213 Lust (*Luxuria*)

Lust is an appetite for wanton desire. And understand this appetite that is with the consent of reason. Wherefore Augustine, *De civitate*, book 12, c. 7,[[1]](#endnote-1) says that lust is not a vice of beautiful bodies, but a vice of a perverse soul loving the desire of the body, with temperance neglected. Wherefore if a bestial movement arises without a preceding thought, namely, from the heat of complexion, from eating or drinking of sharpening substances, thus it is not a sin. If therefore it arises from preceding thought and quickly passes through, it is a venial sin. Thus this is inflamed by a delay of delighting, not with respect to the quantity of time but with respect to the consent of reason. Here says Gregory, *Moralia*, 21,[[2]](#endnote-2) it is not fitting to investigate what is not permitted to be desired. Nor would Eve have touched the forbidden tree, unless she had inspected it incautiously before. And note here what is not prohibited from looking at but looking into, that is, to fix on the inward sight, for according to Augustine in *Regula*,[[3]](#endnote-3) to desire or wish to be desired is culpable. This vice is evident from many things and first through the penalty inflicted. For Num. 25[:1; 16:35]: “The people of Israel committed fornication with the daughters of Moab,” and 24,000 men were killed.

Again, on account of this vice the flood inundated, Sodom was overthrown. And almost the whole tribe of Benjamin was destroyed on account of the fornication committed with the wife of the Levite, Judges 20[:4].

Again, it is said commonly that on account of ignorance of this sin some evil but noble spirits were superior in kind, we men were not deemed worthy to be tempted concerning this vice. From which it is evident that that vice much offends the Holy Spirt, and according to the Philosopher, *De animalibus,* book 9, c. 6,[[4]](#endnote-4) the king of the bees flees from anything stinking. And although the raven perches on a dead body, the dove however not at all.[[5]](#endnote-5)

Again, the devil profits more from that vice than by others because he kills two or three person and confounds both sexes.

Again, the prodigal son living luxuriously was reduced to feeding with the pigs, Luke 8[:32-33] where the gloss says[[6]](#endnote-6) a pig feeding is one working in the world. And Matt. 8[:32] a legion of demons entered the pigs. Wherefore Jerome in *Epistola ad Eustochium*,[[7]](#endnote-7) not thus does avarice, pride, or ambition delight as does lust. We can easily do without the other vices; this enemy is enclosed within us. Wherever we go, we carry this enemy along with us. And to destroy the vileness of this sin the water of the flood, having mounted over the mountains by 15 cubits, Gen. 7[:20] because just as another privy it is among others built, thus lust among other vices, Eccli. [9:10]: “Every woman that is a harlot, shall be trodden upon as dung.” This was evident in Jezebel, 4 Kings 9[:37]: “The flesh of Jezebel shall be as dung upon the face of the earth.” In the argument of the stench and loins of lust, Gen. 19[:24]: “And the Lord rained brimstone and fire out of heaven.” Where Gregory says,[[8]](#endnote-8) Sulphur is the stench of the flesh, fire of passion, when God decreed to punish the crimes of the flesh, he noted by the quality of the punishment the stain of the crime. In the figure of this stench Judas gave Thamar a goat for their lying together which is a stinking animal, Gen. 38[:24].

Again, note that that blood poured out while it is warm cannot be well divided, so neither can the foulness of lust while it is engaged.

Again, Jerome, *Contra Jovinianum,[[9]](#endnote-9)* the love of a woman is insatiable, extinguished it is ignited again, and after an abundance it is lacking.

Again, Augustine, *Soliloquum*, chapter 15,[[10]](#endnote-10) I have judged nothing is to be fled like lying together. Nothing so throws down a virile soul like the blandishments of women. Wherefore note that Judas lying together with Thamar lost the ring of divine betrothal. For when the prodigal son was returning a ring was given in sign of alliance and reconciliation. Therefore, when the ring was lost the faith was broken. It is known by trial that a ring is more easily withdrawn from the finger after the midday meal than before, the cause of which can be because after the consumption the blood withdraws to the interior on account of strengthening digestion. So, chastity is more quickly broken, Gen. 19[:33] Lot after wine committed incest.

