacra concio, se generatio sacra reflammet;
itself the-holy assembly itself the-generation holy let-rekindle
clamet ad æthera, crimine libera, mens pia clamet.
let-it-cry to the-heavens from-crime free the-mind pious let-cry
Surge, piissime, flumina reprime, frange procellas;
rise most-pious the-rivers check break the-storms
des pia pectora, des bona tempora, crimina pellas.
give pious breasts give good times crimes drive-away
Esto memor gregis, hunc rege, qui regis ætheris aulam;
be mindful of-the-flock this rule you-who rule of-the-heaven the-hall
reprime flumina, tantaque flamina confer in auram.
check the-rivers and-such blasts turn into a-breeze
Pax aquilonibus aufugientibus adsit ab austro;
peace with-the-north-winds fleeing-away be-present from the-south
integra deforis, ipsaque pectoris insita claustro.
whole from-outside and-itself of-the-breast set-in the-cloister
Surge, quid omnibus, heu! pereuntibus in lue dormis?
rise why with-all alas perishing in plague do-you-sleep
Vivitur omnibus et sine legibus et sine normis.
one-lives for-all and without laws and without norms
Parca perit manus, esurit orphanus, hostis abundat;
sparing perishes the-hand hungers the-orphan the-enemy abounds
das mihi, do tibi, quisque cavet sibi ne sua fundat.
you-give to-me I-give to-you each-one takes-care for-himself lest his he-may-pour-out

Grandia pondere lucra recondere quisque laborat;
great in-weight gains to-store each-one labors
æs, quasi numina, gens adamantina servat, adorat.
money as-if godheads the-people adamantine keeps adores
Quisque pericula moribus æmula vult, lucra dico,
each-one dangers to-morals rivals wishes gains I-say
robora languida floreque florida lilia sicco.
strengths languid and-with-flower flowery lilies dry
Ordinis et valor et rigor et calor est tepefactus;
of-the-order both the-worth and the-rigor and the-heat is made-lukewarm
proh furor ultimus! in lucra vendimus ora, cor, actus.
oh fury last for gains we-sell mouths heart acts
Ad bona claudimus, ad mala vendimus, osque manusque;
to goods we-close to evils we-sell both-mouth and-hands
plebs emit inscia, stulta pericula vendit utrumque.
the-commons buys ignorant foolish dangers sells both
Stulta peritia lucra scit impia, cætera nescit;
foolish skill gains knows impious the-rest knows-not
vatis imagine, carnis acumine quisque tumescit.
of-a-prophet with-the-image of-the-flesh with-the-sharpness each-one swells
Quis modo cœlita sudat ut ethnica scripta doceri?
who now heavenly-things sweats as heathen writings to-be-taught
Ore quis edere, corde reponere carmina veri?
with-mouth who to-bring-forth with-heart to-store-away songs of-truth
Qui bene disputat, et cito computat arte scholari,
who well disputes and quickly computes by-art scholastic
non petit actibus, at petit artibus abba creari.
not seeks by-acts but seeks by-arts abbot to-be-made

Garrula Socrate, curva sophismate qui gerit ora,
chattering with-Socrates bent with-sophism who bears the-mouth
jactat acumina, vult sacra culmina, se potiora.
boasts sharpnesses wishes holy summits himself more-powerful

4 · THE SCHOOLMEN AND THE BISHOPS

Men who know the pagan poets are made bishops while Gregory is seldom read. Pride and lust rule; bishops are silent before vice, spare the noble, neglect their flocks, and boys and neophytes are given sees.

Per sua grammata sive sophismata pontificatur;
through his letters or sophisms he-is-made-bishop
nec fit ad æthera pons, sed ad infera porta levatur.
nor becomes to the-heavens a-bridge but to the-lower-regions a-gate is-raised
Qui trivii leve, quadrivii breve dogmata legit;
who of-the-trivium the-light of-the-quadrivium the-brief doctrines has-read
ardua postulat, arduus ambulat, ut leo pergit.
steep-things demands steep walks like a-lion proceeds
Fert fera pectora, qui scit Agenora vel Melibæum;
bears savage breasts who knows Agenor or Meliboeus
qui metra Sapphica, qui mala civica, qui Capaneum.
who meters Sapphic who evils civil who Capaneus
Pristina grammata, prisca poemata, prisca Thalia,
former letters ancient poems ancient Thalia
sunt modo maxima, suntque peroptima philosophia.
are now greatest and-are most-excellent philosophy
Gregorius meus, immo tonans Deus illius ore,
Gregory my nay thundering God his through-the-mouth

sero revolvitur, et cito clauditur absque favore.
late is-turned-over and quickly is-closed without favor

Sed sua gloria secla per omnia fine carebit;
but his glory ages through all end shall-lack

mundus eum canet, et sua laus manet, atque manebit.
the-world him shall-sing and his praise remains and shall-remain

Jam stylus aureus ejus et igneus haud morietur;
now the-pen golden his and fiery not-at-all shall-die

aurea pagina per sua germina suscipietur.
the-golden page through its shoots shall-be-taken-up

Ille Platonibus et Ciceronibus ad Styga raptis,
he with-the-Platos and Ciceros to the-Styx snatched

raptus ad æthera, vivit ad ubera stans deitatis.
snatched to the-heavens lives at the-breasts standing of-the-deity

Hic specialiter atque fideliter est relegendus;
this-one especially and faithfully is to-be-reread

sed stylus ethnicus atque poeticus abjiciendus.
but the-pen heathen and poetic to-be-cast-away

Dant sibi turpiter oscula Jupiter et schola Christi;
give to-each-other shamefully kisses Jupiter and the-school of-Christ

laus perit illius, eminet istius, est honor isti.
the-praise perishes of-that-one rises-high of-this-one is honor to-this-one

O mala secula, cur? quia fabula præest modo vero,
O evil ages why because the-fable presides now over-the-true

vita ruentibus est mala plebibus, est mala clero.
life to-the-falling is evil to-the-commons is evil to-the-clergy

Militat inguinis atque libidinis una voluptas;
campaigns of-the-groin and of-lust one pleasure

cumque pudor labet, ipsa vias habet unica ruptas.
and-when shame totters it ways has one broken

Non modo plumbea, sed jacit aurea tela cupido,
not only leaden but hurls golden darts desire
perdidit omnia, lite superbia, sorde libido.
has-lost all-things by-strife pride by-filth lust
Hæc duo retia sunt capientia nunc prope cunctos,
these two nets are taking now nearly all
tam sibi crimine, quam sibi sanguine carneque junctos.
so to-them by-crime as to-them by-blood and-flesh joined
Hæc draco suggerit, hæc caro digerit, his cor obedit;
these-things the-dragon suggests these the-flesh digests to-these the-heart obeys
hæc meditatio, dextra, locutio, vult, agit, edit.
these meditation dexterous speech wishes does brings-forth
Sic scelus exerit, explicat, ingerit, Eva, vir, hostis;
thus crime puts-forth unfolds heaps-in Eve the-man the-enemy
mens jacet ignibus usta patentibus, usta repostis.
the-mind lies with-fires burnt open burnt hidden
Turpia quislibet eligit, exhibet, explicat, audet;
shameful-things whoever-you-like chooses shows unfolds dares
audet, amat, gerit, indicat, exerit, indeque gaudet.
dares loves bears indicates puts-forth and-thence rejoices
O furor, o tremor, o quid agam? tremor intro, tacebo?
O fury O trembling O what shall-I-do trembling within shall-I-keep-silent
Corde tacens coquar, improba tot loquar aut cohibebo?
in-heart silent shall-I-be-burned wicked-things so-many shall-I-speak or shall-I-restrain
An dabo versibus? hinc ego pluribus ipse jocosus.
or shall-I-give to-verses hence I to-many myself jocose
An loquar auribus? ibo nocentibus hinc odiosus.
or shall-I-speak to-ears shall-I-go to-the-guilty hence hateful
Res fera dicere, sed reticescere crimina crimen;
a-thing savage to-say but to-keep-silent-about crimes a-crime

mens mihi dicere, non reticescere mens mihi crimen.
mind to-me to-say not to-keep-silent mind to-me a-crime

Stant modo stantia, criminis omnia, crimen ubique;
stand now standing of-crime all-things crime everywhere

nil Venus aut gula frena tenent sua, calcar utrique.
nothing Venus or the-gullet reins hold their spur to-both

Quemlibet hoc licet, instat ut explicet improba quisque;
to-anyone this is-allowed presses that he-unfold wicked-things each-one

plebis euntibus ad mala patribus, error utrisque.
of-the-commons going to evils to-the-fathers error to-both

Pontificum vigor aret, abit rigor, est rea dextra;
of-the-bishops the-vigor is-dry goes-away the-rigor is guilty the-right-hand

mens mala cogitat, os scelus incitat, intus et extra.
the-mind evil thinks the-mouth crime incites within and without

Cessit episcopus, estque Dei domus absque decore;
has-yielded the-bishop and-is of-God the-house without beauty

zelus et igneus, arcus et æreus, absque rigore.
zeal also fiery the-bow also brazen without rigor

In mala stemmatis, aut anathematis insonat arcus;
against evils of-pedigree or of-anathema resounds the-bow

stirpe tumentibus, ære fluentibus est cito parcus.
with-stock to-those-swelling with-money flowing it-is quickly sparing

