

MEDIEVAL LATIN SERIES • VOLUME 1

THE RULE OF SAINT BENEDICT

BENEDICT OF NURSIA · GREGORY THE GREAT

Regula Monachorum Dialogorum Liber Secundus

The Rule of Saint Benedict

With the Life of Benedict from Gregory the Great's Dialogues

with a word-for-word interlinear English translation
preserving the original word order

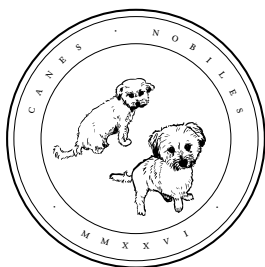


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles

The source text is in the public domain



Volume 1 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Cuthbert Butler's edition of the Rule
(Freiburg, 1912) and the Metten edition of the Dialogues (Regensburg, 1880)

Set from page scans of the editions

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

BENEDICT OF NURSIA

Prologue	13
I · The Four Kinds of Monks	19
II · What the Abbot Should Be	21
III · Calling the Brothers to Counsel	27
IV · The Tools of Good Works	29
V · Obedience	35
VI · Restraint of Speech	37
VII · Humility	39
VIII · The Night Office	48
IX · The Psalms at Night	49
X · The Night Office in Summer	51
XI · Vigils on Sunday	52
XII · Lauds on Sunday	54
XIII · Lauds on Weekdays	55
XIV · Vigils on Saints' Days	57
XV · When Alleluia Is Said	57
XVI · The Hours of the Day	58

BENEDICT OF NURSIA

(continued)

XVII · The Psalms at the Day Hours	59
XVIII · The Order of the Psalms	61
XIX · How to Sing the Psalms	65
XX · Reverence in Prayer	66
XXI · The Deans of the Monastery	67
XXII · How the Monks Sleep	68
XXIII · Excommunication for Faults	69
XXIV · The Measure of Excommunication	70
XXV · Graver Faults	71
XXVI · Joining the Excommunicated	72
XXVII · The Abbot's Care for the Excommunicated	72
XXVIII · Those Who Will Not Amend	74
XXIX · Readmitting Brothers Who Leave	75
XXX · Correcting Boys	76
XXXI · The Cellarer	77
XXXII · The Monastery's Tools and Goods	79
XXXIII · Private Property	80
XXXIV · Whether All Should Receive Equally	81
XXXV · The Kitchen Servers	82
XXXVI · The Sick Brothers	84
XXXVII · The Old and the Young	85
XXXVIII · The Weekly Reader	86
XXXIX · The Measure of Food	88
XL · The Measure of Drink	89
XLI · The Hours of Meals	91

BENEDICT OF NURSIA

(continued)

XLII · Silence After Compline	92
XLIII · Latecomers to the Office and the Table	94
XLIV · How the Excommunicated Make Satisfaction	97
XLV · Mistakes in the Oratory	98
XLVI · Other Faults	99
XLVII · Announcing the Hour of the Office	100
XLVIII · Daily Manual Labor	101
XLIX · The Observance of Lent	104
L · Brothers Working Far Off or Traveling	105
LI · Brothers on Short Errands	106
LII · The Oratory	107
LIII · Receiving Guests	108
LIV · Letters and Gifts	111
LV · Clothing and Shoes	112
LVI · The Abbot's Table	114
LVII · The Monastery's Craftsmen	115
LVIII · Receiving New Brothers	116
LIX · The Sons of Nobles and of the Poor	120
LX · Priests Who Wish to Join	121
LXI · Visiting Monks	123
LXII · The Monastery's Priests	125
LXIII · Rank in the Community	126
LXIV · Electing an Abbot	129
LXV · The Provost	132
LXVI · The Porter	135

BENEDICT OF NURSIA

(continued)

LXVII · Brothers Sent on a Journey	136
LXVIII · Impossible Tasks	137
LXIX · Defending One Another	138
LXX · Striking Others	139
LXXI · Obeying One Another	140
LXXII · The Good Zeal of Monks	141
LXXIII · A Rule for Beginners	142

GREGORY THE GREAT

Preface	147
I · The Mended Sieve	149
II · The Temptation of the Flesh	155
III · The Poisoned Glass	158
IV · The Wandering Monk	166
V · Water from the Rock	168
VI · The Blade Returned to Its Handle	170
VII · Maurus Walks on the Water	171
VIII · The Poisoned Bread	173
IX · The Stone That Would Not Move	181
X · The Phantom Fire	182
XI · The Boy Crushed by the Wall	183
XII · The Monks Who Ate Outside	185
XIII · Valentinian's Brother	187
XIV · Totila's Deception	189

