239 World (*Mundus*)

This is the place of pilgrimage, tribulation, work, and temptation. See therefore in the world the passage of pilgrimage and hold it of little value because it will not last, Psal. [36:35-36]: “I have seen the wicked highly exalted ... And I passed by, and lo, he was not.”

¶ The example of the matron who wept for the loss of earthly possessions not eternal. Therefore, a dwelling ought to be sought more, Psal. [118:54]: “Your justifications were the subject of my song, in the place of my pilgrimage.”

Second, see in this world the torment of tribulation and bear up therefore as the sample of gold from the furnace, Psal. [43:20]: “You have humbled us in the place of affliction.” Job 28[:1]: “Silver has beginnings of its veins, and gold has a place wherein it is melted.”

¶ Third, see the merit of the work and do it instantly as the ant in the summer, Wis. 12[:19]: “You have made your children to be of a good hope: because in judging you give place for repentance for sins.” And although this place is terrible by its entrance according to that, Gen. 28[:17]: “How terrible is this place!” However, it is to be held up to death as one is pursued by dogs does not throw away his stick, Eccle. 10[:4]: “If the spirit of him that has power, ascend upon you, leave not your place.” But alas because it is said in Job 24[:23]: “God has given him place for penance, and he abuses it unto pride.”

¶ Fourth, see the peril of temptation and beware as one existing among enemies guards himself. We however have three enemies, the world, the flesh, and the devil, Jos. 8[:9]: “They went on to the place of the ambush.” Wherefore also in the *Vitae Patrum*,[[1]](#endnote-1) blessed Antony saw the world filled with snares. Because of this it is said in Gen. 19[:17]: “Look not back, neither stay in all the country about.”

¶ Again, as in a field good grain grows with cockles and other grasses. In aeration indeed, they are separated from those in shaking. They lie still without those, so the good in this world live with evil, in the final judgment they will be separated from them. In the kingdom they will rest without them, these matters are noted in Matt. 13[:29-30]: True zizany when it is said, “Suffer both to grow,” as far the first, “until the harvest,” as for the second, “Gather up first the cockle,” therefore as for the third.

Again, in the world are three matters: mutability falling away, iniquity cutting off, penalty grinding down. Concerning the first the world is falling away, nor is it a marvel because man is mutable because of which the world was created out of nothing, Zach. 2[:1]: “Lift up your eyes,” in a straight line, “and see.”

¶ Concerning the second, man is culpable because he was placed in a house of correction.

Again, that the world like the sea swells through pride.

Again, the world like the sea is disturbed by three causes.

See above chapter [222] Sea (*Mare*).

Again, if the world tempts you do not acquiesce because it is ungrateful and a liar and malicious by itself. First, because the world does not pay back for great service except sin. Wherefore Bernard,[[2]](#endnote-2) worldly glory has only this because you despise its lovers and it loves its despisers. Wherefore it is concerning the world just as the partridge having chicks, and sensing the bird catcher to be present, then it withdraws and pretends that it cannot fly which the bird catcher considers to be true, so he pursues. However, the partridge slowly thus flies until the hunter is far from the chicks, and thus the hunter loses both the partridge and the chicks.[[3]](#endnote-3) Explain it thus the hunter is man seeking the temporal things which is the partridge, the world is producing riches like the chicks which while man pursues with death intervening he loses both the mother and the chicks. Wherefore Ambrose,[[4]](#endnote-4) the fruit of the world is ruin, for this it flowers so that it may fall, to this it flatters that it may deceive, to this it germinates so what it has germinated, it may consume with disasters. And thus, appearance not rest is offered from the world to its lovers, as it is said in Psal. [11:9]: “The wicked walk round about.” Because they love only the wheel of time. Wherefore Gregory,[[5]](#endnote-5) there are many who seek transitory things, but they do not wish to cross over with transitory things, but whether they wish it or not they will cross over with transitory things.

¶ Certainly the soul of man does not rest unless in its proper place which is its center that is happiness, and if it seeks anything extra it does not rest. But in the transitory things of the world happiness will not be found, but a certain decline from being to not-being. Wherefore when the soul does not find happiness here, it feels disgust and goes from one thing to another seeking more beyond, and that is vast, 1 Kings 25[:29]: “The souls of your enemies shall be whirled, as with the violence and whirling of a sling.”