Et cito flexilis in mala, nobilis et generosi;
and quickly flexible to evils noble and well-born

pertinet illius æs, genus istius, et scelerosi.
pertains his money the-race of-this-one and of-the-criminal

Nullius ulcera perfodit aspera vox face zeli:
of-no-one the-sores pierces harsh the-voice with-the-torch of-zeal

crimina maxima sunt probra plurima, plurimus Heli.
crimes greatest are reproaches very-many very-many Eli

Se simul obruit is, quia noluit acta suorum;
himself at-once overwhelmed he because he-would-not the-acts of-his-own
et pater occidit, et bona perdidit illa bonorum.
and the-father fell and the-goods lost those of-the-good
Jezabel impia ducit in invia, nullus Helias;
Jezebel impious leads into pathless-places no Elijah
quo duce justior, accumulatior hospite fias.
with-whom as-leader more-just more-heaped with-guest you-may-become
Sola colentibus infima patribus ecclesiarum;
alone cultivating lowest-things to-the-fathers of-the-churches
mors fuit intima, nempe gravissima, mors animarum.
death was inmost surely most-heavy the-death of-souls
Res lacrimabilis est via præsulis, ut via plebis;
a-thing lamentable is the-way of-the-bishop as the-way of-the-commons
secula consule, secula præsule nuda videbis.
the-ages with-consul the-ages with-bishop bare you-shall-see
Si bona promere, cætera tergere præsulis extat,
if goods to-bring-forth the-rest to-wipe of-the-bishop it-stands
fugit episcopus, est mitra, deest opus, huic ea præstat.
flees the-bishop is the-miter is-lacking the-work to-this-one it furnishes
Si ducis est bene subdita ducere, dux modo nemo;
if of-the-leader it-is well subjects to-lead leader now no-one
sed ducis est bene subdita ducere, dux perit ergo.
but of-the-leader it-is well subjects to-lead the-leader perishes therefore
Res caret indice, dux grege, grex duce, plebe sacerdos;
the-thing lacks informer the-leader flock the-flock leader the-commons priest
plebs patre, plebs ruit, et dominos luit arce superbos.
the-mob by-father the-mob falls and lords pays-for from-height proud
Agmina nescia cogis in impia, tu, Draco, cogis;
ranks ignorant you-drive into impious-things you Dragon drive

probra foventibus atque faventibus his pedagogis.
reproaches cherishing and favoring these pedagogues
O nigra lacrima, sunt gregis optima quæque vorantes;
O black tears they-are of-the-flock the-best each devouring
nocte canes sine sollicitudine, luce latrantes.
in-the-night dogs without care in-the-light barking
Quo modo culmine sunt ita crimine sæpe priores?
in-what way in-summit they-are so in-crime often first
Infatuant male corda suo sale, schismate mores.
they-infatuate badly hearts with-their salt with-schism morals
Cæcaque lumina dant super agmina cæca ducatum;
and-blind eyes give over ranks blind leadership
qui perit et subit, in foveam ruit, inque reatum.
who perishes and goes-under into the-pit falls and-into guilt
Hos vigiles nego, damnoque non ego, sed sua merces.
these watchmen I-deny and-condemn not I but their reward
His timor edere jus, probra cedere, tergere fæces,
to-these fear to-bring-forth right reproaches to-yield to-wipe dregs
urere putrida, tollere morbida, quærere fractos;
to-burn putrid-things to-take-away diseased-things to-seek the-broken
hos Sathanæ dare, quos liquet in mare mortis adactos;
these to-Satan to-give whom it-is-plain into the-sea of-death driven
verba minacia, facta rapacia, ferre, ligare;
words threatening deeds rapacious to-bear to-bind
fluctibus obvia tendere brachia, pro grege stare.
to-the-waves opposed to-stretch arms for the-flock to-stand
Grex pius esurit, atque fames furit unica verbi,
the-flock pious hungers and hunger rages unique of-the-word
pauca mali sine fructificumine dant sata servi.
few evil without fruiting give sown-things servants

Lingua probabilis est reprobabilis actio patrum;
the-tongue approvable is reprobable the-action of-the-fathers
janua clauditur, his neque dicitur, “Euge beatum.”
the-door is-closed to-these nor is-said well-done blessed
Dogmata cœlita raro famelica turba docetur;
doctrines heavenly rarely the-famished throng is-taught
nec lucra stantia, sed pereuntia lucra monetur.
nor gains standing but perishing gains is-advised
Dum bona negligit, impius eligit ordo regentum,
while goods neglects impious chooses the-order of-rulers
abdere stercore, quam grave! fœnere ferre talentum.
to-hide in-dung than with-heavy usury to-bear the-talent
Sæpe neophytus, aut puer obsitus a grege culpæ,
often the-neophyte or the-boy covered by the-flock of-guilt
frons sine lumine, mens nigra crimine, plenaque vulpæ,
the-brow without light the-mind black with-crime and-full of-the-fox
præsit honoribus, et pater omnibus est adolescens,
presides over-honors and father to-all is the-youth
nec sene tempora nec patre pectora laxa cohercens.
nor with-age the-times nor with-father breasts slack restraining
Is ne studet precor ecclesiæ decor, ne paranymphus,
he not strives I-pray of-the-church the-beauty not the-groomsman
panis egentibus et sitientibus affore cyphus.
the-bread for-the-needy and for-the-thirsty to-be-present the-cup
Qui lucra colligit, et male porrigit illa ministris;
who gains gathers and badly hands those to-the-servants
qui puerum sapit, his dat, eis rapit, omnis in istis;
who the-boy savors to-these gives from-them snatches wholly in these

scit tibi profore, vel bene præfore qui sibi nescit,
he-knows to-you to-profit or well to-preside who for-himself knows-not
cui gena mascula barbaque primula vix bene crescit.
to-whom the-cheek manly and-the-beard first scarcely well grows

5 · THE WORLDLY BISHOP

Bernard describes a bishop's day of hunting, feasting, and soft beds, and his showy procession to church; then the true bishop, who preaches and lives what he preaches, feeds the poor, and watches like Jacob over his flock.

Turba neophyta fert sacra vendita, res mala talis
the-throng neophyte bears holy-things sold a-thing evil such
est modo regia, cras sibi gratia pontificalis.
is now royal tomorrow to-him grace episcopal
Mane vir aulicus, aspice, clericus est modo tonsus;
in-the-morning a-man courtly look a-cleric is now tonsured
ventris episcopus, ecclesiæ procus est, neque sponsus.
of-the-belly a-bishop of-the-church a-suitor is and-not a-bridegroom
Ad sacra culmina denique crimina suscipiuntur;
to holy summits finally crimes are-taken-up
sobria pectora canaque tempora rejiciuntur.
sober breasts and-white temples are-rejected
Horreo dicere, parco retexere, vito profari
I-shudder to-say I-forbear to-unfold I-avoid to-speak-out
plurima quæ scio, cognita nescio sat lacrimari.
very-many-things which I-know known I-know-not enough to-weep
Obtinet atria pontificalia fœda juventus,
obtains halls episcopal foul youth

corpore lubrica, corde volatica quomodo ventus.
in-body slippery in-heart flighty as the-wind
Clarus origine sive propagine, clarus avita,
bright in-origin or in-descent bright ancestral
expetit atria pontificalia, vi, neque vita.
seeks halls episcopal by-force and-not by-life
Sanguine nobilis, et minus utilis ad sacra moris,
in-blood noble and less useful for sacred-things in-morals
sanguine dimicat, hoc sibi vendicat, illud honoris.
by-blood fights this to-himself claims that of-honor
Quilibet improbus exstat episcopus, abba creatur;
any-whatever wicked stands-forth bishop abbot is-made
vi, pretio, prece, dignus homo nece sceptra lucratur.
by-force by-price by-prayer worthy man of-death scepters gains
Nullus ei tremor, haudque suæ memor est aliarum;
no to-him trembling and-not-at-all of-his-own mindful is of-others
non sine Simone, sed sine canone, dux animarum.
not without Simon but without canon leader of-souls
Mox docet inscius, et sibi nescius ipse præesse,
soon he-teaches ignorant and for-himself not-knowing he to-preside
est aliis via, sed tamen est, quia dicitur esse.
he-is for-others a-way but yet he-is because he-is-said to-be
Ipse laboribus, ipse reatibus est fuga, fulcrum;
he for-labors he for-guilts is flight a-prop
huic replet altile, ventris inutile mane sepulchrum.
for-this-one fills the-fattened-bird of-the-belly useless in-the-morning the-tomb
Ad lepores probus, exit episcopus, accipitratur;
for hares upright goes-out the-bishop goes-hawking
copula solvitur, et fera quæritur atque citatur.
the-leash is-loosed and the-beast is-sought and is-roused

