237 Death, To Die (*Mors, Mori*)

According to Augustine, book 13, *De civitate*,[[1]](#endnote-1) death is triple: of nature, of fault, and of hell. Of which the first is said natural, the second criminal, and the third eternal.

Again, the first is corporal, the second is spiritual, and the third is hellish. Of which the first extinguishes nature. The second takes away grace. The third loses glory. The first death is evil because of the penalty. The second is worse because of fault. The third is the worst because of penalty and fault.

¶ Concerning the first, it is said in Psal. [88:49]: “Who is the man that shall live, and not see death?” And 2 Kings 14[:14]: “We all die, and like waters that return no more, we fall down into the earth.” Et Eccle. 2[:16]: “The learned die in like manner as the unlearned.”

Concern the second, death is spoken of in the canonical epistle of [1] John [5:17]: “There is a sin unto death.” Note I speak for him as one who does not pray for himself.

Concerning the third death, it is spoken of in Psal. [48:15]: “They are laid in hell like sheep: death shall feed upon them.”
As if saying, like a sheep he does not crop the grass by the roots so that, namely, the grass he feeds on is always renewed for a pasture.

Again, infernal death does not consume totally, but afflicts so that man always lives for pain and death. From the first death, everyone arises. From the second some. From the third none.

Concerning the first death Chrysostom says, *Homilia* 60,[[2]](#endnote-2) we die daily. Daily some part of our life is dismissed. Just as soon as a man begins to live, just so soon he begins to die. Wherefore Augustine, book 13, *De civitate*, c. 10,[[3]](#endnote-3) there is no other time of our life, than some journey to death.

Again, Ambrose,[[4]](#endnote-4) we die naked. There is no differentiation of the cadavers, except that the cadavers of the rich stink more.

¶ The example for this concerns Antiochus, 2 Mach. [9:9] who when he was dying his stink was a burden to his army. Here Bernard says,[[5]](#endnote-5) nothing stinks more than a human corpse, nothing is more horrible than a dead man, whose embrace in life was pleasing, and in death, there will be a horrible aspect. What therefore profit riches, delights, and honors? Riches do not free from death, nor honors from the stink, nor delights from the worm. Therefore, “remember your last end, and thou shalt never sin,” Eccli. 7[:40].[[6]](#endnote-6) The reason is that as a ship is conducted thither, so man when he is conducted, he goes as an old man in a shroud. Therefore, man is led thither in death as the wind of his love drove him in life.

¶ For he cannot die evilly when he has lived well according to Augustine, *De doctrina Christiana*.[[7]](#endnote-7) Therefore, just as it is said in Eccli. 41[:1]: “Bitter is the remembrance of death to an unjust man.” Moreover, the contrary “The just has hope in his death,” Prov. 14[:32]. In a sign that death ought to be thought about beforehand, the sailor steering the ship is placed in the end to foresee the dangers and the impediments upon coming to port, Seneca, *Epistula* 28,[[8]](#endnote-8) death is not glorious, but to die bravely is glorious. Seneca, *Epistula* 120,[[9]](#endnote-9) assigns two reasons why we fear the death of nature, of which one is because those, which are here, we know, but those to which we go we are ignorant. Therefore, naturally we have a fear of the unknown. Another reason is that it is natural for us to have a fear of dark places into which one is conducted that it is thought of as death.

¶ But against the first it is said in Psal. [26:13]: “I believe to see the good things of the Lord in the land of the living.” Against the second, John 8[:12]: “He that follows me, walks not in darkness.” In addition, Isai. 42[:165]: “I will make darkness light before them.”

¶ Again, Augustine, *De civitate*, first book, chapter 12,[[10]](#endnote-10) since there are many kinds of deaths, according to the Apostle, 2 Cor. [11:23]: “In deaths often.” If it is uncertain which of them is coming. I ask whether it is enough, to die once at the end, because all fear to live. In addition, he responds that according to the sense, man choses to live under the fear of so many deaths, but not according to reason.