GREGORY THE GREAT

(continued)

XV · The Prophecy to Totila	191
XVI · The Cleric Freed from a Demon	194
XVII · The Prophecy of the Monastery's Fall	199
XVIII · The Hidden Flagon	201
XIX · The Handkerchiefs	202
XX · The Proud Thought	203
XXI · Flour in Time of Famine	205
XXII · The Plan Given in a Dream	207
XXIII · The Nuns Restored to Communion	211
XXIV · The Boy the Earth Cast Out	215
XXV · The Dragon on the Road	217
XXVI · The Leper Healed	218
XXVII · The Coins on the Grain Chest	219
XXVIII · The Glass Thrown on the Rocks	221
XXIX · The Jar Filled with Oil	223
XXX · The Monk Freed from a Demon	224
XXXI · The Peasant Freed by a Look	226
XXXII · The Dead Boy Raised	230
XXXIII · Scholastica's Miracle	232
XXXIV · Scholastica's Soul	236
XXXV · The World in a Ray of Light	237
XXXVI · Benedict's Rule	242
XXXVII · Benedict's Death	243
XXXVIII · The Madwoman Healed in the Cave	245

BENEDICT OF NURSIA

Regula Monachorum

The Rule of Saint Benedict

Prologus

PROLOGUE

Benedict speaks to his reader as a father to a son: listen, and return by the labor of obedience to the Lord you left by disobedience. Every good work begins with prayer. Scripture calls the sleeper to rise, and when we ask who will dwell in the Lord's tabernacle, he answers: the one who does what he hears. So Benedict founds a school of the Lord's service, meaning nothing harsh. Its narrow beginning widens as the heart runs God's way, and those who persevere in the monastery until death share Christ's sufferings and his kingdom.

Obsculta, o fili, praecepta magistri, et inclina aurem cordis
listen O son the-precepts of-the-master and incline the-ear of-heart
tui et admonitionem pii patris libenter excipe et
your and the-admonition of-a-loving father gladly receive and
efficaciter comple; ut ad eum per oboedientiae laborem
effectively fulfill(-it) that to him through of-obedience the-labor
redeas, a quo per inoboedientiae desidiam recesseras.
you-may-return from whom through of-disobedience sloth you-had-withdrawn
Ad te ergo nunc mihi sermo dirigitur, quisquis abrenuntians
to you therefore now my word is-directed whoever renouncing
propriis voluntatibus, Domino Christo vero Regi militaturus,
(your)-own wills for-the-Lord Christ the-true King about-to-do-battle
oboedientiae fortissima atque praeclara arma sumis.
of-obedience the-strongest and splendid arms you-take-up
In primis, ut quidquid agendum inchoas bonum, ab eo
in the-first-place that whatever to-be-done you-begin good by him
perfici instantissima oratione deposcas: ut, qui nos
to-be-completed with-most-urgent prayer you-beg that (be)-who us
iam in filiorum dignatus est numero computare, non debet
now in of-sons deigned has the-number to-count not ought
aliquando de malis actibus nostris contristari; ita enim ei
ever over evil deeds our to-be-saddened thus for to-him

omni tempore de bonis suis in nobis parendum est, ut
at-every time with goods his in us to-be-obeyed it-is that
 non solum iratus pater suos non aliquando filios exheredet,
not only angry father his not ever sons may-disinherit
 sed nec ut metuendus dominus, irritatus a malis nostris,
but neither as a-dreaded master provoked by evils our
 ut nequissimos servos perpetuam tradat ad poenam qui
as most-wicked servants perpetual may-hand-over to punishment who
 eum sequi noluerint ad gloriam.
him to-follow would-not to glory

Exurgamus ergo tandem aliquando, excitante nos Scriptura
let-us-arise therefore at-last at-length rousing us the-Scripture
 ac dicente: Hora est iam nos de somno surgere. Et
and saying the-hour it-is now (for)-us from sleep to-rise and
 apertis oculis nostris ad deificum lumen, adtonitis auribus
with-opened eyes our to the-deifying light with-astonished ears
 audiamus divina cotidie clamans quid nos admonet vox
let-us-hear the-divine daily crying what us admonishes voice
 dicens: Hodie si vocem eius audieritis, nolite obdurare corda
saying today if the-voice his you-shall-hear do-not harden hearts
 vestra. Et iterum: Qui habet aures audiendi, audiat quid
your and again (he)-who has ears of-hearing let-him-hear what
 Spiritus dicat ecclesiis. Et quid dicit? Venite, filii, audite
the-Spirit says to-the-churches and what does-he-say come O-sons hear
 me; timorem Domini docebo vos. Currite dum lumen vitae
me the-fear of-the-Lord I-will-teach you run while the-light of-life
 habetis, ne tenebrae mortis vos comprehendant.
you-have lest the-darkness of-death you may-overtake