Second, he lost his staff of secure protection or defense. For a weak man or one not knowing the use of other arms, protects himself well with a staff as is evident concerning David, [1] Kings [17:43]. So, an infirm person that deviates toward sin not knowing how to defend himself with the virtues, is defended well by the staff of the cross, Psal. [22:4]: “Your rod and your staff, they have comforted me.” But the astute fighter has his ally throw the staff and thus he proceeds to the embrace and conquers.

Third, he lost his arm band of honest conversation where the family sees the esteemed arms of the Lord there freely enter and consider her acceptable, so Juda seeing Thamar in the cross-way and in the prostitute’s place easily approached, but Isadore, *De summo bone,[[11]](#endnote-11)* says just as the leaves on trees are for the beauty of trees and the conservation of fruits against tempests, so good conversation is for the beauty of honesty and the conservation of virtue.

Again,[[12]](#endnote-12) lust is compared to hell because there is fire burning, worms gnawing, sulphur stinking, so in lust is the burning of concupiscence, the remorse of conscience, and the stink of infamy.

Again,[[13]](#endnote-13) it is compared to the foolish merchant who gives a great price for a vile purchase, 1 Cor. 6[:20]: “For you are bought with a great price.” Note here the response of Demosthenes who was asked 100 talents for one lying together with Lais a prostitute of Corinth, responded, I will not buy so much repentance.[[14]](#endnote-14) If therefore according to Jerome in *Epistola ad Paulam*,[[15]](#endnote-15) he was stimulated in his flesh because of the companionship of Tecla the virgin because he dared as a sinner to live with a woman, Prov. 21[:19]: “It is better to dwell” with a lion and a dragon “than with a quarrelsome and passionate woman.” Eccli. 9[:9]: “For many have perished by the beauty of a woman.”

Again, lust is compared to the viper whose male is killed in begetting and female in giving birth, according to Isadore, *Etymologia*e, book 12.[[16]](#endnote-16)

Again, according to Ambrose,[[17]](#endnote-17) lust is the fire of which the material is gluttony, the flame concupiscence, the sparks talking together, the smoke ill repute, ashes uncleanness, the end hell.

Again, Aristotle in *Epistula ad Alexander,[[18]](#endnote-18)* lust is a vice, the destruction of the body, the abbreviation of life, the corruption of virtues, the disfigurement of reputation. And Jerome in *Epistola*,[[19]](#endnote-19) lust enervated the power of Sampson, infatuated the wisdom of Solomon, and defiled the holiness of David. Wherefore Orosius[[20]](#endnote-20) narrates concerning Sardanapalus that his vice was transferred to the kingdom of the Assyrians to the Persians and Medes, that it remained from people to people because of sins.

¶ Again, lust is insulting to God, pleasing to the devil, a harmful substance set to view, and scandalous to one’s neighbor.

Again, it provokes revenge as is evident in David from whose house the sword did not withdraw after the sin committed with Bathsheba [2 Reg. 11:4].

Again, it is evident in Amnon the son of David, 2 Kings 13[:14]. And in the sons of Heli, [1] Kings 2[:22]. And in the tribe of Benjamin because of the wife of the Levite, Judges 19[:25]. And in Sichem to the son of Hemor, Gen. 34[:2].