¶ For as he says there, an evil death is not to be contemplated, which a good life preceded. Nor does he make an evil death, unless it follows death. Wherefore the sudden death of a certain just man, which a good life preceded, does not take away merit, but they mourn it thus.

Again, Augustine, in the sixth book of *Confessiones*, c. 11,[[11]](#endnote-11) never have so many and such kind of heavenly spirits have been put in motion for us, if by the death of the body the life of the soul is destroyed.

¶ Again, that death thus feared which finishes the time of labor, why is it not feared more. That death which sends one into eternal pain, Chrysostom, homily 43, *Super Mattheum*,[[12]](#endnote-12) fear of death is nothing else than despair of life after death.

¶ Concerning the second death, which is, concerning the death of fault, Augustine says in book 13, *De civitate,* c. 2,[[13]](#endnote-13) death is when God deserts the soul. Just as the death of the body is when the soul deserts it, about which Rom. 8[:13]: “For if you live according to the flesh, you shall die.” Prov. 5[:23]: “He shall die, because he hath not received instruction.” In addition, Prov. 15[:10]: “He that hates reproof shall die.” This death can be called the end of all things terrible according to the Philosopher 3, *Ethicorum*,[[14]](#endnote-14) whose reason can be because just has the human body now living is most noble among all the other bodies of the animals, so the human corpse in death is more terrible when the soul is separated from it.

¶ Similarly, because the soul is better and more noble than the body, therefore it is more horrible when God is separated from it. Therefore, it is said in 1 Pet. 4[:6]: “That they might be judged indeed according to men, in the flesh; but may live according to the Spirit.” Then it will be true concerning such a one as concerning the prodigal son, Luke 15[:24]: “My son was dead and is come to life again.”

Again, Augustine says, *De doctrina Christiana*,[[15]](#endnote-15) David prohibited, although in this, he did not prevail, lest his son Absalom be killed, but he served penitence for a week. Not suffering bereavement, but because he knew in what pains that impious soul would be ravished. Indeed, for the other son before, being innocent, while he was sick David was afflicted, but when the child died, he was happy, saying I would rather go to him, 2 Kings 12[:213].

¶ Again it should he known here that the natural death of those existing in fault is said to be interior because it is within the earth, Wis. 16[:4]: “For it was requisite that inevitable destruction should come upon them.” However, death of those existing in grace is called the end of life as if a meeting. Within for the angels will meet the good when they die. Wherefore Jacob said, Gen. 49[:32]: “He drew up his feet upon the bed and died.” Wherefore also the deaths of the saints in the *Martyrology* are called an end of life passing through that narrow place, John [8:51]: “If any man keep my word, he shall not see death forever.” What if a man wishes, unless he saw another death, from which he had come to liberate us. Death, namely, a second eternal death from the death of hell, the death of damnation with the devil and his angels. This is the true death for our natural death is properly a certain migration for one buried in the tomb.

¶ Concerning the third death, namely, hell in the Psal. [33:22]: “The death of the wicked is very evil.” The reason of which is because there is thence neither recuperation nor return to life. Just as in the two first deaths. For Luke 16[:22] it is said, “The rich man also died: and he was buried in hell.” From which there is no return. Moreover, it is signally said buried because according to the laws, where anyone ought to be buried, where his parish was while he lived, unless he ordained otherwise before death. However, the parish of a sinner is hell to which he ordered his life and according to his laws, he lived.