Et quaerens Dominus in multitudine populi cui haec
and seeking the-Lord in the-multitude of-the-people to-whom these-things
 clamat operarium suum, iterum dicit: Quis est homo qui
he-cries workman his again he-says who is the-man who

vult vitam, et cupit videre dies bonos? Quod si tu audiens
wishes life and desires to-see days good but if you hearing
 respondeas: Ego; dicit tibi Deus: Si vis habere veram et
should-answer I says to-you God if you-wish to-have true and
 perpetuam vitam, prohibe linguam tuam a malo, et labia
perpetual life keep tongue your from evil and lips
 tua ne loquantur dolum. Deverte a malo et fac bonum;
your lest they-speak deceit turn-aside from evil and do good
 inquire pacem et sequere eam. Et cum haec feceritis,
seek peace and pursue it and when these-things you-shall-have-done
 oculi mei super vos et aures meae ad preces vestras; et
eyes my (are)-upon you and ears my to prayers your and
 antequam me invocetis, dicam vobis: Ecce adsum. Quid dulcius
before me you-call-upon I-will-say to-you behold I-am-here what sweeter
 nobis ab hac voce Domini invitantis nos, fratres carissimi?
to-us than this voice of-the-Lord inviting us O-brothers dearest
 Ecce pietate sua demonstrat nobis Dominus viam vitae.
behold in-kindness his shows to-us the-Lord the-way of-life
 Succinctis ergo fide vel observantia bonorum actuum
girded therefore with-faith or observance of-good deeds
 lumbis nostris, per ducatum Evangelii pergamus itinera eius,
loins our through the-guidance of-the-Gospel let-us-go-on the-paths his
 ut mereamur eum qui nos vocavit in regnum suum videre.
that we-may-deserve him who us called into kingdom his to-see
 In cuius regni tabernaculo si volumus habitare, nisi illuc
in of-which kingdom the-tabernacle if we-wish to-dwell unless thither
 bonis actibus curritur minime pervenitur. Sed interrogemus
by-good deeds one-runs by-no-means one-arrives but let-us-ask
 cum propheta Dominum, dicentes ei: Domine, quis
with the-prophet the-Lord saying to-him O-Lord who
 habitabit in tabernaculo tuo, aut quis requiescit in monte
will-dwell in tabernacle your or who rests on mountain

sancto tuo? Post hanc interrogationem, fratres, audiamus
holy your after this question O-brothers let-us-hear
 Dominum respondentem et ostendentem nobis viam ipsius
the-Lord answering and showing us the-way of-that-very
 tabernaculi, dicens: Qui ingreditur sine macula, et
tabernacle saying (be)-who enters without stain and
 operatur iustitiam; qui loquitur veritatem in corde suo; qui
works justice who speaks truth in heart his who
 non egit dolum in lingua sua; qui non fecit proximo suo
not did deceit on tongue his who not did to-neighbor his
 malum; qui opprobrium non accepit adversus proximum suum.
evil who reproach not accepted against neighbor his
 Qui malignum diabolum aliqua suadentem sibi cum ipsa
who the-malign devil something persuading to-him with the-very
 suasionem suam a conspectibus cordis sui respuens, deduxit
persuasion his from the-sight of-heart his rejecting brought-down
 ad nihilum, et parvulos cogitatus eius tenuit et adlitis ad
to nothing and the-little thoughts his held and dashed against
 Christum. Qui timentes Dominum de bona observantia sua
Christ who fearing the-Lord over good observance their
 non se reddunt elatos, sed ipsa in se bona non a
not themselves render proud but the-very in themselves goods not from
 se posse, sed a Domino fieri existimantes, operantem
themselves to-be-able but by the-Lord to-be-done judging working
 in se Dominum magnificant, illud cum Propheta dicentes:
in them the-Lord magnify that with the-Prophet saying
 Non nobis, Domine, non nobis, sed nomini tuo da gloriam.
not to-us O-Lord not to-us but to-name your give glory
 Sicut nec Paulus Apostolus de praedicatione sua sibi
as neither Paul the-Apostle of preaching his to-himself

aliquid inputavit dicens: Gratia Dei sum id quod sum; et
anything credited saying by-grace of-God I-am that which I-am and
 iterum ipse dicit: Qui gloriatur, in Domino gloriatur.