Ergo nitens equus addit ei decus, immo decorem;
therefore shining the-horse adds to-him glory nay comeliness
quo neque Græcia sed neque Thracia det meliorem.
than-which neither Greece but nor Thrace might-give better
Miles obambulat ut latus excolat associatus;
the-soldier walks-about that the-side he-may-adorn associated
forte nec unicus est sibi clericus adlateratus.
perhaps not-even one is to-him a-cleric at-his-side
Jam tuba detonat, et nemus insonat, eccho resultat;
now the-trumpet thunders and the-wood resounds the-echo rebounds
incidit obvia damula retia, quam fuga multat.
falls-in in-the-way a-little-doe into-the-nets whom flight punishes
Sero latrantibus exilientibus hinc repedatur;
late with-the-barking leaping-out hence one-returns
nox subit algida, cœnaque splendida nocte paratur.
night comes-on cold and-a-supper splendid by-night is-prepared
Caupo Falernica vel Mareotica vina refundit;
the-innkeeper Falernian or Mareotic wines pours-out
cœna fit afflua, pastor ad ardua fulcra recumbit.
the-supper becomes abundant the-shepherd on steep couches reclines
Est cibus undique, tunc ibi denique pastor habetur;
is food on-all-sides then there finally a-shepherd he-is-held
vera vocabula pasta cibis gula rem profitetur.
true names fed with-foods the-gullet the-thing professes
Sed sua pascua non nisi menstrua sunt animarum;
but his pastures not except monthly are of-souls
solaque funera solaque munera primitiarum.
and-only funerals and-only gifts of-first-fruits
Quid mora? pascitur, est quia dicitur, est sibi pastor;
why delay he-is-fed is because he-is-called is to-him a-shepherd

assa subit fera, caupo parat mera, cætera pistor.
roasts comes-up the-beast the-innkeeper prepares unmixed-wines the-rest the-baker
Cinctus agit cocus, ipse nitet focus, omnia rident;
girded drives the-cook himself shines the-hearth all-things smile
atria lumine, nec minus agmine, plena renident.
the-halls with-light nor less with-rank full shine
Sunt holovitrea, nec minus aurea vascula coram;
are all-glass nor less golden little-vessels in-his-presence
hic data fercula, sunt ibi pocula, fastus ad horam.
here given dishes are there cups pride for the-hour
Damula manditur, insuper additur altile crassum;
the-little-doe is-eaten moreover is-added a-fattened-bird fat
additur altile, mensa volatile suscipit assum.
is-added a-fattened-bird the-table winged takes-up roasted
Vina fluunt mera, firmior est sera, plorat egenus;
wines flow unmixed firmer is the-bolt weeps the-needy
ventris episcopus, ordine reprobus, est dape plenus.
of-the-belly the-bishop in-order reprobate is with-feast full
Surgit homo satur, ad cyathos datur inde recursus;
rises the-man sated to the-ladles is-given thence return
fit nova potio, cui benedictio fit nova rursus.
becomes new drink to-which blessing becomes new again
Gutture sospite, stanteque gutture ventris anhelat;
with-throat safe and-standing throat of-the-belly he-pants
gestaque strenua narrat, et ardua corda revelat.
and-deeds vigorous narrates and steep hearts reveals
Nectare plenior et dape plenior est Epicurus
with-nectar fuller and with-feast fuller is Epicurus
hac teritur cruce, pro grege, pro duce vota daturus.
on-this he-is-worn cross for the-flock for the-leader vows about-to-give

Ad penetralia strataque mollia sero vocatur,
to the-inner-chambers and-the-beds soft late he-is-called
lampas et aureus hic sibi cereus ante locatur.
a-lamp and golden here for-him a-taper before is-placed
Serica pallia fulcraque mollia vernula vertit;
silken cloaks and-couches soft the-little-slave turns
carneus hic globus, et reprobus probus ad probra stertit.
fleshy this globe and reprobate upright at reproaches snores
Mane fremit domus, ecclesiæ procus intrat ad ædes;
in-the-morning roars the-house of-the-church the-suitor enters to the-houses
ecclesiam petit, ut minimum stetit, est sibi sedes.
the-church he-seeks when least he-has-stood is to-him a-seat
Grande tonantia pontificalia verba perorat;
greatly thundering episcopal words he-perorates
pectora aspide mens rea, jaspide dextra laborat.
the-breast with-asp the-mind guilty with-jasper the-right-hand labors
Inde gregem præit, hinc Aaron vehit et diadema;
thence the-flock he-precedes hence Aaron conveys and the-diadem
mitra caput colit, atque manum polit Indica gemma.
the-miter the-head honors and the-hand polishes an-Indian gem
Pro patre præsule, pro duce consule, pro grege, pro se;
for the-father the-bishop for the-leader the-consul for the-flock for himself
non satagit prece, nec rapit a nece, flendo suos, se.
not he-busies-himself with-prayer nor snatches from death by-weeping his-own himself
Parcaque notio, parcior actio legis eidem;
and-sparing knowledge more-sparing action of-the-law to-the-same
voce Deum probat, actibus improbat, improbus idem.
in-voice God he-approves in-acts disapproves wicked the-same
Vox eget actibus, actio vocibus, ordo labore;
the-voice needs acts action voices order labor

vivat uti monet, osque manus sonet, et manus ore.
let-him-live as he-warns and-the-mouth the-hands let-sound and the-hands the-mouth

Sit sacra regula, quam tegit infula pontificalis,
let-be holy the-rule which covers the-miter episcopal

debile fulciat, et nidæ nutriat omne sub alis.
the-weak let-it-prop and of-the-nest let-it-nourish all under its-wings

Culpa patrem sciat, actio sentiat æqua ministrum;
guilt the-father let-know action let-feel just the-minister

ordo patrem sciat, actio sentiat orba magistrum.
order the-father let-know action let-feel bereft the-master

Laus tibi tortio, pœna probatio sit reproborum;
praise to-you torture punishment proof be of-the-reprobate

claustra gregi struat, et vitium spuat, haud vitiorum.
cloisters for-the-flock let-build and vice let-spit not of-vices

Scala fit ætheris, arcaque fœderis, hostia viva;
a-ladder he-becomes of-the-heaven and-the-ark of-the-covenant a-victim living

quos foris asperat, ultio proferat, intus oliva.
whom outside harshens vengeance let-bring-forth within the-olive

Pax patre, judice fraus, tumor obice, grex patre tanto
peace with-father as-judge fraud swelling with-bar the-flock with-father so-great

floreat, exulet, occidat, ambulet ordine sancto;
let-bloom let-be-exiled let-fall let-walk in-order holy

virgaque ferrea, frangere terrea vasa minetur;
and-the-rod iron to-break earthen vessels let-threaten

increpet, arguat, obsecret, instruat, auxilietur.
let-him-rebuke prove entreat instruct help

Vitet inutile quin super utile ponat honestum;
let-him-shun the-useless nay over the-useful let-him-place the-honest

nocte gelu ferat, atque die gerat, ut Jacob æstum.
by-night frost let-him-bear and by-day let-him-bear like Jacob heat

Sint vigilantia, sint sibi nescia lumina sompni;
let-be watchful let-be to-themselves ignorant the-eyes of-sleep
sit sine vulnere mens, sine munere sit manus omni.
let-be without wound the-mind without gift let-be the-hand all
Vox logion ferat, et labor inferat huic humerale;
the-voice the-breastplate let-bear and labor let-bring-on to-him the-shoulder-piece
gallus eat bonus, assit ei sonus oris et alæ.
the-cock let-go good let-be-present to-him the-sound of-mouth and of-wings
Quæ requiescere, quæ quibus edere, cur, ubi, quando
what to-rest what to-whom to-bring-forth why where when
prosit, oporteat, haud male torpeat in meditando.
it-profits it-behooves not-at-all badly let-him-be-torpid in meditating
Larga manus serat, haud animam ferat actus avaram;
the-generous hand let-sow not-at-all the-soul let-bear the-act greedy
mentis aromata, vel thymiamata, portet ad aram.
of-the-mind spices or incenses let-him-carry to the-altar
Sit sacra buccina, vivaque pagina sit speculator;
let-him-be the-holy trumpet and-living page let-him-be watchman
de grege gaudeat, in grege luceat, auctus et auctor.
over the-flock let-him-rejoice in the-flock let-him-shine increased and increaser
Pictor imagine, signifer agmine, dux grege scitur;
the-painter by-the-image the-standard-bearer by-the-rank the-leader by-the-flock is-known
in grege dux placet, in duce grex jacet, aut stabilitur.
in the-flock the-leader pleases in the-leader the-flock lies or is-made-firm
Est bona filia, notio, gloria, gemma parentis;
is a-good daughter knowledge glory the-gem of-the-parent
plebs bona præsulis, urbs bona consulis, ars bona mentis.
a-commons good of-the-bishop a-city good of-the-consul art good of-the-mind

Secula pristina non modo culmina non rapiebant;
the-ages former not only summits not did-snatch
sed sibi præbita, non sibi debita, nil retinebant.
but to-themselves furnished not to-themselves owed nothing they-retained

6 · SIMONY

Christ refused a crown, but now churches and miters are bought and sold; Simon the magician lives on, grace is sold for silver, and the shepherd who has paid for his see shears and fleeces his flock and flees the wolf.