Again, lust generally is the sword that takes the noble and ignoble. Wherefore Jerome in *Epistola*,[[21]](#endnote-21) in silk and sordid rags the sexual appetite dominates. It spurns neither the purple of the king nor the squalor of the pauper. Therefore,[[22]](#endnote-22) it is said in Eccle. 7[:27]: “And I have found a woman more bitter than death,” who takes damnably, “who is the hunter's snare,” because she takes subtlety, because by sight, softness, touch is said to be “a net,” which takes without release. Therefore, counsels Ecclesiasticus 9[:12]: “Sit not at all with another man's wife,” etc., the eye of the lustful is an evil door keeper of the heart who allows those wishing to enter, wishing in truth so that they might enter, he encourages and moves. Gen. 39[:7] concerning the mistress who cast her eyes on Joseph. Wherefore it is said in Prov. 7[:26] the prepared woman “has cast down many wounded,” and it is probable that the more liberated woman emits her smoke at the eyes and thence to the eyes of man and then to the heart of the man. Wherefore man is infected so it is evident concerning the rabid flesh, whoever may have poison in the brain. However, its bite turns the poison away from the place of the lesion up to the brain of the man. Example, the menstruating woman stains a mirror, so the sight of a woman, active and passive offends, Jer. 9[:21]: “Death is come up through your windows.” So the little brigand having entered through the window opens the door to greater robbers, so the appetite having entered opens the consent, Lam. 3[:51]: “My eye has wasted my soul.” Experienced hunters are accustomed to send out dogs who by their clamor and hunting find the beast and then they send in the greater dogs, so the roving eyes precede so others may follow unclean matters.

¶ Against lust there are remedies of which the first is to flee the occasions especially when lust is called a fire, Job 31[:12]: “It is a fire that devours even to destruction.” Wherefore just as against fire there is a triple remedy, so against lust, namely, the pouring on of water, the taking away the kindling material, the removal of the bubbling vessel from the fire. So, against lust, namely, the water of tears, tribulations, and penitence. Wherefore, Eccli. [18:16]: “Shall not the dew assuage the heat?”

Second, namely the kindling, that is, the subtraction of foods as if woods, Eccli. 28[:12]: “For as the wood of the forest is, so the fire burns.” But those things especially ought to be subtracted which inflame more to pleasure, of such kind are the living forces, the acute tastes.

Third, namely the removal of the vessel from the fire, that is, the removal of the body from the occasion, of the body from the propinquity, 1 Cor. 6[:18]: “Fly fornication.” Where Ambrose says,[[23]](#endnote-23) in other vices one can expect conflict, in the fight against lust flee those near, Gen. 39[:12]: “Joseph leaving the garment in his mistress’s hand, fled.” Wherefore the verse:[[24]](#endnote-24) By whatever species of Mars, the victory is ceded to Venus by that Mars, also he is conquered by the same art.

¶ And there is a triple reason why in this vice it is fought better by fleeing because the burning of lust is as if a fire, we are as if tow which is easily burned up, Isai. 40[:6]: “All flesh is grass.” And Eccli. 21[:10]: “The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.”

Again, Jerome, *Epistola* the fourth,[[25]](#endnote-25) Not the fires of Etna, nor the Vulcan land, seethes with so much burning, as a youth with a brain full of wine, and a belly full of food.

¶ Another reason is that lust is a contagious vice, therefore it easily infects, Eccli. 13[:1]: “He that touches pitch, shall be defiled with it.”

Third, reason because no one is safe to fight near with an enemy who takes its strength from nearness.

¶ The example according to the poets,[[26]](#endnote-26) concerning Hercules and Antaeus the giant who as often as he touched the earth took strength, of such kind is our body that before the first sin is hot in the quiet, but afterwards is converted into the enemy according to that of Wis. [9:15]: “The corruptible body is a load upon the soul.” And just as the prince fears to fight when he has many traitors in his army, so a man should fear when he fights with his flesh.

Again, another remedy is to think of death, Eccli. 7[:40]: “Remember your last end, and you shall never sin.”

Third, namely do not presume of yourself. Example of David the holiest, of Solomon the wisest, and of Sampson the strongest.