again he-himself says (he)-who glories in the-Lord let-him-glory
 Unde et Dominus in Evangelio ait: Qui audit verba mea
whence also the-Lord in the-Gospel says (he)-who hears words my
 haec et facit ea, similabo eum viro sapienti qui aedificavit

these and does them I-will-liken him to-a-man wise who built
 domum suam super petram: venerunt flumina, flaverunt
house his upon rock came the-floods blew
 venti, et impegerunt in domum illam, et non cecidit,

the-winds and struck against house that and not it-fell
 quia fundata erat super petram. Haec complens Dominus
because founded it-was upon rock these-things fulfilling the-Lord
 exspectat nos cotidie his suis sanctis monitis factis nos

waits-for us daily to-these his holy admonitions by-deeds us
 respondere debere. Ideo nobis propter emendationem
to-respond to-be-bound therefore for-us on-account-of the-amendment
 malorum huius vitae dies ad indutias relaxantur, dicente

of-evils of-this life the-days for a-truce are-extended (as)-says
 Apostolo: An nescis, quia patientia Dei ad paenitentiam
the-Apostle or do-you-not-know that the-patience of-God to repentance
 te adducit? Nam pius Dominus dicit: Nolo mortem

you leads for the-loving Lord says I-do-not-wish the-death
 peccatoris, sed convertatur et vivat.
of-the-sinner but let-him-be-converted and live

Cum ergo interrogassemus Dominum, fratres, de habitatore
when therefore we-had-asked the-Lord O-brothers about the-dweller
 tabernaculi eius, audivimus habitandi praeceptum: sed si
of-tabernacle his we-heard of-dwelling the-precept but if

compleamus habitatoris officium! Ergo praeparanda sunt corda
we-fulfill the-dweller's duty therefore to-be-prepared are hearts

et corpora nostra sanctae praeceptorum oboedientiae militanda;

and bodies our for-holy of-the-precepts obedience to-do-battle

et quod minus habet in nos natura possibile, rogemus

and what less has in us nature possible let-us-ask

Dominum ut gratiae suae iubeat nobis adiutorium ministrare.

the-Lord that of-grace his he-may-bid for-us the-help to-supply

Et si fugientes gehennae poenas ad vitam volumus pervenire

and if fleeing of-hell the-pains to life we-wish to-attain

perpetuam, dum adhuc vacat et in hoc corpore sumus, et

perpetual while still there-is-time and in this body we-are and

haec omnia per hanc lucis viam vacat implere, currendum

these all through this of-light way there-is-time to-fulfill to-be-run

et agendum est modo quod in perpetuo nobis expedit.

and to-be-done it-is now what for ever for-us may-profit

Constituenda est ergo nobis dominici schola servitii. In

to-be-established is therefore by-us of-the-Lord's a-school service in

qua institutione nihil asperum, nihil grave nos constituturos

which establishment nothing harsh nothing heavy we about-to-establish

speramus. Sed et si quid paululum restrictius, dictante

hope but even if anything a-little stricter dictating

aequitatis ratione, propter emendationem vitiorum vel

of-equity the-reason for-the-sake-of the-amendment of-vices or

conservationem caritatis processerit, non illico pavore

the-preservation of-charity shall-have-proceeded not at-once by-dread

perterritus refugas viam salutis, quae non est nisi

terrified you-should-flee the-way of-salvation which not is unless

angusto initio incipienda. Processu vero conversationis et

with-a-narrow beginning to-be-begun by-progress but of-way-of-life and

fidei, dilatato corde, inenarrabili dilectionis dulcedine curritur

of-faith with-enlarged heart with-unspeakable of-love sweetness is-run

via mandatorum Dei; ut ab ipsius numquam magisterio

the-way of-the-commandments of-God that from his never teaching

discedentes, in eius doctrina usque ad mortem in monasterio
departing in his doctrine all-the-way to death in the-monastery
 perseverantes, passionibus Christi per patientiam participemur,
persevering in-the-sufferings of-Christ through patience we-may-share
 ut et regno eius mereamur esse consortes. Amen.
that also in-kingdom his we-may-deserve to-be partners Amen

De generibus monachorum

I · THE FOUR KINDS OF MONKS

Benedict names four kinds of monks. Cenobites live in a monastery under a rule and an abbot; anchorites go out to fight alone in the desert, but only after long testing in community. Sarabaites have no rule and call holy whatever they please, and gyrovagues wander from cell to cell, slaves to their wills and their stomachs. Leaving these aside, he turns to the cenobites.