Second, the world is a liar, for according to Hillary,[[6]](#endnote-6) truth has nothing false, nothing uncertain, nothing imperfect, but in the world is falsity, Jer. 16[:19]: “Surely our fathers have possessed lies.” And although according to Augustine,[[7]](#endnote-7) lying is a false sign of the will with the intention of deceiving. So however true earthly things are a sign of the good, but the false are a sign of evils, for example, as for the first according to Chrysostom, *Super Mattheum*,[[8]](#endnote-8) God created these earthly things to be enjoyable, not that we should enjoy them because of delight, but that through these we might understand the heavenly things to be more enjoyable. For however clearer is heaven than earth, so much the more glorious are its joys.

¶ As far as the second, because earthly things are evil, if therefore they are false it is evident because riches have the apparent satiety but true hunger, Isai. 29[:8]: “As he that is hungry dreams, and eats.”

¶ Again, earthly things have apparent sweetness, but true bitterness, Prov. 5[:3-4]: “The lips of a harlot are like a honeycomb dropping,” and it follows, “her end is bitter as wormwood.”

¶ Again, this apparent sublimity but true revealing, Job 30[:22]: “You have lifted me up, and set me as it were upon the wind, and you have mightily dashed me.” But in all these matters the devil suggests the apparent good but hiding the hidden evil.

¶ Second, in this world there is no truth about these matters, but uncertainty. For in Eccle. 9[:1] it is said, “Man knows not whether he be worthy of love, or hatred,” that is, he does not know the certitude of his soul but by conjectures, unless he has this by revelation. Concerning these conjectures Chrysostom speaks, *Super Mattheum*,[[9]](#endnote-9) a fire is recognized by the sparks jumping out, a rose by its fragrances, the sun by its rays.

About which things, see below in chapter [327] Holy (*Sanctus*).

¶ Third, note here perfection is of the truth but imperfection because many things tend from perfection to imperfection than the opposite. And in this it is likened to the statue of Nabugodonosor, Dan. 2[:32]: “The head was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass: And the legs of iron, the feet part of iron and part of clay.” So many in the first year of conversion are of gold, that is, fervent and splendid.

In the second they are of silver, that is, tepid and negligent because silver lacks from gold and as far as value and as far as splendor so such things are not as bright, as far as merit nor as far as the example.

¶ In the third year they become of copper, that is, making a noise, being impatient, and murmuring.

In the fourth year they become of iron, that is, unbearable, ponderous, and untamed.

In the fifth they become clay, that is, fragile, yielding to every temptation, but a small rock strikes such a statue on the feet, thereby it diminishes, because a small temptation or tribulation breaks such a one.

¶ Concerning the third, the world is malicious, [1] John 5[:19]: “The world is seated in wickedness,” that is, in an evil fire.

¶ For just as we see concerning birds and other animals existing in a house on fire that they fly entirely rushing forward into the fire although they would be led away. So, it is concerning men given to the world that they fly drawn by the contagions of the world. Wherefore Augustine in some *Sermo*,[[10]](#endnote-10) O this present life, how many and how blind they are who love you but do not recognize you, and who recognize you, but do not love you.

Again, that the world is malicious and deceptive is evident by examples. For the world is as a blacksmith[[11]](#endnote-11) who throws out burning iron in a village that he might make to draw down horseshoes and burns his hand and nothing to take away the pain, so the world throws out temporal things, etc.

¶ Again, the world plays with man like a cunning man with a foolish person. In the beginning he wagers and permits the man to win so that he wagers more boldly, but in the end the world wins all and even more than he first wagered.

¶ Again, the profit of a man seems like the profit of merchants crossing the sea, who profit much but, in the end, lose their merchandise and their profit and themselves in returning, Prov. 12[:27]: “The deceitful man shall not find gain.” Wherefore, our whole life can be profit if we wish, for the devil in tempting offers little for our soul, because it is only a little delight, but Christ offers eternal life. But just as it happens in the game of dice, he who loses from his own purse, but who wins, wins for himself and the bystanders. So, it is for one living well that he wins for himself and all the members of the Church.

Again, the world although it promises beauty it deceives. However, the butcher who leads a pig urges it with beans up to the place of the killing, and then while it eats, he kills it. So, it goes that the world promises health of body, longevity of life, prosperity of fortune, opportunity of penitence, however it is found fallacious because often health is turned into sickness, longevity into brevity, prosperity into adversity, presumption into penitence. Wherefore Augustine in some *Sermo*,[[12]](#endnote-12) O this present life of yours how you show longevity that you may destroy, to others brevity that one may repent you do not permit, to others scope that they might do what they wish, to others straightness that they cannot act rightly.