Again, namely the contemplation of human foulness. Wherefore Boethius reports, *De consolatione*,[[27]](#endnote-27) Aristotle said, if men could use the eyes of Lynceis, so that they could penetrate any obstacle whatsoever, would not that body of Alcibiades on the outside the most beautiful, with an inspection of his guts would he not appear the vilest.

Again, namely continual business. Wherefore Jerome in his *Epistola*,[[28]](#endnote-28) always do something good, lest the devil find you idle. Vetch being idle breeds moths and wood moistened does not easily catch fire, so neither does the flesh occupied lust.

¶ Again, namely take up against lust an exterior fatigue. Wherefore narrates Jerome in the *Epistola ad Ruffinum*,[[29]](#endnote-29) concerning a young Greek too much tempted because he was cared for by the business of his brothers.

Again, namely the mortification of the flesh, Mark [9:28]: “This kind of demon can go out by nothing, but by prayer and fasting.”

Again, namely resistance in the beginning of temptation, Gen. 3[:15]: “she shall crush your head,” which is the beginning of suggestion, Psal. [100:8]: Namely “in the morning,” that is, in the beginning of temptation, “I put to death all the wicked of the land.”

¶ Anyone who holds in his hand a burning coal does not depart unharmed.

Again, let the tempted one think that past lust does not satiate but rather irritates the present, loathed fashioning does not delight but rather tortures. Wherefore Jerome, *Contra Jovinianum*,[[30]](#endnote-30) fulfilled desire is hunger without being fed.

Again, namely consideration of the matters from which they come and have come. Wherefore says Innocent III, from the little book, *De miseria humane conditionis*,[[31]](#endnote-31) this lust overturned the Five Cities [Gen. 19:24], destroyed Sechem with its people [Judges 9:49], killed Her and Onam the suns of Judas [Gen. 46:12], it pierced Judah and the Madianites [Num. 25:14], it almost destroyed the tribe of Benjamin [Judges 20:35], it laid low the sons of Heli [1 Kings 4:11]. It killed one soldier [2 Reg. 11:17], it slew priests [Dan. 13:62], it cursed Ruben [Gen. 49:4], it seduced Samson [Judges 16:19], it subverted Solomon, [3 Kings 11:4].

¶ Again, namely the greatest avoidance of the consort of a woman. Wherefore Jerome, *Epistola* 42,[[32]](#endnote-32) if women dwell with men the snare of the devil will not be lacking, the libido dominates minds made of iron. Wherefore concerning the occasions of lust someone has said this verse:[[33]](#endnote-33) Talk, sight, contact, kisses, and laughter. These are the tinder of Venus, flee this and you will be safe.

¶ Here said a certain one in the *Vitis patrum*,[[34]](#endnote-34) your thoughts are pictures. Wherefore it sometimes happens that man avoids the society of women whom God created but pictures them in the mind. Wherefore someone said women whom God created will never harm me, but the women whom I have made have brought in annoyances. A sign of lust in man is a foul tongue, for the latent fire catches from the sparks and erupts on high, and by the tongue it is recognized whether a pig is a leprous.

See more concerning lust below in the chapter [259] Eye (*Oculus*).

1. Augustine, *De civitate Dei* 12.8 (PL 41:356): Nec luxuria est vitium pulchrorum suaviumque corporum, sed animae perverse amantis corporeas voluptates, neglecta temperantia, qua rebus spiritualiter pulchrioribus, et incorruptibiliter suavioribus coaptamur. [↑](#endnote-ref-1)
2. Gregory, *Moralia* 21.2.4 (PL 76:189-190): Intueri non decet quod concupiscere non licet. ... Neque enim Eva lignum vetitum contigisset, nisi hoc prius incaute respiceret. [↑](#endnote-ref-2)
3. Augustine, *Regula* 6 (PL 32:1380): sed appetere, aut ab ipsis appeti velle criminosum est. [↑](#endnote-ref-3)
4. Aristotle, *History of Animals* 9.40 626a22-25 (Barnes 1:974): The kings are the least disposed to show anger or to inflict a sting. Bees that die are removed from the hive, and in every way the creature is remarkable for its cleanly habits; in point of fact, they often fly away to a distance to void their excrement because it is malodorous; [↑](#endnote-ref-4)
5. Cf. Henry of Settimello, *Elegia* Liber I:

Vultur edax, corvusque niger, presagaque cornix

ventris ad ingluviem semper adesse parant.