Patria dextera, qui regit æthera, cum peteretur,
with-paternal right-hand who rules the-heavens when he-was-sought
rex fore noluit, ut liber instruit et profitetur.
king to-be refused as the-book instructs and professes
Noluit extima, qui Deus intima regna gubernat;
refused outer-things who God inner kingdoms governs
spernat homo reus id quod homo Deus, et bene spernat.
let-spurn man guilty that which man God and well let-him-spurn
Subdat honoribus interioribus exteriores;
let-him-subject to-honors inner the-outer
non steriles emat, at steriles premat orbis honores.
not barren let-him-buy but barren let-him-press of-the-world honors
Sed quis eos premit? omnis eos emit, instat emendo;
but who them presses every-one them buys presses-on by-buying
instat, it, æstuat, atque tumultuat hæc satagendo.
presses-on goes seethes and riots these-things busying
Hinc fera schismata, dum diademata sacra petuntur;
hence savage schisms while diadems holy are-sought

nec bene præbita, sed male vendita præripiuntur.
nor well furnished but badly sold are-snatched-beforehand
Ecclesiastica dat manus aulica, jussio legum;
ecclesiastical-things gives the-hand courtly the-command of-the-laws
sacra relinquitur, atque requiritur impia regum.
holy is-left and is-sought impious of-kings
Cœlita munera quam grave! dextera dat laicalis;
heavenly gifts how heavily the-right-hand gives lay
dat data cœlita, vox prius aulica, post synodalis.
gives given heavenly-things the-voice first courtly afterward of-the-synod
Grandis abusio, regia jussio prævalet, itur;
great abuse the-royal command prevails one-goes
sic homo culmine, si minus ordine, lite potitur.
so man to-the-summit if less in-order by-strife gains-mastery
Munera munere cœlita tollere, stat modo cuique;
gifts by-gift heavenly to-take stands now for-each
qui dat et accipit, hæc male desipit, error utrique,
who gives and receives these badly is-foolish error to-both
hæc sine Cæsare, sacra jubet dare gratia, gratis;
these-things without Caesar holy bids to-give grace freely
ne male venditor, ille sit, institor hic pietatis.
lest badly seller he be peddler this-one of-piety
Heu! draco fulmina per sacra culmina spargit utrique;
alas the-dragon lightnings through holy summits scatters on-both
primo patres capit, inde gregem rapit, instat utrique.
first the-fathers he-takes then the-flock seizes presses-on both
Pacis ovilia sanctaque millia, Christe, tuorum
of-peace the-sheepfolds and-holy thousands Christ of-yours
dum videt, invidet, invidus obsidet agmen eorum.
while he-sees he-envies the-envious besieges the-rank of-them

Stat mihi Mammona, defleo Simona, tumque paratum,
stands to-me Mammon I-weep-for Simon and-then prepared
stant lucra Simonis, alea dæmonis in grege patrum.
stand the-gains of-Simon the-die of-the-demon in the-flock of-the-fathers
Sceptra magus gerit, atque gravi ferit omnia morte;
scepters the-magician bears and with-heavy strikes all-things death
vivit adhuc magus, atque suo vagus errat in orbe.
lives still the-magician and his wandering strays in world
Vivit et imminet, ut mala seminet, ut bona vellat;
lives and threatens that evils he-may-sow that goods he-may-pluck
ducat in invia, suggerat impia, recta repellat.
may-lead into pathless-places suggest impious-things right-things drive-off
Vox rata Simonis irrita canonis ecce tenetur;
the-voice ratified of-Simon void of-the-canon behold is-held
vivere mortuus hostis et arduus ire videtur.
to-live dead the-enemy and steep to-go seems
Simonis ossibus in senioribus est data tumba;
of-Simon for-the-bones among the-elders is given a-tomb
gratia venditur, unica tollitur ære columba.
grace is-sold the-one is-taken-away with-money dove
Stat furor editus, ordoque perditus, immo sepultus;
stands fury brought-forth and-order lost nay buried
venditor hinc ovis, inde sacri bovis est modo multus.
the-seller hence of-the-sheep thence of-the-holy ox is now many-a-one
Simplicitas ove, sermo Dei bove significatur;
simplicity by-the-sheep the-word of-God by-the-ox is-signified
venditor illius omnis et istius æde fugatur.
the-seller of-that every and of-this from-the-temple is-put-to-flight
Venditor est reus, huic loquitur Deus ipse, “Recede;”
the-seller is guilty to-this-one speaks God himself withdraw

hunc fugat agmine, dejicit ordine, pellit ab æde.
this-one he-puts-to-flight from-the-rank casts-down from-order drives from the-temple
Vendis inanibus utraque laudibus, utraque donis;
you-sell for-empty each praises each for-gifts
quod super his petis aure lucrum metis, ore reponis.
what above these you-seek by-ear gain you-reap by-mouth you-store
O via devia, non modo gratia gratis habetur,
O way devious not now grace freely is-had
vi male tollitur, æreque poscitur, ære tenetur.
by-force badly it-is-taken and-with-money is-demanded with-money is-held
Gratia vendita, gratia tradita vi feritatis.
grace sold grace handed-over by-the-force of-savagery
Non fore gratia, sed violentia cernitur actis.
not to-be grace but violence is-seen in-acts
Gratia, gratia, quam parit uncia ternaque marca;
grace grace which brings-forth an-ounce and-a-threefold mark
gratia nomine stat, jacet ordine, fons suus arca.
grace in-name stands lies in-order the-fountain its the-chest
Gratia quæritur ore, capescitur ære petita;
grace is-sought by-mouth is-taken with-money sought
esse quod est nequit, hanc tribuens petit æs Giezita.
to-be what it-is it-cannot her granting seeks money the-Gehazite
Ære magus petit, æs Giezi gerit, ambo nefandi;
with-money the-magician seeks money Gehazi bears both unspeakable
ille repellitur, isteque ceditur ulcere grandi.
that-one is-repelled and-this-one is-struck with-a-sore great
Mors manet illius, et color istius omnibus hærens;
death remains his and the-color of-this-one to-all clinging
mens quibus est rea, per lucra terrea surgere quærens.
the-mind for-whom is guilty through gains earthly to-rise seeking

Hic male surgitur, hinc cito sumitur alta ruina;
here badly one-rises hence quickly is-taken lofty ruin
est gravis hic thronus, hic honor est onus, est rosa spina.
is heavy this throne this honor is a-burden is a-rose a-thorn
Est tibi sarcina qui tua crimina sive tuorum
is to-you a-burden who your crimes or of-your-own
tergere despicis, et minus aspicis ad lucra morum.
to-wipe disdain and less look to the-gains of-morals
Est tibi gloria qui mala propria, qui gregis æque
is to-you glory who evils your-own who of-the-flock equally
stas stipe tergere, stas prece tollere nocte dieque.
you-stand with-alms to-wipe you-stand with-prayer to-take-away by-night and-by-day
O mala secula, venditur infula pontificalis;
O evil ages is-sold the-miter episcopal
regula perdita, pravaque semita, semita talis.
the-rule lost and-depraved the-path the-path such
Gratia venditur, emptio quæritur ecclesiarum;
grace is-sold the-purchase is-sought of-churches
quæ tamen emptio, sacra redemptio fertur earum.
which yet purchase holy redemption is-called of-them
Gens cupidissima, crimina pessima recta perorant;
the-people most-greedy crimes worst right-things perorate
simonialia nempe negotia voce colorant.
simoniacal surely dealings with-voice they-color
Ut sacra vox ait; inde lupus trahit, hinc rapit agnos;
as the-holy voice says thence the-wolf drags hence snatches the-lambs
nemo repellere stat, grege paupere flente, tyrannos.
no-one to-drive-off stands with-the-flock poor weeping the-tyrants
Quisquis ovilia spiritualia pascere debet,
whoever the-sheepfolds spiritual to-feed ought

pascitur, accipit, his bona diripit, his ea probet.
is-fed receives from-these goods snatches to-these them let-him-show
Atque garundine, non moderamine, pontificatus;
and with-a-reed not with-the-governance of-the-bishopric
siccus oves rigat, immeritos ligat, ipse ligatus.
dry the-sheep he-waters the-undeserving binds himself bound
Mortua vivida, sanaque mortua censet haberi;
dead-things living and-sound dead he-judges to-be-held
inde lupum tremit, hinc furit et fremit in grege cleri.
thence the-wolf he-fears hence rages and roars in the-flock of-the-clergy
Sunt sibi mollia, non sibi fortia corda leonis;
are to-him soft not to-him strong the-hearts of-a-lion
hæret in obvia, tollere brachia, parcere pronis.
he-hesitates against opponents to-raise arms to-spare the-prone
Cumque cadens cadat, ordine degradat ordine stantes;
and-when falling he-falls from-order he-degrades in-order the-ones-standing
degradat, invidet, atque labans videt ipse labantes.
he-degrades envies and tottering sees himself the-tottering
Estque favoribus et popularibus undique linguis
and-is to-favors and popular on-all-sides tongues
expositissimus, ad mala plurimus, ad lucra pinguis.
most-exposed to evils very-much to gains fat
Se male possidet, atque suæ videt haud bene famæ,
himself badly he-possesses and to-his he-sees not-at-all well fame
cui tepor ordinis, atque libidinis undique flammæ.
to-whom lukewarmness of-order and of-lust on-all-sides flames
Hos premit, his favet, in mala non cavet acta relabi;
these he-presses these favors into evils not he-takes-care deeds to-slip-back
vult celebrarier, atque vocarier in grege Rabbi.
he-wishes to-be-celebrated and to-be-called in the-flock Rabbi