Again, the same Augustine in another *Sermo*,[[13]](#endnote-13) O this present life how many you deceive and blind. For when you flee, you are nothing. When you appear, you are a cloud. However, you exalt, you are smoke. To the foolish sweetness, but to the wise bitter. Because of this the world is compared to a dove that is more pleasing is indifferent where her chicks are removed than elsewhere, Osee [7:11]: “And Ephraim is become as a dove that is decoyed, not having a heart.”

Again, the world defiles its worshippers. Wherefore someone,[[14]](#endnote-14) the world does not clean, but the world pollutes all. Whoever remains in the world how will he be clean, as if saying, from which God himself detests the world. And however, without the world we could not live, it is not a marvel if one gets dirty in the world. What therefore God having these things the high work is not detested. But whoever would place riches before God, let them take care therefore in laying up treasure because they will be defrauded.

¶ The example for this of Anselm in the book *De similitudinibus*,[[15]](#endnote-15) boys sometimes following butterflies think they will catch something precious, but in running after them they hurt their shin and if they would catch the flying insect, they have caught the filth in their hand. So, the world, men through many hazards acquire temporal things, but stumbling often they are wounded, but in death the worm of conscience is found which never dies, Isai. the last chapter [66:24]: “Their worm shall not die.” And Eccle. 5[:9]: “He that loves riches shall reap no fruit from them.”

¶ Again, the world is called the sea because of turbulence and bitterness in which the principal ship is cupidity to which three kinds of vessels adhere: merchants, fishermen, and pirates. The first are in cunning in contracts, the second are astute in meetings, and the third are magistrates and proven men in whom there are three nets, namely, the snare, birdlime, and the hook.

¶ Again, this world is compared to the marketplace where some are deceived, some are enriched, and since the place is deserted, filthy, and contemptible, just as it is concerning the world, Wis. 5[:8]: “What has pride profited us? or the boasting of riches?” All things will pass over like a ship.

¶ Again, the world is erratic, Osee 4[:1]: “There is no truth, ... in the land.” Therefore, falsity is not mercy. Therefore, cruelty is not knowledge. Therefore, foolishness.

¶ Third, the world is compared to the sea because of shipwreck and perils. The perils of which are the crags, Circe, Sirens, Scylla, Charybdis, and weary life are the perils of the sea to be feared. Crags are prominent rocks where ships dashing against them break apart. Thus, in the world are scandals because of which man dismisses the works of penitence. Circes are the places where the bottom is unequal or places full of chasms. Thus, in the world one had abundance, another indigence, against which it is said in Prov. 30[:8]: “Give me neither beggary, nor riches: give me only the necessaries of life.”

¶ Scylla is a huge rock having many prominent heads to which the clashing waves render a great sound because of which according as the poets pretend,[[16]](#endnote-16) Scylla barks. So, in the world there are many kinds of litigious men barking.

¶ Charybdis in the sea of Sicily is a place of whirlpools where ships crossing are drawn in and submerged. Through which are designated the avaricious, about which Jer. 8[:10]: “From the least even to the greatest all follow covetousness.” But in this these two differ because Charybdis, etc. In a natural day it takes in the waves and thrice vomits them out, but avarice which once it draws in hardly ever gives back. Concerning the exposition of Charybdis see Hugh.[[17]](#endnote-17)

¶ The Sirens are monsters of the sea which attract sailors by the sweetness of their singing and take them in, so the world through its delights, Isai. 13[:22]: “Sirens in the temples of pleasure.” Concerning the exposition of which, see Hugo.[[18]](#endnote-18) Bithalassus[[19]](#endnote-19) is a muddy and swampy place holding the clashing spirits of the dead, so in the world the society of evil is infective, Eccli. 13[:1]: “He that touches pitch, shall be defiled with it.” A man rooted in faith passes through these perils, who has a body instead of a ship in which he carries precious cargo, namely, a soul with potencies and graces natural and infused.

¶ The reason that the sailor must sit in the rear part of the ship and recollect about the miseries of his rise having passed through and looks forward to the front part, that is, to death. The mast raised up in the middle is hope, the sail is charity. And like one sitting in a ship does not take in what quickly passes, unless he looks back to something fixed, so one living in this world unless he attends to the crucifixion.

Again, Augustine, *De duodecim abusionibus*,[[20]](#endnote-20) what is longer from reason, than to love those things which cannot love you? And to neglect that thing which offers all your riches? Because of this the world is not to be loved. If our neighbor is commanded to be loved by God. Because the neighbor in turn can repay his love, but the world cannot. Wherefore Gregory, book 31, *Moralia*,[[21]](#endnote-21) men admit in love those things which they cannot take with them in another worldly society and dismiss the love of neighbor which would be there for love of earthly substance which would not be there. Therefore [1] John 2[:15-16] says: “Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh,” etc. According to the laws man ought not to communicate in a friendly way with three kinds of men, namely, with excommunicates, with men of another law, nor with public enemies of the Church. Pride is excommunication because one separates himself from God. Wherefore also the first angel was cast out of heaven, the first parents from paradise.