Monachorum quattuor esse genera manifestum est. Primum
of-monks four to-be kinds evident it-is the-first
 coenobitarum, hoc est monasteriale, militans sub regula vel
of-cenobites that is the-monastic doing-battle under a-rule or
 abbate.

an-abbot

Deinde secundum genus est anachoritarum, id est heremitarum,
then the-second kind is of-anchorites that is of-hermits
 horum qui non conversationis fervore novicio sed monasterii
of-those who not of-way-of-life by-the-fervor novice but of-the-monastery
 probatione diuturna, qui didicerunt contra diabolum multorum
by-the-testing long who have-learned against the-devil of-many
 solacio iam docti pugnare; et bene extructi fraterna
by-the-support now taught to-fight and well equipped (the)-brotherly
 ex acie ad singularem pugnam heremi securi iam sine
from battle-line to the-single combat of-the-desert secure now without

consolatione alterius, sola manu vel brachio contra vitia
the-consolation of-another with-only the-hand or arm against the-vices
 carnis vel cogitationum Deo auxiliante pugnare sufficient.
of-the-flesh or of-thoughts God helping to-fight are-able
 Tertium vero monachorum teterrimum genus est sarabaitarum,
the-third indeed of-monks most-loathsome kind is of-sarabaites
 qui nulla regula adprobat, experientia magistra, sicut aurum
who by-no rule tested experience (being)-teacher as gold
 fornacis, sed in plumbi natura molli, adhuc operibus servantes
of-the-furnace but in of-lead the-nature softened still by-works keeping
 saeculo fidem, mentiri Deo per tonsuram noscuntur. Qui
to-the-world faith to-lie to-God by the-tonsure are-known who
 bini aut terni aut certe singuli sine pastore, non dominicis
by-twos or by-threes or at-least singly without a-shepherd not in-the-Lord's
 sed suis inclusi ovilibus, pro lege eis est desideriorum
but in-their-own shut-up sheepfolds for law to-them is of-desires
 voluptas: cum quidquid putaverint vel elegerint, hoc dicunt
the-pleasure since whatever they-have-thought or have-chosen this they-call
 sanctum, et quod noluerint, hoc putant non licere.
holy and what they-have-not-wished this they-think not to-be-lawful
 Quartum vero genus est monachorum quod nominatur
the-fourth indeed kind is of-monks which is-called
 gyrovagum, qui tota vita sua per diversas provincias
of-gyrovagues who in-the-whole life their through various provinces
 ternis aut quaternis diebus per diversorum cellas
for-three or four days through of-various-(men) the-cells
 hospitantur, semper vagi et numquam stabiles, et
are-guests always wandering and never stable and
 propriis voluntatibus et gulae illecebris servientes, et
to-(their)-own wills and of-gluttony to-the-enticements serving and

per omnia deteriores sarabaitis. De quorum omnium horum

in all worse than-the-sarabaites of of-whom all these

miserrima conversatione melius est silere quam loqui.

the-most-wretched way-of-life better it-is to-be-silent than to-speak

His ergo omissis, ad coenobitarum fortissimum genus

these therefore omitted to of-cenobites the-strongest kind

disponendum adiuvante Domino veniamus.

to-be-ordered (with)-helping the-Lord let-us-come

Qualis debeat abbas esse

II • WHAT THE ABBOT SHOULD BE

The abbot holds the place of Christ in the monastery and will answer at God's judgment for his teaching and for his monks' obedience. He teaches more by deeds than by words, favors no one for rank, and suits his manner to each soul: reproof for the unruly, entreaty for the obedient, the rod for the proud. He cares for souls before property, knowing he must account for every one.