Audit ave precor, hinc thronus altior, altaque sceptra,
he-hears hail I-pray hence a-throne higher and-lofty scepters
primaque pocula, primaque fercula, prima cathedra.
and-the-first cups and-the-first dishes the-first chair
Crimina vindice culpaque judice non ruit illo;
crimes as-avenger and-guilt as-judge not falls (with)-him
de grege se fovet, his lacrimas movet huic cocodrillo.
from the-flock himself he-cherishes for-these tears he-moves for-this-one a-crocodile
Lac sibi tollitur, atque resumitur a grege lana;
milk for-him is-taken and is-resumed from the-flock wool
nec gregis ulcera flet, neque funera quatriduana.
nor of-the-flock the-sores he-weeps nor funerals four-days-old
Os timor obstruit, et lupus irruit, intrat ovile;
the-mouth fear blocks and the-wolf rushes-in enters the-sheepfold
ille furens furit, iste manens fugit, hoc sibi vile.
that-one raging rages this-one remaining flees this to-him vile
Per sibi pervia, pastor in ostia, fur aliunde;
through to-himself passable the-shepherd into the-doors the-thief from-elsewhere
lex mala furibus his subeuntibus intrat abunde.
law evil for-thieves these entering enters abundantly
O mala secula, venditur infula pontificalis;
O evil ages is-sold the-miter episcopal
infula venditur, haud reprehenditur emptio talis.
the-miter is-sold not-at-all is-reprehended purchase such
Venditur annulus, hinc lucra Romulus auget et urget;
is-sold the-ring hence gains Romulus increases and urges
est modo mortua Roma superflua; quando resurget?
is now dead Rome superfluous when shall-it-rise-again

Roma superfluit, afflua corruit, arida, plena;
Rome overflows abounding has-fallen dry full
clamitat, et tacet, erigit, et jacet, et dat egena.
cries-out and is-silent raises and lies and gives needy

7 · ROME

Rome gives everything to those who give her everything; her right hand has become her left. Once great under Jove and the Caesars, she was made greater by Peter and Paul; Bernard bids her rise again and choose lovers of right, but she sends abroad men hungry only for gifts.

Roma dat omnibus omnia dantibus, omnia Romæ;
Rome gives to-all all-things to-those-giving all-things to-Rome
cum pretio, quia juris ibi via, jus perit omne;
with price because of-right there the-way right perishes all
ut rota labitur, ergo vocabitur hinc rota Roma;
as a-wheel it-slips therefore it-shall-be-called hence a-wheel Rome
quæ solet ubere laude flagescere sicut aroma.
which is-wont with-rich praise to-blaze like spice
Roma nocens nocet, atque viam docet ipsa nocendi;
Rome guilty harms and the-way teaches herself of-harming
jura relinquere, lucra requirere, pallia vendi.
rights to-leave gains to-seek palliums to-be-sold
Sæpe notarius est ibi carius emptus, ut illa
often the-notary is there more-dearly bought that those-things
quæ cupis exaret, ex sacra præparet, ipse sigilla.
which you-desire he-may-write from holy may-prepare himself seals
Si tua nuncia prævehit uncia, surge, sequaris;
if your messages carries-ahead the-ounce rise you-may-follow

expete limina, nulla gravamina jam verearis.
seek the-thresholds no burdens now may-you-fear

Quam sapientia non valet, uncia dat tibi pacem;
which wisdom not avails the-ounce gives you peace

uncia fœderat, uncia temperat ore minacem.
the-ounce leagues the-ounce tempers in-mouth the-threatening

Aurea lamina dant tibi lumina cæca Quiritum;
golden plates give you eyes blind of-the-Quirites

ostia pervia, verbaque Tullia, cor stabilitum.
doors passable and-words Tullian heart made-firm

Si datur uncia, stat prope gratia pontificalis;
if is-given the-ounce stands near grace episcopal

sin, procul hæc valet, hæc ibi lex manet, et schola talis.
but-if far-off this avails this there the-law remains and the-school such

Ergo prior tua dextera mortua Roma probatur;
therefore earlier your right-hand dead Rome is-proved

sparsa per extera jam tua dextera læva vocatur.
scattered through outer-parts now your right-hand left is-called

Dives es indiga, pinguis es arida, libera servis;
rich you-are needy fat you-are dry free to-slaves

libera, subderis, æreque venderis, ipsa protervis.
free you-are-subjected and-for-money you-are-sold yourself to-the-wanton

Sæpe revenderis, hinc reprehenderis ore Jugurthæ;
often you-are-resold hence you-are-reprehended by-the-mouth of-Jugurtha

transita vocula, longaque fabula, persequitur te.
the-passed little-word and-long fable pursues you

Scylla vorax rapis, et cupis et sapis, et trahis ad te;
Scylla devouring you-snatch and desire and savor and drag to yourself

Roma ruens rota, fœda, satis nota cauteriat te.
Rome falling a-wheel foul enough a-brand cauterizes you

Gurges es altior, arca voracior, alta lacuna;
a-gulf you-are deeper than-a-chest more-voracious a-deep pool
insociabilis, insatiabilis, omnibus una.
unsociable insatiable for-all one
Quo bibis amplius, hoc inhiantius, huc date, clamas;
by-how-much you-drink more by-this the-more-gapingly hither give you-cry
dic rogo sufficit, at mihi deficit, ipsa reclamas.
say I-ask it-suffices but to-me it-fails yourself you-cry-back
Si tibi det sua, non repleat tua guttura Crœsus;
if to-you should-give his not would-fill your throats Croesus
marca vel aureus, amodo non deus est tibi Jesus.
the-mark or golden-piece henceforth not god is to-you Jesus
Urbs caput urbibus, alta Catonibus, inclyta Scauris,
city head to-cities lofty with-Catos renowned with-Scauri
urbs cupidissima, cur lucra maxima jugiter hauris?
city most-greedy why gains greatest continually do-you-drain
Plus tibi Cæsare sustinuit dare Rex crucifixus;
more to-you than-Caesar endured to-give the-King crucified
regna dat extera Cæsar, at æthera nunc tibi Christus.
kingdoms gives outer Caesar but the-heavens now to-you Christ
Alta Catonibus ac Scipionibus invaluisti;
lofty with-Catos and with-Scipios you-grew-strong
robore fractior es, modo fortior ordine Christi.
in-strength more-broken you-are now stronger in-the-order of-Christ
Sub Jove florida, sub Jove fulgida, sub Jove dives;
under Jove flowery under Jove shining under Jove rich
sub cruce marcida, diruta, languida, sub cruce vives.
under the-cross withered demolished languid under the-cross you-shall-live
Es magis efflua, fortis et ardua stas cruce dante;
you-are more effluent strong and steep you-stand with-the-cross giving

indiga divite, languida sospite, diruta stante.
needy rich languid safe demolished standing

Sub cruce tartara, sub Jove barbara, mœnia sternis;
under the-cross Tartarus under Jove barbarian walls you-lay-low

in Jove perderis, in cruce mergeris ipsa supernis.
in Jove you-are-lost in the-cross you-are-plunged yourself among-the-heavenly-ones

Interius cluis, exterius ruis in dominatu;
inwardly you-are-famed outwardly you-fall in dominion

urbs sine compare sub duce Cæsare, subque senatu.
city without equal under leader Caesar and-under the-senate

Nunc aliquis ducis, unica lux crucis, unica præstat;
now someone of-the-leader one light of-the-cross alone furnishes

Cæsaribus Petrus, atque deis Deus altior exstat.
than-the-Caesars Peter and than-the-gods God higher stands

Crux tibi prævia, crux tibi gloria, gemmaque frontis,
the-cross to-you leading-the-way the-cross to-you glory and-the-gem of-the-brow

certa redemptio, non cruciatio, jam modo sontis.
sure redemption not torture now now of-the-guilty

Jam cruce crux caret, hæc tibi dux manet ad bona cœli.
now torture the-cross lacks this to-you as-leader remains to the-goods of-heaven

Mors erat, est decus, est Sathanæ metus, arma fideli.
death it-was it-is glory it-is to-Satan fear arms to-the-faithful

Roma Petro data, voce Petri sata, subdita Christo;
Rome to-Peter given by-the-voice of-Peter sown subject to-Christ

quæ noto carmine cur bona crimine perdis in isto?
which I-note in-song why goods by-crime do-you-lose in this

Istud agis male, quod prope nil dare vis, nisi danti;
this you-do badly that nearly nothing to-give you-wish except to-the-giver

quod sacra nomina, sacraque culmina, lucra paranti.
that holy names and-holy summits gains to-the-one-preparing