¶ Say that man is held to both live and do the office of the Church militant and triumphant and he is buried in peace according to that of Eccli. 43[:14]: “Their bodies are buried in peace.” The infamous and the criminal according to the laws lack Christian burial, Extra. *De Haereticis*, c. *Sicut*.[[16]](#endnote-16) In addition, Causa 24, quest. 2, c. *Sane*.[[17]](#endnote-17) However, the usurers specially are prohibited from burial, except they show in death that they are prepared to make restitution through proclamations or other signs. Unless a man so obliged would make a confession of his sins or show other signs of contrition before death, he shall lack burial in the Church triumphant. Here it can be noted what Barlaam narrated in his book,[[18]](#endnote-18) concerning a certain destitute man having three friends of which one he loved more than himself, another as much as himself, the third less than himself. Therefore, with necessity pressing on he sought help from the first who responded, you have made yourself hungry by loving another more than yourself. However, what I will do I will give you a cloak lest you appear naked before the judge. The other friend said, I will go with you to the place of justice, but I will not enter. The third said, I will go with you and I will liberate you.

¶ Morally anyone of you has these three friends, namely, the world, parents, and good works. The world presents a covering. The parents go to the sepulcher saying, we have lost one helper, but no one says how we will help. Therefore, we do good works.

¶ Again, concerning the end of death it is to be considered the general transition from which no one is excepted, which moves to the owed outcome. So, the ant before the end of the summer provides for himself some victuals, [1] Pet. 4[:7]: “But the end of all is at hand.” However, alas because in Jer. 8[:20] it is said, “The summer is ended, and we are not saved.”

¶ Second, the quickness of the coming is to be considered, which moves to the hasty conversion, Wis. 2[:5]: “For our time is as the passing of a shadow.” Job 10[:20]: “Shall not the fewness of my days be ended shortly?” as if saying that of Isai. 38[:12]: “From morning even to night you will make an end of me.” From these things, Job infers [10:20-21]: “Suffer me, therefore, that I may lament my sorrow a little: Before I go.”

¶ Third, the ambiguity of the outcome, which moves to persevering prayer. Just as when the seas roar, the sailor fearing cries to the Lord, Eccle. 9[:12]: “Man knows not his own end,” etc. Who can be secure of his own end seeing Judas fell from the society of the apostles. Therefore, it is said in Matt. 10[:22]: “He that shall persevere unto the end, he shall be saved.” Therefore, every hindrance should be thrown out before death, just as the lion[[19]](#endnote-19) destroys his tracks with his tail lest the hunter capture him. Moreover, the thief being followed throws away his theft, Eccli. 11[:29]: “In the end of a man is the disclosing of his works.”

¶ Again, note that death of nature is bitter to the impious according to that of Eccli. 41[:1]: “O death, how bitter is the remembrance of you to a man that has peace in his possessions!” In addition, this is triple for a reason because death despoils them at the end without compensation, Job 27[:19]: “The rich man when he shall sleep shall take away nothing with him.”

Second, because it tortures without termination, Psal. [17:5]: “The sorrows of death surrounded me.” The example in the banquet of the rich man, Luke 16[:19].

Third, because it annihilates without the possibility of meriting, [Psal. 36:35-36]: “I have seen the wicked highly exalted and lifted up like the cedars of Libanus. And I passed by, and lo, he was not.” So also, death of nature is good for the just according to that of Eccli. 41[:3]: “O death, your sentence is welcome to the man that is in need,” etc. In addition, this is triple for a reason, because it speaks to great wealth, Philip. 1[:21]: “For to me, to live is Christ; and to die is gain.” Because for the oblation it is acquired, [3] Kings 2[:26] because solace quiets much, just as rest is good after labor, Apo. 14[:13]: “Blessed are the dead, who die in the Lord,” and it follows, “that they may rest from their labors.” In truth however this death of nature is horrible to all since it is public, Psal. [88:49]: “Who is the man that shall live, and not see death?” However, because it is hasty, Eccli. 14[:12]: “Remember that death is not slow.” However, because it is uncertain, Gen. 27[:2]: “You see that I am old and know not the day of my death.”

Again, according to Bernard,[[20]](#endnote-20) what in life was loveable in death will be abominable, just as the light while it is lit comforts, when it is extinguished it stinks. The falcon, while it lives is cherished with delight, when it dies, it is thrown out.