Leccatrix mel musca, lupusque cadavera: sic nunc

predam, non homines, gens parat ista sequi.

<http://www.thelatinlibrary.com/henrysettimello.html> [↑](#endnote-ref-5)
6. *Glossa ordinaria* Luke 8:32 (PL 114:275): VERS. 32.---Grex porcorum. Porci sunt homines vocis et rationis expertes, lutulentis actibus dediti, in monte superbiae pascentes. Et nisi quis more porci vixerit, diabolus in eo potestatem non accipit, vel ad probandum tantum, non autem ad perdendum accipit. [↑](#endnote-ref-6)
7. Jerome, *Epistolae secundum ordinam temporum,* Epistola 22.8 (PL 22:399): Non sic avaritia quatit, infiat superbia, delectat ambitio. Facile aliis caremus vitiis; hic hostis nobis inclusus est. Quocumque pergimus, nobiscum portamus inimicum. [↑](#endnote-ref-7)
8. Gregory, *Moralia* 14.19.23 (PL 75:1051): Sulphur quid aliud quam fomentum ignis est? Quod tamen sic ignem nutrit, ut fetorem gravissimum exhalet. Quid itaque in sulphure, nisi peccatum carnis accipimus? Quod dum perversis cogitationibus quasi quibusdam fetoribus mentem replet, aeterna ei incendia praeparat; et dum fetoris sui nebulam in mente reproba dilatat, contra eam flammis subsequentibus quasi nutrimenta subministrat. Nam quia per sulphur fetor carnis accipitur, ipsa sacri eloquii historia testatur, quae contra Sodomam [Col.1051D] ignem ac sulphur pluisse Dominum narrat (Genes. XIX, 24). Qui cum carnis ejus scelera punire decrevisset, in ipsa qualitate ultionis notavit maculam criminis. [↑](#endnote-ref-8)
9. Jerome, *Adversus Jovinianum* 1.28 (PL 23:250): amor mulieris generaliter accusatur, qui semper insatiabilis est, qui exstinctus accenditur, et post copiam rursum inops est. [↑](#endnote-ref-9)
10. Augustine, *Soliloquiorum* 1.10.17 (PL 32:878): nihil mihi tam fugiendum quam concubitum esse decrevi: nihil esse sentio quod magis ex arce dejiciat animum virilem, quam blandimenta feminea, [↑](#endnote-ref-10)
11. Isidore, cf. Ulyssis Aldrovandi, Pomarium curiosum Dendrologiae 1.Moralia (Frankfurt: Wilhelmi Serlini, 1692) (p. 40b): Arborum folia sunt ornamenta, atque florum, & fructuum in iisdem contra ventum, calorem, pluviam, & alia laedere Arborem valentia, tutamen; ita in hominibus sunt bonae conuersationes, quae flores, & fructus bonarum cogitationum, & operationum tutantur, ne a vento Superbiae, pluvia Luxuriae, caloreve Auaritiae destruamtur; folia quoque sunt verba, quae hominem ornant, [↑](#endnote-ref-11)
12. William de Lancea, *Diaetae salutis* 1.9 (8:260b): Primo enim gehennæ: nam in gehenna sunt specialiter tria, scilicet ignis ardens vermis rodens, et sulphur fætens: sic in peccato luxuriæ est ignis concupiscentiæ, vermis, scilicet remorsus conscientiæ, et sulphur, scilicet fumus infamiæ. [↑](#endnote-ref-12)
13. William de Lancea, *Diaetae salutis* 1.9 (8:261a): Secundo comparatur luxurio fatuo mercatori, qui rem pretiosam dat pro vili pretio: sic luxuriosus dat pro vili pretio, scilicet pro peccato. ... Juxta illud quod dicit Apostolus: *Empti enim estis pretio magno*.