Cur lucra respicis, et minus inspicis acta magistra?
why gains do-you-regard and less look-into acts teaching
Petrus apostolus, haud homo subdolus, horruit ista.
Peter the-apostle not-at-all a-man crafty shuddered-at these-things
Ista perhorruit, insuper obruit ista colentes;
these he-shuddered-at moreover overwhelmed these cultivating
corde Petrum gere, Roma, vias tere recta sequentes.
in-heart Peter bear Rome the-ways wear right-things following
Plus tibi contulit, amplius attulit hic idiota;
more to-you contributed more brought this unlettered-man
per sacra retia, quam tua Græcia, Græcia docta.
through holy nets than your Greece Greece learned
Plus tibi profuit, et tibi præbuit ille sagena,
more to-you profited and to-you furnished that net
quam capitolia Cæsare fortia, rhetore plena.
than the-capitols with-Caesar strong with-rhetor full
Enseque Julius, oreque Tullius, haud tribuerunt
and-with-the-sword Julius and-with-the-mouth Tullius not-at-all bestowed
quanta Petrus cruce, quique Petro duce te coluerunt.
as-much-as Peter by-the-cross and-those-who with-Peter as-leader you cultivated
Sunt tibi lilia, sunt tibi milia multa rosarum;
are to-you lilies are to-you thousands many of-roses
illa vel has lege, Roma, nitens grege reliquiarum.
those or these gather Rome shining with-the-flock of-relics
Eloquio schola, martyrio stola, pace ligustrum;
with-eloquence the-school with-martyrdom the-stole with-peace the-privet
te docet, induit, ornat, ab his ruit omne vetustum.
you teaches clothes adorns from these falls all old
Te sacra pignora sanctaque corpora, Roma, coronant;
you holy pledges and-holy bodies Rome crown

te rosa sanguine lilia virgine mente perornant.
you the-rose with-blood the-lilies with-virgin mind adorn
Nunc sacra culmina dant tibi nomina vana Catonum;
now holy summits give you names vain of-the-Catos
te Petrus extulit, et tibi se tulit ipse patronum.
you Peter raised and to-you himself bore himself as-patron
Nomina perdita, crimine prodita, Roma, stetisti;
names lost by-crime betrayed Rome you-stood
nunc petis æthera, servaque libera subderis isti.
now you-seek the-heavens and-slave free you-are-subjected to-this-one
Corneliis nimis et Fabiis satis alta trecentis;
than-the-Cornelii very and than-the-Fabii enough lofty three-hundred
altior istius, istius unius es documentis.
higher of-this-one of-this one you-are by-the-proofs
Ne rueres ruit, alter enim fuit, est tibi Paulus;
lest you-should-fall fell the-other for was is to-you Paul
alter adest tibi, vir minimus sibi, cur? quia Saulus.
the-other is-present to-you a-man least to-himself why because Saul
Denique pertulit ipse quod intulit ob mala Sauli;
finally he-bore himself what he-inflicted for the-evils of-Saul
Saulus atrox ruit, hunc lavat et luit hostia Pauli.
Saul fierce falls him washes and pays-for the-victim of-Paul
Hi duo lumina, vel duo flumina jam Paradisi;
these two lights or two rivers now of-Paradise
at tua limina sunt tua crimina tergere missi.
but your thresholds are your crimes to-wipe sent
Hi tua mœnia reddere fortia plus potuerunt,
these your walls to-render strong more were-able
quam quibus edita primitus, addita deinde fuerunt.
than by-whom brought-forth at-first added afterward they-were

E quibus æmulus impia Romulus arma citari,
of whom the-rival impious Romulus arms to-be-summoned
in sua viscera jussit, et effera jussa patrari.
into his-own vitals ordered and savage orders to-be-performed
Roma, resurgito, te tibi reddito, reddito Romam;
Rome rise-again yourself to-yourself return return Rome
cujus eras prius ordinis illius exprime formam.
of-which you-were before of-the-order its express the-form
Quomodo corpora tunc, ita pectora nunc rege fracta;
as bodies then so breasts now rule broken
fracta recollige, devia dirige, fis labefacta.
broken-things gather-again devious-things direct you-become tottering
Per fera prælia, quæque rebellia perdomuisti;
through savage battles each rebellious-thing you-subdued
pignora stragibus et caput ensibus exposuisti.
pledges to-slaughters and the-head to-swords you-exposed
Fac modo quod prius, ordo premit pius impietatem;
do now what before order presses pious impiety
virga piacula, crimina regula, lex levitatem.
the-rod sins crimes the-rule the-law levity
Primitus elige, postea dilige juris amantes;
first choose afterward love of-right lovers
non lucra grandia, sed synodalia jura parantes;
not gains great but synodal rights preparing
qui tua nuncia per pereuntia secula clament,
who your messages through perishing ages may-cry
nostraque frigida per sua fervida facta reflamment.
and-our cold-things through their fervent deeds may-rekindle

Sed facis hoc secus, ecclesiæ decus extenuantes,
but you-do this otherwise of-the-church the-glory diminishing
mittis in extera, tollere munera sola flagrantes.
you-send into outer-parts to-take gifts alone burning

8 · THE LEGATE AND THE RULE OF GOLD

The papal legate, once used to going on foot, rides with a train, feasts, and sells judgment for gold. Rome has fallen, her people are a hydra of vice, and money destroys and poisons everything.

Quem tua dirigit huc manus, erigit ille tributum;
whom your directs hither hand raises he tribute
nec bona secula, sed bona fercula, molleque fulcrum.
nor good ages but good dishes and-a-soft couch
Suetus ab ubere non nisi currere vel peditare,
wont from the-breast not except to-run or to-go-on-foot
Celtica curribus exit equestribus arva meare.
the-Celtic in-chariots goes-out equestrian fields to-traverse
Qui modo gressibus ibat ovantibus, incomitatus,
who just-now with-steps went exulting unaccompanied
militat arduus, et sibi confluus est equitatus.
campaigns lofty and to-him flowing-together is a-cavalry
Consiliarius, ipseque nuncius, et lateralis,
counselor and-himself messenger and of-the-side
papa tuus perit, acta libri vehit huc synodalis.
pope your perishes the-acts of-the-book conveys hither synodal
Hoc fremit hospite, sive satellite, regia plena;
with-this roars guest or satellite the-palace full

clerus equestria vix animalia pascit avena.
the-clergy equestrian scarcely animals feeds with-oats
Serica pallia dat sibi Gallia, Roma caprinum;
silken cloaks gives to-him Gaul Rome goatskin
errat ibi pedes, ambulat hic eques in resupinum.
he-wanders there on-foot walks here on-horseback in leaning-back
Gens fluit obvia, fit sibi gloria pulcra videri;
the-people flows to-meet becomes to-him glory beautiful-things to-be-seen
urbs strepit, æs sonat atque modos tonat huic schola cleri.
the-city clatters money sounds and measures thunders to-him the-school of-the-clergy
Ductus in atria pontificalia, molle recumbit;
led into the-halls episcopal softly he-reclines
pocula præcepit, agmina suscipit, oscula jungit.
cups he-has-taken-first ranks receives kisses joins
Concilium vocat, in solii locat aggere sese;
a-council he-calls on of-the-throne places the-mound himself
imperiosior ambit, et altior esse præsse.
more-imperious he-courts and higher to-be to-preside
Audit amantius impia, surdius æqua subaudit;
he-hears more-lovingly impious-things more-deafly fair-things half-hears
nam lucra terrea, causa parit rea, non rea, claudit.
for gains earthly the-cause bears guilty not guilty closes
Roma, quid exequar? aut tibi præloquar, aut tibi promam?
Rome what shall-I-pursue or to-you foretell or to-you bring-forth
Uncia te rotat, uncia te notat, haud fore Romam.
the-ounce you rolls the-ounce you marks not-at-all to-be Rome
Tu populos tibi, te rutilans sibi marca subegit;
you the-peoples to-you you glowing to-itself the-mark has-subjected
semper enim tua progenies lucra vult, agit, egit.
always for your progeny gains wills does did

Dum lucra Parthica, dum tuus hostica munera Crassus
while gains Parthian while your enemy gifts Crassus
vult, sitit, inspicit, heu! sibi deficit, æs bibit assus.
wills thirsts looks-into alas to-him fails money drinks roasted
Hæc sitis ebria, stat tibi propria, Marte togaque;
this thirst drunken stands to-you own in-Mars and-in-the-toga
te cremat, impiat, urit, inebriat, excruciatque.
you it-burns makes-impious scorches intoxicates and-tortures
Das sacra culmina, das moderamina sacra probrosis,
you-give holy summits you-give governances holy to-the-shameful
arida mitibus, afflua ditibus, ambitiosis.
dry-things to-the-gentle abounding to-the-rich ambitious
Fas mihi dicere, fas mihi scribere, "Roma, fuisti."
right for-me to-say right for-me to-write Rome you-have-been
Ecce relaberis, immo resolveris ordine tristi.
behold you-slip-back nay you-are-dissolved in-order sad
Clauda ruis foris a pede roboris, intus ab æqui;
lame you-fall outside from the-foot of-strength inside from of-the-fair
irreparabilis hic, ibi labilis, inscia recti.
irreparable here there slipping ignorant of-right
Urbs sine juribus, et sine patribus, obruta marces;
city without rights and without fathers overwhelmed you-wither
Dardanias premit, Ausonias emit aureus arces.
Dardanian presses Ausonian buys the-golden citadels
Fas mihi dicere, fas mihi scribere, "Roma, fuisti,"
right for-me to-say right for-me to-write Rome you-have-been
obruta mœnibus, obruta moribus, occubuisti.
overwhelmed in-walls overwhelmed in-morals you-have-fallen
Urbs ruis inclita, tam modo subdita, quam prius alta;
city you-fall renowned as now subject as before lofty

quo prius altior, tam modo pressior, et labefacta.
by-how-much before higher so-much now more-pressed and tottering
Fas mihi scribere, fas mihi dicere, "Roma, peristi."
right for-me to-write right for-me to-say Rome you-have-perished
Sunt tua mœnia vociferantia "Roma, ruisti,"
are your walls crying-out Rome you-have-fallen
cauda redis caput, alta jaces apud omnipotentem;
the-tail you-return the-head lofty you-lie with the-omnipotent
te tua propria clamat inertia stare jacentem.
you your own cries sloth to-stand lying
Capta cupidine, sordida crimine, secula cernis;
captured by-desire filthy by-crime the-ages you-see
capta reducere sordida tergere secula spernis.
captured-things to-lead-back filthy-things to-wipe the-ages you-spurn
Qua patet orbita jam tibi subdita tetragonalis,
where lies-open the-orbit now to-you subjected four-cornered
lex jacet irrita, gratia perdita spiritualis.
the-law lies void grace lost spiritual
Qua Padus incipit, et mare suscipit ultima Thyle,
where the-Po begins and the-sea receives farthest Thule
gratia scinditur, atque resolvitur omne virile.
grace is-split and is-dissolved all manly
Gratia mutua deest modo mortua, gratia cara,
grace mutual is-lacking now dead grace dear
quæ neque verbere, sic neque carcere cedere gnara.
which neither by-blow so nor by-prison to-yield knowing
Gnara sub aere non modo quærere dulce serenum,
knowing under the-air not only to-seek the-sweet serene
sed bene libera ferre vel aera turbine plenum.
but well free to-bear even the-air with-whirlwind full