Second, nor with those who are of another law. The reason is that familiar communication easily forms customs and draws another, so familiarity with the concupiscence of the flesh easily infects, because the flesh is another law than our spirit, according to the Apostle, Rom. [7:23]: “I see another law in my members, fighting against the law of my mind.”

Third, the first enemy is concupiscence of the eyes. Wherefore Augustine in some *Sermo*,[[22]](#endnote-22)concerning the Blessed Vincent, the world produces a double battle line against the soldiers of Christ. For it either blandishes that it may deceive, or it terrifies that it may break.

¶ Concerning the first, it should be known that although the blandishments of the world seem to persuade amicably, however they are public enemies. Just as an adulterer although he blandishes, however he is an enemy, and the adulteress may be said that she loves the ring they give from the spouse than the spouse himself. So, speaks James the apostle c. 4[:4]: “Adulterers, know you not that the friendship of this world is the enemy of God?” Wherefore Augustine, *De libero arbitrio*, book two, c. 27.[[23]](#endnote-23) Woe to men who forsake you as their leader, and wander from your footsteps, who love your signs instead of you, and forget your meaning. Your beckoning is all the beauty of creation. By the very beauty of his work the artist somehow beckons the sinners well as the spectator. In the same way the men who love not you, but what you make, are like those who hear a sweetly composed song, and appreciate it and when they stop, however they neglect the meaning.

¶ Thence says Augustine, *De doctrina Christiana*, book one c. 8,[[24]](#endnote-24) this world is to be used just as pilgrims use their vehicles on land or sea which freely, they would do without. So, without them they could arrive at the ended homeland. Wherefore 1 Cor. 7[:31]: “And they that use this world, as if they used it not.” Naturally, but Num. 32[:29] it is read that the sons of Ruben and Gad were so delighted by the amenities of the land about the Jordan that they did not want to enter the promised land. Thus, according to Gregory,[[25]](#endnote-25) those who occupy the delights of the world, they do not desire heaven. Wherefore Bernard,[[26]](#endnote-26) the world is a place full of malice, where the wisdom is slight, where all things are slippery, sticky, where souls are endangered, bodies are tormented.

Again, Augustine, *De duodecim abusionum*, c. 6,[[27]](#endnote-27) love of the world and of God in one heart cannot cohabit together. Therefore, the world is not to be loved because it is of a vile subsistence. Concerning the first, Bernard in his *Sermo de adventu*,[[28]](#endnote-28) the perilous things of the world are gold and silver. But what are these if not the red land and the arid. Therefore, whoever loves this way loves the earth, etc. To this Augustine speaks, *Super canonica Joannis*, in the second homily,[[29]](#endnote-29) anyone is like what is his love. Do your love the earth? you are earth. Do you love God? what should I say? You will be God. I do not say this from myself, we hear the Scriptures in Psal. [81:6]: “I have said: You are gods.” If therefore you want to be gods, do not love the world, nor those things which are in it, etc. Gregory,[[30]](#endnote-30) if the world delights you, you will be unclean.

¶ Concerning the second, [1] John 2[:17]: “And the world passes away, and the concupiscence thereof.” And 1 Cor. 7[:31]: “The fashion of this world passes away.” Therefore Gregory, book 18, *Moralia*,[[31]](#endnote-31) no one can love moveable things and himself remain unmovable. For who embraces transitory things, he himself tends toward that course.