¶ Again, Bernard,[[21]](#endnote-21) when a man dies the nose grows cold; the face becomes pale, the muscles contract, the veins burst, the heart is forced asunder. In the house he is not sent forth lest the household vanish, he is not thrown in the water lest it be infected, he is not suspended in the air lest it be corrupted, but he is hidden in the earth lest he be seen further. Therefore, we should consider the brevity of the delay, the sureness of death, the uncertainty of the hour, the instability of friends, and we would be prepared. Because just as a ship crosses over the heaving water and does not leave a trail, so we when we are born, we cease entirely. Wherefore it is narrated that Alexander[[22]](#endnote-22) on the point of death sent to Aristotle four questions to be solved. Of which the first is, what is that which the longer it is the shorter it is? And he responded, the life of man.

The second question, what is that which the more it is drawn from one the heavier it is? To which he responded, that is the dead corpse of a man.

The third question was, what is that which the closer it becomes so much the more remote it is? To which it is said, that is the soul of the departed after death.

¶ The fourth question is, what is that the broader it is so much the narrower it becomes? And it is said, that is the good of the departed when they are taken over by the executors.

¶ Here note that death is compared to various things because of some properties corresponding here and there. First, it is compared to a painter because with a great canvas he captures indiscriminately the very small and the great without giving notice.

Second, it is compared to the hunter and hawker who sometimes shoots the arrow beyond the mark when he desires a great one of the sitters, and sometimes on this side when he desires lesser ones, sometimes on the side when he takes common ones, sometimes you yourself. First through sicknesses, through the casting of things, through the subtraction of friends and the journey of tears with God concerning improving life, but by chance you preserve an evil compact.

Again, it is compared to the faithful doorkeeper who permits men to carry goods to the palace of the lord, but not to carry them away except perhaps the covering in which you are wrapped.

¶ According to the previously mentioned, note that there are four properties of death according to the number of the four letters contained in death (*mors*) itself. For to this letter M it corresponds that death is a marvelous (*mirum*) mirror. For O death is a clock (*‘orologium*). For R death is the plunderer (*raptor*) plundering. For S death is the cutter (*sector*) cutting.

¶ Concerning the first, death is a mirror because in it all things are seen without distinction.

¶ Again, in a mirror from one part it is convex; from the other part it is concave. Nevertheless, whoever looks in the swelling part his face appears swollen. About the mirror thus morally they who look swollen, that is, the pomp of the world, they do not consider concerning death, but they who look the hollowness of humility consider their end.

Second, death is like a clock whose office is to wake up the sleeping to praise God but heard by the lazy and they will be punished tomorrow. So many are lazy to the first warnings of death, which are blindness, crookedness, and weightiness. Thus, they are anticipated by death whose one note is Eccli. 7[:40]: “Remember your last end, and you shall never sin,” etc.

¶ Third, death is likened to the robber because what has been stolen, he distributes to his companions, but he reserves for himself what is more. Therefore, death gives the soul to God or the devil, similarly what one has gained of temporal goods he gives to this executors, his body to the worms.

¶ Four, death is likened to an executioner. For just as that one carries letters or a rod as a sign of his office, death carries a sign of his striking. Without doubt, death is accustomed to be depicted as a soldier with a shield on his one arm. In truth there is painted the biggest pile of excrement in sign of the executors who laugh while scattering the goods of the dead. In the second of these four parts the lion ravaging who just as one by roaring makes the beasts stand still and having made a circle with his tail takes what he wants, so also death. In the third of these four parts, a certain archer is depicted in a sign that the ultimate fire is death. In the fourth corner was a certain writer who first set in motion men in their youth. Second, he ties them in youth through diseases. Third he imprisons them in old age. Fourth, he condemns through death just as he deserves before the justiciar by the verdict of the twelve.