Quam mala frangere, læta resolvere non videantur,
which evils to-break glad-things to-loosen not may-seem
cui bene prospera fortiter aspera suscipiantur.
to-which well prosperous-things bravely harsh-things may-be-taken-up
Gens mala pullulat, et probra postulat, estque probrosa;
the-people evil sprouts and reproaches demands and-is shameful
stirpsque malis mala patribus est sata, stirps vitiosa.
and-the-stock from-evil evil from-fathers is sown a-stock vicious
Corpore fortior, immo ferocior hydra profecto,
in-body stronger nay fiercer than-the-hydra assuredly
ecce renascitur, altera redditur hydra resecto.
behold it-is-reborn another is-rendered the-hydra cut-off
Pectore vipera gens moritur fera, bis fera prodit,
in-breast a-viper the-people dies savage twice savage comes-forth
quæ male conscia luminis omnia rodit et odit.
which badly conscious of-light all-things gnaws and hates
Gens sterilissima, quæ premit intima tam lue pressa,
the-people most-barren which presses inmost-things so-much by-plague pressed
re bona destruit omnia quæ fuit ore professa.
in-thing good destroys all-things which it-has in-mouth professed
Est pia vocibus ethnica moribus impietatis;
it-is pious in-voices heathen in-morals of-impiety
catholicus sonus ore sonat bonus, et caret actis.
the-catholic sound in-mouth sounds good and lacks acts
O dolor, o furor, o scelus, o pudor, omnia sordent;
O grief O fury O crime O shame all-things are-filthy
criminis omnia nil bene conscia corda remordent.
of-crime all nothing well conscious hearts gnaw-again
Flet pudor omnia crescere turpia, cedere pulcra,
weeps shame all-things to-grow shameful to-yield fair

hypocrisis micat, et Sathanæ dicat alba sepulcra.
hypocrisy flashes and to-Satan dedicates white sepulchers
Mens pia vapulat, et decor exulat, exule jure;
the-mind pious is-flogged and beauty is-exiled exiled right
quisque lucro perit, huic vacat, id gerit, hoc sibi curæ.
each-one by-gain perishes to-this is-free this bears this to-him a-care
Terrea flumina, lucra, volumina quisque volutat;
earthly rivers gains rolls each-one rolls
commoda carnea lucraque terrea nemo refutat.
comforts fleshly and-gains earthly no-one rejects
Censibus affluus, est nimis arduus, est modo clarus;
with-wealth abounding is too steep is now famous
divitiis placet, haud vitiis caret hirtus avarus.
with-riches he-pleases not-at-all of-vices lacks the-shaggy miser
Vox sibi libera, nam sibi pondera divitiarum
the-voice to-him free for to-him the-weights of-riches
cura stat infima, cura stat ultima nunc animarum.
care stands lowest care stands last now of-souls
Immo nec infima, nec velut ultima, sed quasi nulla
nay nor lowest nor as-if last but as-if none
est ope fortior ordine dignior aurea bulla.
is in-wealth stronger in-order worthier the-golden bull
Rem sibi quærere, quisque recondere rem sibi sudat;
the-thing for-himself to-seek each-one to-store the-thing for-himself sweats
aurea limina, publica lumina lumine nudat.
golden thresholds public lights of-light strips
Diruta stantibus, inferioribus alta coæquat;
demolished-things to-standing lower-things lofty-things makes-equal
lumina regia, pontificalia lumina, cæcat.
lights royal episcopal lights it-blinds

Sola pecunia destruit omnia, cuncta venenat;
alone money destroys all-things all poisons
cor scit, onus premit, arma dat, os emit, ora serenat.
the-heart knows the-burden presses arms gives the-mouth buys faces makes-serene
Criminis unctio, cordis ademptio, fur oculorum;
of-crime the-anointing of-the-heart the-taking-away the-thief of-the-eyes
parma nocentibus et locupletibus est grave lorum.
a-shield for-the-guilty and for-the-wealthy is a-heavy rein
Omnia mors ferit, omnia plebs gerit ordine mixto;
all-things death strikes all-things the-commons bears in-order mixed
pro fore præfore munera tempore constat in isto.
for to-be to-preside gifts in-time it-stands in this
Omnia corripit, omnia decipit heu! nitor æris
all-things seizes all-things deceives alas the-sheen of-money
fert tua dextera grandia munera, grandis haberis.
bears your right-hand great gifts great you-are-held
Vilis origine, vilior ordine conditionis,
vile in-origin viler in-order of-condition
si dare sustinet, in decus eminet illud Othonis.
if to-give he-endures in glory he-rises-high that of-Otho
Munere sobrius ambulat ebrius, ipseque cujus
by-gift sober walks drunk and-himself whose
os homo, cor Deus approbat, est reus ejus et hujus.
the-mouth man the-heart God approves he-is guilty of-that-one and of-this-one
Mutus ab ubere dives, habebere Tullius alter;
mute from the-breast rich you-shall-be-held Tullius another
dives amabere, pauper habebere quo modo pauper.
rich you-shall-be-loved poor you-shall-be-held in-what way poor

Sola fit arida, sola fit invida copia sensus,
alone becomes dry alone becomes envious the-abundance of-sense
sola scit infera, sola dat omnia copia census.
alone knows lower-things alone gives all-things the-abundance of-wealth

9 · THE FINAL PRAYER

Virtue is a name only; Paul bids us wake, and Bernard prays Christ to restore the golden times.

Heu! via carpitur ampla, relinquitur omnibus arcta;
alas the-way is-taken broad is-left by-all narrow
omnibus est gula, linguaque garrula, guttura farta.
for-all is the-gullet and-the-tongue chattering throats stuffed
Cui rogo vivere, nunc stipe paupere, cui stat? amori.
for-whom I-ask to-live now on-alms poor for-whom stands for-love
Vivida pocula crassaque fercula quis negat ori?
lively cups and-thick dishes who denies to-the-mouth
Quot sine crimine cernis in agmine stare fideli?
how-many without crime you-see in the-rank to-stand faithful
Quis modo turpia, quis premit impia cuspide zeli?
who now shameful-things who presses impious-things with-the-spear of-zeal
Quis vitio rubet, aut animi studet esse pudici?
who at-vice blushes or of-mind strives to-be chaste
Se sibi subdere? lubrica vincere? dicere "Vici"?
himself to-himself to-subject slippery-things to-conquer to-say I-have-conquered
Nunc ubi gratia criminis inscia? quis bene rectus?
now where grace of-crime ignorant who well upright
Qui neque flexile re, neque mobile turbine pectus?
who neither flexible in-thing nor movable by-the-whirlwind breast

Quem mihi das sine fraudis acumine? quem sine sorde?
whom to-me do-you-give without of-fraud the-sharpness whom without filth
Quis colit utile, vitat inutile corpore, corde?
who cultivates the-useful shuns the-useless in-body in-heart
Quis bona postulat? immo quis ambulat absque querela?
who goods demands nay who walks without complaint
Cui gravis actio? stans meditatio? pura loquela?
to-whom heavy action standing meditation pure speech
Cui bene mens bona, nec labra dissona corde? colore?
to-whom well the-mind good nor the-lips discordant with-the-heart in-color
Cui pia lacrima spe flagrat, intima pulsat amore?
to-whom pious tear in-hope blazes inmost-things knocks with-love
Ordo, modestia, vitaque sobria, quid modo possunt?
order modesty and-life sober what now can-they
Quæ modo sunt pia? plus loquar? impia quæ modo non sunt?
which now are pious more shall-I-say impious which now not are
Aurea tempora castaque pectora præterierunt;
golden times and-chaste breasts have-passed-away
tempora pessima, scilicet ultima, jam subierunt;
times worst namely last now have-come-on
stant modo stantia lucra, superbia, pax sine pace,
stand now standing gains pride peace without peace
fraus, Venus, otia, furtaque conscia noctis opacæ;
fraud Venus leisures and-thefts conscious of-night dark
schismata, prælia, vis, homicidia, traditiones;
schisms battles force murders betrayals
ira, protervia, livor, inertia, seditiones.
anger insolence spite sloth seditions
Stat simulatio, corruit actio religionis;
stands pretense has-fallen the-action of-religion

heu! sua propria deputat omnia rex Babylonis.
alas his own reckons all-things the-king of-Babylon
Pax, patientia, norma, modestia, jus, et honestum,
peace patience the-norm modesty right and the-honest
sunt vaga nomina, fictio culmina dat, probra quæstum.
are wandering names feigning summits gives reproaches gain
Ad bona friguit, ad mala ferbuit ignis amoris;
to goods has-grown-cold to evils has-boiled the-fire of-love
lex jacet abdita, stando stat edita flamma furoris.
the-law lies hidden by-standing stands brought-forth the-flame of-fury
Dat Venus ebria mixta cubilia, more ferarum;
gives Venus drunken mixed couches in-the-manner of-beasts
lingua, tace, mea, jam minus est ea dicere clarum.
tongue be-silent my now less is it to-say famous
Quid loquar, O Deus, ecce stylus meus, ecce fatiscet;
what shall-I-say O God behold pen my behold shall-grow-faint
vincor, et impia non loquor omnia, pars mala vincet.
I-am-conquered and impious-things not I-say all the-part evil shall-conquer
In tenebris sine simplice lumine cuncta tenentur;
in darkness without simple light all-things are-held
cuncta jacentia, pervigilantia nulla videntur.
all-things lying keeping-watch none are-seen
Omnia possidet, urget, et obsidet una vorago;
all-things possesses urges and besieges one whirlpool
secula lubrica possidet unica mortis imago.
the-ages slippery possesses one of-death image
Nil sine vulnere lugeo cernere, credite verum;
nothing without wound I-mourn to-see believe the-true
quisque nefas legit, altaque nox tegit omnia rerum.
each-one wrong gathers and-deep night covers all of-things