¶ Again, Gregory, book ten, *Moralia*,[[32]](#endnote-32) whoever loves temporal things in no way can he stand, because these flee those leaning on them, Wis. 5[8-10]: “What advantage has the boasting of riches brought us,” etc. up to “in the waters.” Wherefore Chrysostom, *Super Mattheum,* homily 27,[[33]](#endnote-33) the forum is this world, where all venial things are bought and sold. Where they come together to each other. Flee therefore that you do not suffer fraud nor that you do it. According to the Philosopher,[[34]](#endnote-34) heaven touches and acts on the lower elements, but not the reverse. So, although it is necessary to use to touch the world on because of our necessities, we are with the heavens. So, because in us the world impresses nothing, [1] John 5[:19]: “We know that we are of God, and the whole world is seated in wickedness,” that is, in the evil fire. And Dan. 3[:50], the fire in which the boys were thrown the heavens drove out “and the fire touched them not at all, nor troubled them.” Because Wis. 3[:1]: “The souls of the just are in the hand of God, and the torment of death shall not touch them.” Therefore, the world is to be abandoned as the dew excommunicated by God because the Holy Spirit has not given it. He will give his sacraments to you freely which the world cannot receive. And see that Christ prayed for the crucified, not however for the world, John 17[:9]: “I pray for them: I pray not for the world.” Knowing that one must not pray for one finally excommunicated, and see the dictate because one is prohibited communion with others excommunicated, but to the extent and affection and love prohibited, [1] John 2[:15]: “Love not the world, nor the things which are in the world.”

¶ Again, James 4[:4]: “Whosoever therefore will be a friend of this world, becomes an enemy of God.” And why Christ hated the world so much is triple. The reason is first because it wanted to recognize him coming, [1] John 2[:15] the world hated him and was envious, John 15[:18]: “If the world hate you, know that it hated me before you.” Third because it hated him as one malignant.

1. *Vitae Patrum* Vita B. Antoni 15 (PL 137-138): Hostile illis contra omnes Christianos, maxime [Col.0138A] vero contra monachos et virgines Christi, odium est. Eorum semitis laqueos praetendunt, eorum mentes impiis atque obscoenis cogitationibus nituntur evertere; sed nihil vobis in hoc terroris incutiant. [↑](#endnote-ref-1)
2. Cf. Bernardus, Epistola 108.2 (PL 182:250): Falleris, fili, falleris, si te putas invenire apud mundi magistros, quam soli Christi discipuli, id est mundi contemptores, Dei munere assequuntur. [↑](#endnote-ref-2)
3. Cf. Pliny, *Natural History* 10.51.103 (LCL 353:356-359): si ad nidum is coepit accedere, procurrit ad pedes eius feta, praegravem aut delumbem sese simulans, subitoque in procursu aut brevi aliquo volatu cadit fracta ut ala aut pedibus, procurrit iterum iam iam prensurum effugiens spemque frustrans, donec in diversum abducat a nidis. eadem in pavore libera ac materna vacans cura in sulco resupina glaeba se terrae pedibus adprehensa operit. [↑](#endnote-ref-3)
4. Ambrose, cf. Bede, *In Lucae Evangelium expositio*, 6 (PL 92:590): quia fructus mundi, ruina est. Ad hoc enim crescit, ut cadat. Ad hoc germinat, ut quaecunque germinaverit, cladibus consumat. [↑](#endnote-ref-4)
5. Gregory, *Moralia* 1.25.34 (PL 75:542-543): Nam sunt nonnulli qui vitam suam negligunt; et dum transitoria appetunt, dum aeterna vel non intelligunt, vel intellecta [Col.0543A] contemnunt, nec dolorem sentiunt, nec habere consilium sciunt. [↑](#endnote-ref-5)
6. Hilary of Poitiers, *Tractatus super Psalmos* Littera 11.8 (PL 9:575): Veritas nihil falsum, nihil incertum, nihil imperfectum habet. [↑](#endnote-ref-6)
7. Augustine, *Contra Mendacium ad consentium* 12.26 (PL 40:537): Mendacium est quippe falsa significatio cum voluntate fallendi. Non est autem falsa significatio, ubi etsi aliud ex alio significatur, verum est tamen quod significatur, si recte intelligatur. [↑](#endnote-ref-7)
8. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Homilia 25 ex. cap. 10 (PG 56:764): Scis quod bonum est gloriari in terris: per hoc intellige, quia melius est gloriari in caelo. Quanto enim clarius est caelum quam terra, tanto gloriosior est illa gloria quam ista. [↑](#endnote-ref-8)
9. John Chrysostom, cited in *Cartas de Favor* Madrid: En la Oficina de D. Manuel Martin, 1773), p. 226a: Christus misit Apostolos, quasi Sol radios suos, quasi rosa suavitates odoris, quasi ignis scintillas suas dispersit; ut sicut Sol in radiis apparet; sicut Rosa in odoribus suis sentitur; sicut ignis in scintillis suis agnoscitur: in illorum virtutibus Christi potentia cognoscatur.