 [↑](#endnote-ref-13)
14. Cf. Walter Map, *De Nugis Curialium* 4.3.3-10 *Anecdota Oxoniensia* Medieval and Modern Series, part 14 (Oxford: At the Clarendon Press, 1914) (p. 153): Lais Corinthia, prerogatiua pulcritudinis insignis, tantummodo regum et principum dignabatur amplexus; conata est tamen Demosteni philosopho participare thorum, ut note castitatis eius miraculo soluto videretur ipsa sua specie lapides mouisse, ut Amphion cythara, attractumque blandiciis attrectat suauiter. Cumque iam Demostenes emolliretur ad thalamos, petiuit ad eo Lais centum talenta pro concessu. At ille in celum suspiciens ait, ‘Non emo tanti penitere.’ ... [↑](#endnote-ref-14)
15. Jerome, *Epistola 39 ad Paulam* note on 1 (PL 22:471): Melania nobilissima mulierum Romanarum, et Marcellini quondam Consulis filia, unico Praetori (sic rescribimus pro Praetore) tunc Urbano filio derelicto, Jerosolymam navigavit, ubi tanto virtutum, praecipueque humilitatis fuit miraculo, ut Teclae nomen acceperit. [↑](#endnote-ref-15)
16. Isidore, *Etymologiae* 12.4.11 (PL 82:443): Fertur autem quod masculus, ore inserto viperae, semen exspuat. Illa autem, ex voluptate libidinis, in rabiem versa, caput maris ore receptum praecidat; ita fit ut parens uterque pereat, masculus dum coit, femina dum parturit. Ex vipera autem pastilli fiunt, [Col.0443C] qui θηριακοὶ vocantur a Graecis. [↑](#endnote-ref-16)
17. Ambrose, cf. *Il sermonario de Andrea de Pace,* Sermo Secundus (XC).19-21 ed. Carolina Miceli (Universita degli studi di Palermo, Facolta di lettere e filosofia, 2009/2010) (p. 210): Est enim libido luxurie quidam ignis infernalis cuius ligna seu materia est gula, cuius flamma est superbia, cuius scintille prava colloquia, cuius fumus infamia, cuius cinis inopia.... [↑](#endnote-ref-17)
18. Aristotle, *Letter to Alexander,* cf. *Love and* *Marriage in the Age of Chaucer*, Henry Ansgar Kelly (Eugene, Oregon: Wipf & Stock, 1975) (p. 272): Noli te inclinare ad coitum mulierum, quia coitus est quaedam proprietas porcorum ... Coitus est destructio corporis, abbreviatio vitae, corruptio virtutum, legis transgressio, femineos generans mores”.