Abbas qui praeesse dignus est monasterio, semper meminere

the-abbot who to-preside worthy is over-the-monastery always to-remember

debet quod dicitur, et nomen maioris factis implere. Christi

ought what he-is-called and the-name of-superior by-deeds to-fulfill of-Christ

enim agere vices in monasterio creditur, quando ipsius

for to-act-in the-place in the-monastery he-is-believed since his

vocatur pronomine, dicente Apostolo: Accepistis spiritum

he-is-called by-the-title (as)-says the-Apostle you-have-received the-spirit

adoptionis filiorum, in quo clamamus, Abba, Pater. Ideoque

of-adoption of-sons in which we-cry Abba O-Father and-therefore

abbas nihil extra praeceptum Domini quod sit debet

the-abbot nothing outside the-precept of-the-Lord which may-be ought

aut docere aut constituere vel iubere: sed iussio eius

either to-teach or to-establish or to-command but the-command his

vel doctrina fermentum divinae iustitiae in discipulorum
or teaching the-leaven of-divine justice in of-disciples
 mentibus conspargatur, memor semper abbas, quia doctrinae
the-minds let-be-sprinkled mindful always the-abbot that of-teaching
 suae vel discipulorum oboedientiae, utrarumque rerum in
his or of-disciples of-obedience of-both things at
 tremendo iudicio Dei facienda erit discussio. Sciatque
the-dread judgment of-God to-be-made will-be an-examination and-let-know
 abbas, culpae pastoris incumbere, quidquid in ovibus
the-abbot to-the-fault of-the-shepherd to-fall whatever in the-sheep
 paterfamilias utilitatis minus potuerit invenire. Tantundem
the-householder of-profit less shall-be-able to-find just-as-much
 iterum erit, ut, si inquieto vel inoboedienti gregi pastoris
again it-will-be that if to-a-restless or disobedient flock of-the-shepherd
 fuerit omnis diligentia adtributa, et morbidis earum
shall-have-been all diligence given and to-the-diseased their
 actibus universa fuerit cura exhibita, pastor eorum in
actions all shall-have-been care shown the-shepherd of-them in
 iudicio Domini absolutus, dicat cum Propheta Domino:
the-judgment of-the-Lord acquitted may-say with the-Prophet to-the-Lord
 Iustitiam tuam non abscondi in corde meo, veritatem
justice your not I-have-bidden in heart my truth
 tuam et salutare tuum dixi: ipsi autem contempnentes
your and salvation your I-have-spoken they but despising
 spreverunt me. Et tunc demum inoboedientibus curae suae
scorned me and then at-last to-disobedient to-care his
 ovibus poena sit eis praevalens ipsa mors.
sheep the-punishment let-be to-them prevailing itself death
 Ergo cum aliquis suscipit nomen abbatis, duplici debet
therefore when anyone takes-up the-name of-abbot by-a-twofold he-ought
 doctrina suis praeesse discipulis, id est omnia bona et
teaching his-own to-preside-over disciples that is all good-things and

sancta factis amplius quam verbis ostendat, ut capacibus
holy by-deeds more than by-words let-him-show so-as to-capable
 discipulis mandata Domini verbis proponere, duris corde
disciples the-commands of-the-Lord by-words to-set-forth to-the-hard of-heart
 vero et simplicioribus, factis suis divina praecepta monstrare.
but and to-the-simpler by-deeds his the-divine precepts to-show
 Omnia vero quae discipulis docuerit esse contraria, in
all indeed which to-disciples he-has-taught to-be contrary in
 suis factis indicet non agenda, ne aliis praedicans ipse
his deeds let-him-show not to-be-done lest to-others preaching himself
 reprobis inveniatur; ne quando illi dicat Deus peccanti:
reprobate he-be-found lest ever to-him may-say God sinning
 Quare tu enarres iustitias meas et adsumis testamentum
why you declare justices my and take-up covenant
 meum per os tuum? tu vero odisti disciplinam, et
my through mouth your you but have-hated discipline and
 proiecasti sermones meos post te. Et, Qui in fratris tui
have-cast words my behind you and (you)-who in of-brother your
 oculo festucam videbas, in tuo trabem non vidisti.
eye the-speck saw in your the-beam not have-seen
 Non ab eo persona in monasterio discernatur. Non unus plus
not by him a-person in the-monastery let-be-distinguished not one more
 ametur quam alius, nisi quem in bonis actibus aut oboedientia
let-be-loved than another unless whom in good deeds or obedience
 invenerit meliorem. Non convertenti ex servitio praeponatur
he-has-found better not to-one-converting from servitude let-be-set-before
 ingenuus, nisi alia rationabilis causa existat: quod si ita,
a-freeborn-(man) unless another reasonable cause exist but if thus
 iustitia dictante, abbati visum fuerit, et de cuiuslibet
justice dictating to-the-abbot seemed-(good) has also of anyone's
 ordine id faciet; sin alias, propria teneant loca; quia sive
rank this he-shall-do but-if otherwise their-own let-them-keep places because whether