¶ Here note how a certain death falls metrically to a certain friend inquiring about his state, saying, These things are mine if I have given anything; They were mine if I have consumed anything; If anything remained, I don’t know whose they are.[[23]](#endnote-23)

Again, in death three things are to be considered: equality, necessity, and doubt. Concerning the first [2] Kings 14[:14]: “We all die, and like waters for a ship.” According to Seneca,[[24]](#endnote-24) death beats upon the huts of the poor and the towers of the rich. Therefore Eccli. 9[:20] it is said, “Know it to be a communication with death: for thou art going in the midst of snares.”

Concerning the second, Psal. [88:49]: “Who is the man that shall live, and not see death?” as if saying, no one. Therefore, for consolation of the just it is said in Eccli. 41[:3, 5]: “O death, thy sentence is welcome to the man that is in need,” because “strength fails.” Moreover, lest death be feared too much he adds there, “Remember what things have been before you and what shall come after you,” as if saying, just as your predecessors have died, so also shall you. Therefore, this judgment of death is to be remembered so that we may be more humble, prudent, and benign. For the first Psal. [118:120]: “Pierce my flesh with your fear.” For the second, whoever sins thus.

¶ Always think thus of death before Deut. [32:29, 28]: “Provide for their last end,” but certainly, “They are a nation without counsel, and without wisdom.” For the third, Eccli. 38[:23]: “Remember my judgment.” In addition, he says this definitely to those standing around so that if they are benign, as if saying, they remember that in a way, I am an exile and imprisoned for my faults, you thus far are free, but through my judgment, you will cross over. Therefore, the fathers do not call to their sons, the comrades to their comrades, the captive to the free, as that of Gen. 40[:14]: “Remember me, when it shall be well with you.” In addition, Eccli. 18[:25]: “Remember poverty,” namely, mine, “in the time of abundance,” namely, yours.

See more concerning death below in the chapter [239] The World (*Mundus*).

1. Cf. Augustine, *De civitate Dei* 13.1-12 (PL 41:377-386); 13.3 (PL 41:378): Pro magnitudine quippe culpae illius naturam damnatio mutavit in pejus; ut quod poenaliter praecessit in peccantibus hominibus primis, etiam naturaliter sequeretur in nascentibus caeteris.  [↑](#endnote-ref-1)
2. Chrysostom, cf. Seneca, *Epistles* 24:20 (LCL 75:176-177): cotidie morimur. Cotidie enim demitur aliqua pars vitae, et tunc quoque, cum crescimus, vita decrescit. Infantiam amisimus, deinde pueritiam, deinde adulescentiam. Usque ad hesternum, quicquid transît temporis, perît;

we die every day. For every day a little of our life is taken from us; even when we are growing, our life is on the wane. We lose our childhood, then our boyhood, and then our youth. Counting even yesterday, all past time is lost time; [↑](#endnote-ref-2)
3. Augustine, *De civitate Dei* 13.10 (PL 41:383): nihil sit aliud tempus vitae hujus, quam cursus ad mortem…. [↑](#endnote-ref-3)
4. Ambrose, *Hexameron* 6.8.51 (PL 14:263): nudi morimur. Nulla discretio inter cadavera mortuorum; nisi forte quod gravius foetent divitum corpora distenta luxurie. [↑](#endnote-ref-4)
5. Bernard, cf. Innocent III, *De contemptu mundi* 3.1 (PL 217:737): Quid ergo foetidius humano cadavere? quid horribilius homine mortuo? Cui gratissimus erat amplexus in vita, molestus etiam erit aspectus in morte. Quid ergo prosunt divitiae? quid epulae? quid deliciae? quid honores? Divitiae non liberabunt a morte, epulae non defendent a morte, nec deliciae a verme, honores non eripient a fetore. [↑](#endnote-ref-5)
6. Cf. Innocent III, *De contemptu mundi* 1.23 (PL 217:713): -«Memorare novissima tua, et in aeternum non peccabis (Eccle. VII).» [↑](#endnote-ref-6)
7. Augustine, *Sermo de diciplina Christiani* 12.13 (PL 40:678): non potest male mori, qui bene vixerit. [↑](#endnote-ref-7)
8. Seneca, *Epistula* 82.10 (LCL 76:246-247): mors non est gloriosa, sed fortiter mori gloriosum est.