   Cf. Thomas of Ireland (Apostoli p). [↑](#endnote-ref-9)
10. Augustine, cf. Petrus Damianus, *Opusculum* 19 (PL 145:250): Recti diligunt te, et qui te fugiunt, veritatis luce privati, quo gressus ponere debeant, non agnoscunt. «Adhaereat lingua mea faucibus meis, si non meminero tui (Psal. CXXXVI), si non proposuero te in principio laetitiae meae.» [↑](#endnote-ref-10)
11. Cf. *Fasciculus morum* 4.10 (p. 376): Et ideo mundus facit sicut faber qui ferrum fere ignitum in vico proicit, ut equitantes descendere faciat, per quod manus suas comburunt et fedant. Et tamen illud amittunt pro quo descenderunt. Sic mundus proicit temporalia ut capientes decipiat.... [↑](#endnote-ref-11)
12. Augustine, *Sermo ad fratres in eremo commorantes* Sermo49 (PL 40:1332): Vera non es vita, quam te ostendis. Aliis ostendis te longam, ut perdas in finem; aliis brevem, ut dum poenitere volunt, non permittas: aliis largam, ut faciant quid volunt; aliis angustam, ut non faciant bonum. Quare, o sapiens, fuge quod fugit. [↑](#endnote-ref-12)
13. Augustine, *Sermones ad fratres in eremo commorantes* Sermo49 (PL 40:1332): O vita quae tantos decipis, de propriis tantos seduxisti, tantos excaecasti: quae dum fugis, nihil es; dum videris, umbra es; dum exaltas, fumus es! Dulcis es stultis, et amara sapientibus. Qui te amat, non te cognoscit; qui te contemnunt, ipsi te intelligunt. Timenda es, et fugienda es. Vae qui tibi credunt, beati qui te contemnunt. [↑](#endnote-ref-13)
14. Attributed to Thomas Aquinas, *In Epistolas (Timothy)*, Qui mundum diligit, immaculatum se non custodit: unde solent dici versus, Mundus non mundus, quia mundus polluit: ergo Qui manet in mundo, quomodo mundus erit?

    Cf. Thomas Aquinas, *Summa theologica* IIª-IIae q. 81 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod religio non ordinet hominem solum ad Deum. Dicitur enim Iac. I, religio munda et immaculata apud Deum et patrem haec est, visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc saeculo. Sed visitare pupillos et viduas dicitur secundum ordinem ad proximum, quod autem dicit immaculatum se custodire ab hoc saeculo, pertinet ad ordinem quo ordinatur homo in seipso. Ergo religio non solum dicitur in ordine ad Deum. [↑](#endnote-ref-14)
15. Anselm of Canterbury, cf. Eadmer de Sancti Anselmi, *Similitudinibus* 72 (PL 159:642): Sic agunt illi qui mundi hujus honores appetunt, quomodo pueri qui sequuntur papiliones. Papiliones enim cum volant, tramitem rectum nunquam tenent, sed huc illucque se agitant, cumque alicubi residere videntur, nec ibi diu morantur, Hos autem cum pueri capere volunt, cito post eos currere satagunt, et quia non ad suos pedes, sed ad papiliones intendunt, aliquando in foveam cadunt, seque immaniter laedunt. Plerumque vero, cum eos vident alicubi insedisse, incedunt suaviter et [Col.0643C] caute, ut eos valeant comprehendere. Quod dum faciunt, manibus quoque plaudunt, et ad invicem levi voce dicunt: Ecce jam eos habebimus, ecce eos jam habebimus. Sed cum proprius accedentes eos apprehendere tentant, papiliones avolant. Si quando vero eos apprehenderint, exsultant de nihilo, quasi magnum quid fuerint adepti. [↑](#endnote-ref-15)
16. Cf. Ovid, *Metamorphoses* 7.65 (LCL 42:346-347):

    Scylla rapax canibus Siculo latrare profundo?