servus sive liber, omnes in Christo unum sumus, et sub uno
slave or free all in Christ one we-are and under one
 Domino aequalem servitutis militiam baiulamus: Quia non
Lord an-equal of-servitude military-service we-bear because not
 est apud Deum personarum acceptio. Solummodo in hac parte
is with God of-persons respect only in this respect
 apud ipsum discernimur, si meliores ab aliis in operibus bonis
with him we-are-distinguished if better than others in works good
 et humiles inveniamur. Ergo aequalis sit ab eo omnibus
and humble we-are-found therefore equal let-be by him for-all
 caritas; una praebeatur in omnibus secundum merita disciplina.
charity one let-be-offered to all according-to merits discipline
 In doctrina sua namque abbas apostolicam debet illam
in teaching his for the-abbot the-apostolic ought that
 semper formam servare, in qua dicit: Argue, obsecra, increpa:
always pattern to-keep in which he-says reprove entreat rebuke
 id est, miscens temporibus tempora, terroribus blandimenta,
that is mixing with-times times with-terrors blandishments
 dirum magistri, pium patris ostendat affectum: id
the-stern of-a-master the-loving of-a-father let-him-show affection that
 est, indisciplinatos et inquietos debet durius arguere,
is the-undisciplined and restless be-ought more-harsbly to-reprove
 oboedientes autem et mites et patientes ut in melius
the-obedient but and mild and patient that into better
 proficiant obsecrare; negligentes et contempnentes ut
they-may-advance to-entreat the-negligent and scornful that
 increpet et corripiat admonemus. Neque dissimulet peccata
he-rebuke and correct we-admonish nor let-him-overlook the-sins
 delinquentium, sed mox ut coeperint oriri radicitus ea ut
of-offenders but as-soon as they-have-begun to-arise by-the-root them as
 praevallet amputet, memor periculi Heli sacerdotis de Silo.
he-is-able let-him-cut-off mindful of-the-danger of-Eli the-priest of Shiloh

Et honestiores quidem atque intelligibiles animos prima vel
and the-more-upright indeed and understanding minds by-the-first or
 secunda admonitione verbis corripiat; improbos autem et
second admonition with-words let-him-correct the-wicked but and
 duros ac superbos, vel inoboedientes, verberum vel corporis
hard and proud or disobedient of-blows or of-the-body
 castigatio in ipso initio peccati coerceat, sciens scriptum:
the-chastisement at the-very beginning of-sin let-restrain knowing (it-is)-written
 Stultus verbis non corrigitur. Et iterum: Percute filium
the-fool by-words not is-corrected and again strike son
 tuum virga, et liberabis animam eius a morte.
your with-the-rod and you-will-free soul his from death
 Meminere debet semper abbas quod est, meminere quod
to-remember ought always the-abbot what he-is to-remember what
 dicitur, et scire quia cui plus committitur, plus ab
he-is-called and to-know that to-whom more is-entrusted more from
 eo exigitur. Sciatque quam difficilem et arduam rem
him is-demanded and-let-him-know how difficult and arduous a-thing
 suscipit, regere animas et multorum servire moribus;
he-takes-up to-rule souls and of-many to-serve to-the-characters
 et alium quidem blandimentis, alium vero increpationibus,
and one indeed with-blandishments another but with-rebukes
 alium suasionibus, et secundum uniuscuiusque qualitatem
another with-persuasions and according-to of-each-one the-quality
 vel intellegentiam, ita se omnibus conformet et aptet, ut
or understanding so himself to-all let-him-conform and adapt that
 non solum detrimenta gregis sibi commissi non patiat,ur,
not only losses of-the-flock to-him entrusted not he-may-suffer
 verum in augmentatione boni gregis gaudeat.
but in the-increase of-a-good flock he-may-rejoice

Ante omnia, ne dissimulans aut parvipendens salutem
before all-things lest overlooking or undervaluing the-salvation
 animarum sibi commissarum, plus gerat sollicitudinem de
of-the-souls to-him entrusted more be-bear concern about
 rebus transitoriis et terrenis atque caducis; sed semper
things transitory and earthly and perishable but always
 cogitet quia animas suscepit regendas, de quibus et
let-him-reflect that souls be-has-taken-up to-be-ruled for which also
 rationem redditurus est. Et ne causetur de minori forte
an-account about-to-render he-is and lest he-complain of smaller perhaps
 substantia, meminerit scriptum: Primum quaerite regnum
means let-him-remember (it-is)-written first seek the-kingdom
 Dei et iustitiam eius, et haec omnia adicientur vobis;
of-God and justice his and these all will-be-added to-you
 et iterum: Nihil deest timentibus eum. Sciatque quia
and again nothing is-lacking to-those-fearing him and-let-him-know that
 qui suscipit animas regendas, paret se ad rationem
(he)-who takes-up souls to-be-ruled let-prepare himself for an-account
 reddendam. Et quantum sub cura sua fratrum se habere
to-be-rendered and how-great under care his of-brothers himself to-have
 scierit numerum, agnoscat pro certo quia in die
he-knows the-number let-him-acknowledge for certain that on the-day
 iudicii ipsarum omnium animarum est redditurus Domino
of-judgment of-these all souls he-is about-to-render to-the-Lord
 rationem, sine dubio addita et suae animae. Et ita timens
an-account without doubt added also of-bis-own soul and thus fearing
 semper futuram discussionem Pastoris de creditis
always the-future examination of-the-Shepherd concerning entrusted
 ovibus, cum de alienis ratiociniis cavet, redditur de
sheep while about others' accounts he-is-wary he-is-made about