Cf. *Hoccleve’s Works: III. The Regement of Princes* ed. Frederick J. Furnivall EETS ES 72 (London: Kegan Paul, Trench, Trübner & Co, 1897), p. xvi: Ca. viii of the *Secreta [Secretorum]:* “De castitate et continentia regis”: Clemens imperator, noli inclinare femora tua ad coitum meretricum; quia coitus est porcorum quidam proprietas. Quae gloria regni erit si exerceat vicium irrationabilium bestiarum & actus brutorum? Credes michi indubitanter, quia coitus est abbreuiatio uite, destructio corporis, uirtutum corruptio, legis transgressio, et postremo mores femineos generat. –Louvain ED. 1485 ? [↑](#endnote-ref-18)
19. Jerome, cf. John of Salisbury, *Policraticus* 4.5 (PL 199:520-521): Nec uxores David quisquam objiciat, qui forte in hoc, sicut et in multis aliis, speciali privilegio gaudet. Licet facile concesserim, quod et ipse in hac parte deliquerit. Sane eum affectus ille uxorius, proditione et homicidio, in adulterium impegit, nec in illius excusatione laboro, qui prophetica conventus et convictus parabola, se ipsum virum mortis esse respondit. Habes itaque regem, cum regibus delinquentem; et utinam cum poenitente poeniteant, et [Col.0521A] fateantur cum confitente culpam, et satisfacientes cum satisfaciente revertantur ad vitam! Ipsam quoque sapientiam Salomonis mulierum infatuavit amor. [↑](#endnote-ref-19)
20. Orosius, *Historia* 1.19 (PL 31:734): Sardanapalus, vir muliere corruptior; qui inter scortorum greges feminae habitu purpuram colo tractans, a praefecto suo Arbato, qui tunc Medis praeerat, visus atque exsecrationi habitus, mox etiam excitis Medorum populis ad bellum provocatus, et victus, ardenti pyrae se [Col.0735A] injecit. Exin regnum Assyriorum in Medos concessit. [↑](#endnote-ref-20)
21. Jerome, *Epistolae secundum ordinem temporum* 79.10 (PL 22:731): In serico et in pannis eadem libido dominatur. Nec regum purpuras timet, nec mendicantium spernit squalorem. [↑](#endnote-ref-21)
22. William de Lancea, *Diaetae salutis* 1.9 (8:262a-b): Et ideo dicitur in *Ecclesiaste: Inveni amariorem morte mulierem.* Mors enim naturae simplex est et transitoria; sed mors luxuriae multiplex est et sempiterna. Sexto hominem fortiter illaqueat; unde dicitur etiam in *Ecclesiaste* de muliere: *Laqueus venatorum est*, id est daemonum, qui venantur animas peccatorum: *sagena cor ejus, vincula sunt manus illius.* Et nota hic de muliere triplex genus capturae, scilicet *laqueum* quo capiuntur volatilia, *sagenam* qua capiuntur natatilia, et *vincula* quibus capiuntur animalia silvestria et terrestria. [↑](#endnote-ref-22)
23. *Ambrose, cf. Glossa ordinaria*, *Epistola I ad Cor. 6:18* (PL 114:529): VERS. 18.---Fugite fornicationem. Cum aliis vitiis potest exspectari conflictus, sed hanc fugite, ne approximetis, [↑](#endnote-ref-23)
24. Cf. Gerald of Wales, *Speculum ecclesiae* dist. 3.8 *Opera* ed. J. S. Brewer, (London: Longman, 1873) (4:170): Qua specie Martis cedit Parthis, / Cypris ea Marte, vel ea deluditur arte. [↑](#endnote-ref-24)
25. Jerome, *Epistolae secundum ordinem temporum* 54.9 (PL 22:554): Non Aetnaei ignes, non Vulcania tellus, non Vesevus et Olympus tantis ardoribus aestuant, ut juveniles medullae vino plenae, et dapibus inflammatae. [↑](#endnote-ref-25)
26. Cf. Ovid, *Metamorphoses* 9.183 (LCL 43:16-17): saevoque alimenta parentis / Antaeo eripui? [↑](#endnote-ref-26)
27. Boethius, *De consolatione Philosophiae* 3 Prosa 8 (PL 63:752): Quod si, ut Aristoteles ait, Lynceis oculis homines uterentur, ut eorum visus obstantia penetraret, nonne introspectis visceribus illud Alcibiadis superficie pulcherrimum corpus turpissimum videretur? Igitur te pulchrum videri non tua natura sed oculorum spectantium reddit infirmitas.