    Cf. Thomas Walsingham, *De Archana Deorum* cap. 1 ed. Robert A. Van Kluyve (Durham, NC: Duke University Press, 1968), p. 181: Scilla fuit puella pulcherima quam Glaucus deus maris dilexit. Que cum sibi nollet consentire conquestus est Circi incantatrici rogans ... habet foramina. Inque subintrantes fluctus assidue cillentur, id est moventur, que etiam latrare vidntur, quod causant fluctus subintrantes [↑](#endnote-ref-16)
17. Hugh of Pisa, *Derivationes* C 273 [1] **Curro** … [8] (2:273): [8] unde hec **Caribdis** -dis, quoddam periculum marinum sic dictum quia carinas abdat, idest absorbeat: aquas enim accipit ut vomat, vomit ut accipiat; unde Ovidius (*rem.* 740) ‘evomit epotas dira Caribdis aquas’; vel Caribdis fuit quedam vetula voracissima que, quia boves Herculis furata est, a Iove fulminata est et in mare precipitata; antiquas ibi exercet rapinas, unde et ille locus dicitur Caribdis. [↑](#endnote-ref-17)
18. Hugh of Pisa, *Derivationes* S 172 [1] **Siren …** [2](2:1104): [2] Item s siren hec **sirena** –e, et hec **siren** –nis, monstrum marinum quod dulcedine sui cantus navitas ad se attrahit et submergi facit; unde **sirenicus** –a –um, idest dulcis et delectabilis vel attractivus et periculosus. [↑](#endnote-ref-18)
19. Hugh of Pisa, *Derivationes* B 71 **Bitalassum**(2:129): **Bitalassum**, vestigium in luto impressum vel concursus duorum marium, vel locus ubi duo maria concurrunt, a bis et talassum, quod est mare. [↑](#endnote-ref-19)
20. Augustine, *De duodecim abusionum gradibus* 4 (PL 40:1081): Quid ergo a ratione longius est, quam diligere quod te amare non valet; et negligere illum qui tuae ditioni cum dilectione omnia praebet? Propter hoc igitur non diligi mundus, sed diligi proximus a Deo praecipitur (Matth. XXII, 39): quia proximus vicem sui amoris potest rependere, quod mundus minime posse non dubitatur. [↑](#endnote-ref-20)
21. Gregory, *Moralia* 18.9.16 (PL 76:47): Utraque enim simul et aequaliter amari non possunt. Unde Joannes apostolus sciens inter spinas amorum saecularium supernae charitatis messem germinare non posse, priusquam aeterni amoris semina proferat, de audientium cordibus sancta verbi manu amorum saecularium spinas eradicat, dicens: Nolite diligere mundum, neque ea quae in mundo sunt (I Joan. II, 15). Moxque subjungit: Quia si quis diligit mundum, non est charitas Patris in eo. Ac si aperte dicat: Utrique se amores in uno corde non capiunt; nec in eo seges supernae charitatis pullulat, in quo illam spinae infimae delectationis necant. Atque illas ex hac infima delectatione nascentes enumerat punctiones, dicens: Quia omne quod in mundo est, concupiscentia carnis est, et concupiscentia oculorum, et [Col.0047B] superbia vitae, quae non est ex Patre, sed ex mundo est; et mundus transit, et concupiscentia ejus (Ibid. II, 16). [↑](#endnote-ref-21)
22. Augustine, *De Sanctis* 276.2 (PL 38:1256): Duplicem mundus aciem producit contra milites Christi. Advertite, fratres. Duplicem, dixi, aciem producit mundus contra milites Christi. Blanditur enim, ut decipiat; terret, ut frangat. [↑](#endnote-ref-22)
23. Augustine, *De libero arbitrio* 2.16.43 (PL 32:1264): Vae qui derelinquunt te ducem, et oberrant in vestigiis tuis, qui nutus tuos pro te amant, et obliviscuntur quid innuas, o suavissima lux purgatae mentis sapientia! non enim cessas innuere nobis quae et quanta sis; et nutus tui sunt omne creaturarum decus. Et artifex enim quodammodo innuit spectatori operis sui de ipsa operis pulchritudine, ne ibi totus haereat, sed speciem corporis fabricati sic percurrat oculis, ut in eum qui fabricaverit recurrat affectu. Similes autem sunt hominibus, qui ea quae facis pro te amant, qui cum audiunt aliquem facundum sapientem, dum nimis suavitatem vocis ejus, et structuras syllabarum apte locatarum avide audiunt, amittunt sententiarum principatum, cujus illa verba tanquam signa sonuerunt. [↑](#endnote-ref-23)