mere death is, in fact, not glorious; but a brave death is glorious. [↑](#endnote-ref-8)
9. Seneca, Epistula 82.15 (LCL 76:250-251): Illa quoque res morti nos alienat, quod haec iam novimus, illa, ad quae transituri sumus, nescimus, qualia sint, et horremus ignota.

And there is another element which estranges us from death: we are already familiar with the present, but are ignorant of the future into which we shall transfer ourselves, and we shrink from the unknown. [↑](#endnote-ref-9)
10. Augustine, *De civitate Dei* 1.11 (PL 41:26): horrenda illa genera mortium quid mortuis obfuerunt, qui bene vixerunt. … Cum autem unicuique mortalium sub quotidianis vitae hujus casibus innumerabiles mortes quodammodo comminentur, quamdiu incertum est, quaenam earum ventura sit; quaero utrum satius sit, unam perpeti moriendo, an omnes timere vivendo. Nec ignoro quam inertius [1 1Kb] eligatur diu vivere sub timore tot mortium, quam semel moriendo nullam deinceps formidare. … Mala mors putanda non est, quam bona vita [Col.0026] praecesserit: neque enim facit malam mortem, nisi quod sequitur mortem. Non itaque multum curandum est eis, qui necessario morituri sunt, quid accidat ut moriantur; sed moriendo quo ire cogantur. Cum igitur Christiani noverint longe meliorem fuisse religiosi pauperis mortem inter lingentium canum linguas, quam impii divitis in purpura et bysso (Luc. XVI, 19-31); horrenda illa genera mortium quid mortuis obfuerunt, qui bene vixerunt. [↑](#endnote-ref-10)
11. Augustine, *Confessiones* 6.11.19 (PL 32:729): Nunquam tanta et talia pro nobis divinitus agerentur, si morte corporis etiam vita animae consumeretur. [↑](#endnote-ref-11)
12. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Homilia 35 ex cap. 10 (PG 56:763): Quid est timor mortis? Non dolor exeundi a corpore, sed desperatio vitae post mortem. [↑](#endnote-ref-12)
13. Augustine, *De civitate Dei* 13.2 (PL 41:377): Mors igitur animae fit, cum eam deserit Deus: sicut corporis, cum id deserit anima. Ergo utriusque rei, id est totius hominis, mors est cum anima a Deo deserta deserit corpus. [↑](#endnote-ref-13)
14. Aristotle, *Nichomachean Ethics* 3.6 1115a26-29 (Barnes 2:1760): Now death is the most terrible of all things; for it is the end, and nothing is thought to be any longer either good or bad for the dead. But the brave man would not seem to be concerned even with death in all circumstances, e.g. at sea or in disease. [↑](#endnote-ref-14)
15. Augustine, *De doctrina Christiana,* 3.21.30 (PL 34:77): Rex autem David cum hoc ab impio atque immani filio passus esset, non solum ferocientem toleravit, sed etiam planxit exstinctum (II Reg. XVIII, 33). Non enim carnali zelo irretitus tenebatur, quem nullo modo injuriae suae, sed peccata filii commovebant. Nam ideo, si vinceretur, eum occidi prohibuerat, ut edomito servaretur poenitendi locus: et quia non potuit, non orbitatem doluit in ejus interitu, sed noverat in quas poenas tam impie adultera [1 1Kb] et parricidalis anima raperetur. Namque alio prius filio qui innocens erat, pro quo aegrotante affligebatur, moriente laetatus est. [↑](#endnote-ref-15)
16. Decretales, X.5.7.8, Sicut ait beatus Leo ... eos, et defensores et receptatores eorum anathemati decernimus subiacere, et sub anathemate prohibemus, ne quis eos in domo vel in terra sua tenere vel fovere, aut negotiationem cum eis exercere praesumat. ... [↑](#endnote-ref-16)
17. Decretum, Causa 24, quest. 2, c. 6, Sane profertur a quibusdam, qui dicunt oportere post mortem hereticos anathematizari, et sequi doctrinam in hoc sanctorum Patrum, qui non solum uiuentes hereticos condempnauerunt, sed etiam mortuos, sicut eos, qui iniuste condempnati sunt, reuocauerunt post mortem, et in sacris dipticis scripserunt. Quod factum est in Iohanne, et in Flauiano religiosæ memoriæ episcopis Constantinopolitanis. ... [↑](#endnote-ref-17)
18. John Damascene, *Barlaam and Iosaph*, Apologue 5 (LCL 34:192-197). [↑](#endnote-ref-18)
19. Cf. Isidore, *Etymologiae* 12.2.5 (PL 82.434): cum ambulant, cauda sua cooperiunt vestigia sua, ne eos venator inveniat. [↑](#endnote-ref-19)
20. Bernard, cf. *Fasciculus morum* 1.13 (p. 98): Et tunc quod in vita erat hominibus amabile, erit in morte illis odiosum et abhominabile.