And if, as Aristotle says,a men enjoyed the use of Lynceus’ eyes so that their sight penetrated obstacles, would not the superficially very beautiful body of Alcibiades seem most vile when his inwards could be seen? [↑](#endnote-ref-27)
28. Jerome, *Epistolae secundum ordinem temporum* 125.11 (PL 22:1078): Facito aliquid operis, ut te semper diabolus inveniat occupatum. [↑](#endnote-ref-28)
29. Jerome, *Epistolae secundum ordinem temporum* 125.13 (PL 22:1079-1080): Graecus adolescens erat in coenobio, qui nulla abstinentia [al. continentia], nulla operis magnitudine flammam poterat carnis extinguere. Hunc periclitantem Pater monasterii hac arte servavit: imperavit cuidam viro gravi, ut jurgiis atque conviciis insectaretur hominem, et post irrogatam injuriam, primus veniret ad querimoniam. Vocati testes pro eo loquebantur, qui contumeliam fecerat. Flere ille contra mendacium, quod nullus crederet veritati: solus Pater defensionem suam callide opponere, ne abundantiori tristitia absorberetur frater. Quid multa? Ita annus ductus est: quo expleto, interrogatus adolescens [Col.1080] super cogitationibus pristinis, an adhuc molestiae aliquid sustineret: papae, inquit, vivere mihi non licet: et fornicari libeat? Hic si solus fuisset, quo adjutore superasset? [↑](#endnote-ref-29)
30. Jerome, *Adversus Jovinianum* 2.8 (PL 23:298): Ob hunc [Col.0298A] sensum, cupimus, irascimur, gestimus, invidemus, aemulamur, solliciti sumus, et expleta voluptate per quamdam poenitudinem, rursus accendimur: quaerimusque facere, quod cum fecerimus, iterum poeniteamus. [↑](#endnote-ref-30)
31. Innocent III, *De miseria humane conditionis* 2.23 (PL 217:725-726): Quis multiplices species hujus sufficienter valet explicare? Haec enim Pentapolim cum adjacente regione subvertit (Gen. XIX). Sodomitas et Sichen cum populo interemit, raptores Dinae (Gen. XXXIV), Her, et Onam filios Juda percussit (Gen. XVI), scilicet [Col.0726A] immundos, Judaeum et Madianitidem pugione transfodit (Num. XXV) scilicet fornicatores tribus Benjamin pro uxore levitae delevit (Judic. XIX, XX), adulteros, filios Eli sacerdotis in bello prostravit stupratores (I Reg. II, IV). Amnon in convivio interfecit (II Reg. XIII). Haec denique Uriam occidit (II Reg. XI), presbyteros lapidavit (Dan. XIII), Ruben maledixit (Gen. XXXV, XLIX), Samsonem seduxit (Jud. XIX), Salomonem pervertit (III Reg. XI). [↑](#endnote-ref-31)
32. Jerome, *Scripta supposititia* 42.3 (PL 30:289): Ego judico, si cum viris feminae habitent, viscarium non deerit diaboli: ex eis aucupatus est ab initio peccatum. Ferreas mentes libido domat. [↑](#endnote-ref-32)
33. Cf. *Three prose versions of the Secreta Secretorum*, ed. Robert Steele (London: Kegan, Paul, Trench, 1898) (PP. 138-139): Colloquium, Visus, contactus, basia, risus, / Sunt fomites veneris, hec fuge, saluus eris. [↑](#endnote-ref-33)
34. *Vitae Patrum, Verba Seniorum* 5.6 (PL 73:875): Interrogavit autem quidam senex fratrem, dicens: Ne consuetudinem habes colloqui mulieri? Et dixit frater: Non. Et ille dixit: Veteres et novi pictores sunt cogitationes meae, et commemorationes quaedam, inquietantes me ex similitudine mulierum. Senex autem dixit ad eum: Mortuos non timeas, sed viventes fuge: hoc est, consensum et opera peccati, et extende magis orationem tuam. [↑](#endnote-ref-34)