24. Augustine, *De doctrina Christiana* 1.4.4 (PL 34:20-21): Quomodo ergo, si essemus peregrini, qui beate vivere nisi in patria non possemus, eaque peregrinatione utique miseri et miseriam finire cupientes, [Col.0021] in patriam redire vellemus, opus esset vel terrestribus vel marinis vehiculis quibus utendum esset ut ad patriam, qua fruendum erat, pervenire valeremus; quod si amoenitates itineris, et ipsa gestatio vehiculorum nos delectaret, et conversi ad fruendum his quibus uti debuimus, nollemus cito viam finire, et perversa suavitate implicati alienaremur a patria, cujus suavitas faceret beatos: sic in hujus mortalitatis vita peregrinantes a Domino (II Cor. V, 6), si redire in patriam volumus, ubi beati esse possimus, utendum est hoc mundo, non fruendum; ut invisibilia Dei, per ea quae facta sunt, intellecta conspiciantur (Rom. I, 26), hoc est, ut de corporalibus temporalibusque rebus aeterna et spiritualia capiamus. [↑](#endnote-ref-24)
25. Gregory, *Moralia* 27.13.25 (PL 76:413): Qui igitur jumenta plurima possident, Jordanem transire refugiunt, quia quos multa mundi implicamenta occupant, habitationem coelestis patriae non requirunt. [↑](#endnote-ref-25)
26. Bernard, *Sermones de tempore* 5.2 (PL 183:316): Nimirum ubi malitiae plurimum, sapientiae modicum, si tamen vel modicum invenitur; ubi viscosa omnia, omnia lubrica, operta tenebris, obsessa laqueis peccatorum; ubi periclitantur animae, ubi spiritus affliguntur sub sole, ubi tamen vanitas est, afflictio spiritus est. [↑](#endnote-ref-26)
27. Augustine, *De duodecim abusionum gradibus* 7 (PL 40:1084): Mundi enim amor et Dei pariter in uno corde cohabitare non possunt, quemadmodum iidem oculi coelum pariter et terram nequaquam conspiciunt. [↑](#endnote-ref-27)
28. Bernard, *Sermo de tempore* 4.1 (PL 183:47): Quid vobis cum terrenis divitiis et gloria temporali, quae nec verae, nec vestrae sunt? Aurum et argentum. Nonne terra est rubra et alba, quam solus hominum error facit, aut magis reputat pretiosam? Denique si vestra sunt haec, tollite ea vobiscum. Sed homo, cum interierit, non sumet omnia, neque descendet cum eo gloria ejus. [↑](#endnote-ref-28)
29. Augustine, *In epistolam Joannis* 2.14 (PL 35:1997): talis est quisque, qualis ejus dilectio est. Terram diligis? terra eris. Deum diligis? quid dicam? deus eris? Non audeo dicere ex me, Scripturas audiamus: Ego dixi, Dii estis, et filii Altissimi omnes (Psal. LXXXI, 6). Si ergo vultis esse dii et filii Altissimi, nolite ailigere mundum, nec ea quae sunt in mundo. Si quis dilexerit mundum, non est charitas Patris in illo. Quia omnia quae sunt in mundo, desiderium carnis est, et desiderium oculorum, et ambitio saeculi, quae non est ex Patre, sed ex mundo: [↑](#endnote-ref-29)
30. Gregory, cf. Augustine, *In Epistolalm Joannis* 2.14 (PL 35:1997): Si ergo vultis esse dii et filii Altissimi, nolite ailigere mundum, nec ea quae sunt in mundo. Si quis dilexerit mundum, non est charitas Patris in illo. Quia omnia quae sunt in mundo, desiderium carnis est, et desiderium oculorum, et ambitio saeculi, quae non est ex Patre, sed ex mundo: id est, ab hominibus dilectoribus mundi. Et mundus transit, et desideria ejus: qui autem facit voluntatem Dei, manet in aeternum, sicut et Deus manet in aeternum. [↑](#endnote-ref-30)
31. Gregory, *Moralia* 8.42.69 (PL 75:844): Nemo namque valet mobilia diligere et ipse immobilis stare. Qui enim transeuntia amplectitur, eo ipso ad cursum ducitur, quo decurrentibus implicatur. [↑](#endnote-ref-31)
32. Gregory, *Moralia* 17.9.11 (PL 76:16): Ac si aperte dicat: Stare ullo modo nequeunt, quia ipsa quoque fugiunt quibus innituntur; dumque temporalia diligunt, cum his ex [Col.0016C] temporis volubilitate percurrunt. [↑](#endnote-ref-32)
33. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Homilia 34 ex cap. 20 (PG 56:819): Forum est iste mundus, ubi omnia venalia sunt. Sicut enim proprium est fori, ut omnia illic venumdentur, et emantur, et invicem se circumveniant ementes et vendentes: sic in hoc mundo omnes vendendo et mendo vivunt, et invicem sibi fraudem facientes, vitam suam

    sustentant. Intert emptores autem et venditores accipe tibi omnes divitias et honores saeculi hujus, quae et ipsae nihilominus et venduntur et emuntur, et omnis quaestus eorum inj venditione seu mercatione consistit. Fuge ergo forum, ut nec patiaris fraudem, nec facias. [↑](#endnote-ref-33)
34. Aristotle, *On the Heavens* 2.2 (284b6-285a27). [↑](#endnote-ref-34)