Nam sicut candela quando extinguitur lumen non ministrat assistentibus, set certe quod homines solet confortare fetet pessime....

Cf. *Fasciculus morum* 4.12 (p. 392): Falco autem in vita in pugno portatur, in pertica collocatur, de carne recenti reficitur. ... Et tamen mortuo falcone in foveam proicitur.... [↑](#endnote-ref-20)
21. Bernard, cf. Siegfried Wenzel, *Fasciculus Morum* 1.13 (p. 98): Unde Bernardus: “Cum homo, inquit, moritur, nasus frigescit, facies pallescit, nervi ac vene rumpuntur, for in duas parted dividitur. Nichil est horribilius cadavere eillius: in domo non dimittitur ne familia moriatur, in aqua non proicitur ne inficiatur, in aere non suspenditur ne ille corrumnatur…. [↑](#endnote-ref-21)
22. Alexander, cf. *Fasciculum Morum* 1 De superbia 50-60 (Wenzel, pp. 98-101: Unde narratur quod Alexander in quadam epistola quesivit ab Aristotele magistro suo quaturo questiones subscripas. Prima fuit hec: Quid est illud quod quanto longior est vel alcior, tando cursior et brevior est? Et respondit quod vita hominis. Secunda hec fuit: Quid est illud de quo plux capis, tando ponderosius est? Et respondit quod corpus mortuum postquam anima ab ill fuerit ablata. Tercia questio fuit hec: Quid est ho c quod quano propinquius est, tanto remocius est? Et respondit breviter quod amici defuncti. Quarta questio fuit: Quid est hoc quod quanto lacius est, tanto strictius est? Et respondit quod bona defuncti, que cum fuerintlargissime inter amicos et executores defuncti dispersa, strictissimam partem miser defunctus inveniet. [↑](#endnote-ref-22)
23. Cf. Cambridge, Tinity College, 323/324 MS: Item 47 f. 87v: Note: followed by a couplet in another hand: 'Sunt mea si qua dedi fuerant mea si qua comedi Si qua remanserunt ea non mea set perierunt'. https://www.dhi.ac.uk/mwm/browse?type=ms&id=11 [↑](#endnote-ref-23)
24. Seneca, Cf. Horace, *Odes* 1.4.13-14 (LCL 33:32-33): pallida Mors aequo pulsat pede pauperum tabernas regumque turris. [↑](#endnote-ref-24)