Cernimus omnia pene silentia cæca tenere,
we-see all-things nearly silences blind to-hold
et scelus objice, crimina vindice cuncta carere.
and crime by-bar crimes by-avenger all-things to-lack
Quippe ruentibus ordine patribus ecclesiarum,
indeed falling from-order the-fathers of-the-churches
corruit et rigor, et rigidus vigor ejus, earum.
has-fallen both the-rigor and the-rigid vigor his of-them
Denique plebibus et senioribus æs dominatur;
finally over-the-commons and over-the-elders money rules
ad mala tenditur, ad fora curritur, ad lucra statur.
to evils one-strives to the-markets one-runs at gains one-stands
Gens temeraria, turba nefaria, gens scelerata,
people rash throng wicked people criminal
gens mala, gens rea, cur lucra terrea sunt tibi grata?
people evil people guilty why gains earthly are to-you pleasing
O male visibus interioribus exoculati,
O badly in-sights inner blinded
cur male vivitis armaque traditis ebrietati?
why badly do-you-live and-arms hand-over to-drunkenness
O male visibus interioribus, o male cæci,
O badly in-sights inner O badly blind
quid juvat addere, quid rea subdere pectora fæci?
what does-it-help to-add what guilty to-subject breasts to-dregs
Gens vaga cordibus, ad bona tristibus, ad probra lætis,
people wandering in-hearts to goods sad to reproaches glad
cur sine lumine, non sine crimine, stando jacetis?
why without light not without crime standing do-you-lie
Paulus adest, tonat, ipseque sic sonat, "Evigilate,"
Paul is-present thunders and-himself thus sounds awake

state viriliter, et socialiter in grege state.
stand manfully and in-fellowship in the-flock stand

Mens lue sordida, crimine torpida, pronaque ducis,
the-mind with-plague filthy with-crime torpid and-prone of-the-leader

dedecus eruat et decus induat, armaque lucis.
the-disgrace let-it-pluck-out and glory let-it-put-on and-the-arms of-light

Surgite, surgite, gens rea tergite vel graviora;
rise rise people guilty wipe even heavier-things

lux venit ultima, jamque novissima creditur hora.
the-light comes last and-now last is-believed the-hour

Ut mala terminet, arbiter imminet ille timendus
that evils he-may-end the-judge looms he to-be-feared

dulcis amantibus, irreverentibus ipse timendus.
sweet to-the-loving to-the-irreverent himself to-be-feared

Judiciaria parcere nescia, plena furoris,
judicial to-spare ignorant full of-fury

illa dies venit, hanc modo prævenit actio moris.
that day comes this now forestalls the-action of-morals

Jam tuba septima, jamque novissima plaga paratur,
now the-trumpet seventh and-now last the-plague is-prepared

censor adest Deus, evigilans reus excutiatur.
the-censor is-present God waking the-guilty let-be-shaken-out

Mens rea nitere crimine surgere, si mala purges,
mind guilty strive from-crime to-rise if evils you-purge

dona perennia tollere præmia fine resurges.
gifts perennial to-take rewards in-the-end you-shall-rise-again

Certa loquens aro, surget homo caro, mortua tandem;
sure-things speaking I-plow shall-rise man flesh dead at-last

estque quod astruat, ista quod instruat hinc dubitantem.
and-there-is what may-assert these-things what may-instruct hence the-doubter

Est avis Indica quæ viget unica, nomine Phœnix;
there-is a-bird Indian which thrives alone by-name Phoenix
hanc cinerescere fert, ita surgere sermo fidelis.
this to-turn-to-ash declares so to-rise the-word faithful
Vermis et hinc avis esse sinit gravis, avolat alis;
a-worm and hence a-bird to-be it-allows heavy flies-away with-wings
inde renascitur, esseque cernitur hæc, modo qualis.
thence it-is-reborn and-to-be is-seen this now such
Id tua funere membra resurgere posse fatetur;
this your in-death members to-rise-again to-be-able confesses
surget, homo, tua tunc caro mortua, nil dubitetur.
shall-rise man your then flesh dead nothing let-be-doubted
Cedet ad æthera mitis, ad infera qui modo turget;
shall-go to the-heavens the-gentle to the-lower-regions who now swells
fluxa tenens fluet, ardua corruet, ultima surget.
fleeting-things holding shall-flow steep-things shall-fall last-things shall-rise
Ibit in infera nunc male libera gens Babylonis,
shall-go into the-lower-regions now badly free the-people of-Babylon
massa nefaria, portio propria perditionis.
the-mass wicked the-portion own of-perdition
Cœlita gloria stabit in omnia secula sanctis,
heavenly glory shall-stand into all ages for-the-saints
pax erit omnibus illa videntibus ora tonantis.
peace shall-be for-all those seeing the-face of-the-Thunderer
Quid loquar amplius, aut ferar altius, aut sequar ultra?
what shall-I-say more or be-borne higher or follow further
Pagina, claudere, jamque retexere desine multa.
page to-close and-now to-unfold cease many-things
Claudere, pagina, denique carmina nostra, valete;
to-close page finally songs our farewell

gens temeraria, turba nefaria, flendaque, flete.
people rash throng wicked and-lamentable-things weep
Vos ego carpere, vestraque dicere probra cupivi;
you I to-carp-at and-your to-say reproaches desired
vos ego carpere, vestraque dicere non probra quivi.
you I to-carp-at and-your to-say not reproaches could
Heu! lacrimabile, væ! miserabile, dic, genus Evæ;
alas lamentable woe miserable say race of-Eve
gens temeraria, nunc tibi gaudia, post tibi væ! væ!
people rash now to-you joys afterward to-you woe woe
Est apud infera, væ! tibi, gens fera, turba furoris;
is among the-lower-regions woe to-you people savage throng of-fury
nunc quoque væ tibi! nam labor hic, ibi pœna laboris.
now also woe to-you for labor here there the-punishment of-labor
Vos, sacra concio, sacra creatio, currite, state;
you holy assembly holy creation run stand
state flagrantibus æthera cordibus in bonitate.
stand with-burning the-heavens hearts in goodness
Vos, sacra lilia, viva monilia, vasa decoris,
you holy lilies living necklaces vessels of-beauty
luminis agmina, ferte præcamina cordis et oris.
of-light ranks bear prayers of-heart and of-mouth
Ut Deus a nece nos trahat, hunc prece poscite sancta;
that God from death us may-draw him with-prayer ask holy
ut fuget impia tot, mala talia, fœtida tanta.
that he-may-rout impious-things so-many evils such fetid so-great
Vestra precatio, lingua, cor, actio, mens bene casta,
your prayer tongue heart action mind well chaste
vitaque libera, clamet ad æthera, clamet ad astra.
and-life free let-cry to the-heavens let-cry to the-stars

Crimina crescere flete, tepescere jus, decus, æquum;
crimes to-grow weep to-grow-lukewarm right glory the-fair
flete, gemiscite, denique dicite, dicite mecum:
weep groan finally say say with-me
"Qui regis omnia, pelle tot impia, surge, perimus;
you-who rule all-things drive-out so-many impious-things rise we-perish
nos, Deus, aspice, ne sine simplice lumine simus.
us God behold lest without simple light we-be
Tot probra, tot mala, tot preme scandala, qui regis astra;
so-many shames so-many evils so-many crush scandals who rule the-stars
parce jacentibus, influe stantibus, omnibus asta.
spare the-lying flow-into the-standing to-all stand-by
Christe piissime, scandala reprime, facta remitte;
Christ most-pious scandals check deeds remit
et bona construe, cætera dilue, rex benedicte.
and goods build the-rest wash-away king blessed
Dæmonialibus hactenus artibus erue tentos;
from-demonic thus-far arts pluck-out the-held
rex sate virgine, rex, cruce, sanguine, morte, redemptos.
king sown from-the-virgin king by-the-cross by-the-blood by-death the-redeemed
Respice, respice, nos patris unice, origine nate;
look-back look-back on-us of-the-father only-one by-origin born
da mala plangere, da bona sumere, da tua, da te.
give evils to-lament give goods to-take give yours give yourself
Aurea tempora primaque robora redde, rogamus;
golden times and-first strengths give-back we-ask
nos modo dirige, postmodo collige, ne pereamus."
us now direct afterward gather lest we-perish