suis sollicitus; et cum de monitionibus suis emendationem
his-own careful and while by admonitions his amendment
 aliis subministrat, ipse efficitur a vitiis emendatus.
to-others he-supplies he-himself is-made from vices amended

De adhibendis ad consilium fratribus

III • CALLING THE BROTHERS TO COUNSEL

When important business arises, the abbot calls the whole community to hear its counsel, since the Lord often reveals what is better to a younger brother. The brothers give their view humbly and then obey the abbot's decision. Everyone follows the Rule, the abbot acts in the fear of God, and for lesser matters he consults only the seniors.

Quotiens aliqua praecipua agenda sunt in monasterio,
as-often-as any important-things to-be-done are in the-monastery
 convocet abbas omnem congregationem, et dicat ipse unde
let-summon the-abbot the-whole community and let-say himself what
 agitur. Et audiens consilium fratrum tractet apud se,
is-at-issue and hearing the-counsel of-the-brothers let-him-ponder within himself
 et quod utilius iudicaverit faciat. Ideo autem omnes ad
and what more-useful he-has-judged let-him-do for-this-reason moreover all to
 consilium vocari diximus, quia saepe iuniori Dominus
counsel to-be-called we-have-said because often to-a-younger-(one) the-Lord
 revelat quod melius est. Sic autem dent fratres consilium cum
reveals what better is thus moreover let-give the-brothers counsel with
 omni humilitatis subiectione, et non praesumant procaciter
all of-humility submission and not let-them-presume boldly
 defendere quod eis visum fuerit, et magis in abbatis
to-defend what to-them seemed has and rather on of-the-abbot
 pendeat arbitrio, ut quod salubrius esse iudicaverit, ei cuncti
let-it-depend the-judgment that what more-salutary to-be he-has-judged him all

oboediant: sed sicut discipulos convenit oboedire magistro,
may-obey but as disciples it-befits to-obey the-master
 ita et ipsum provide et iuste condecet cuncta disponere.
so also him providently and justly it-befits all-things to-dispose
 In omnibus igitur omnes magistram sequantur Regulam,
in all-things therefore all as-teacher let-them-follow the-Rule
 neque ab ea temere declinetur a quoquam. Nullus
nor from it rashly let-there-be-turning-aside by anyone let-no-one
 in monasterio proprii sequatur cordis voluntatem; neque
in the-monastery of-(his)-own follow of-heart the-will nor
 praesumat quisquam cum abbate suo proterve aut foris
let-presume anyone with abbot his insolently or outside
 monasterium contendere. Quod si praesumpserit, regulari
the-monastery to-contend but if he-has-presumed to-the-regular
 disciplinae subiaceat. Ipse tamen abbas cum timore Dei et
discipline let-him-be-subject himself yet the-abbot with fear of-God and
 observatione Regulae omnia faciat, sciens se procul dubio
observance of-the-Rule all-things let-him-do knowing himself far from-doubt
 de omnibus iudiciis suis aequissimo iudici Deo rationem
for all judgments his to-the-most-just judge God an-account
 redditurum. Si qua vero minora agenda sunt in monasterii
about-to-render if any-things but lesser to-be-done are in of-the-monastery
 utilitatibus, seniorum tantum utatur consilio, sicut scriptum
interests of-the-seniors only let-him-use the-counsel as written
 est: Omnia fac cum consilio, et post factum non paeniteberis.
it-is all-things do with counsel and after the-deed not you-will-repent

Quae sunt instrumenta bonorum operum

IV · THE TOOLS OF GOOD WORKS

Benedict lists the tools of the spiritual craft, beginning with the love of God and neighbor and the commandments: to deny oneself, to love fasting, to relieve the poor, not to act on anger or harbor deceit, to love one's enemies, to keep death daily before one's eyes, to obey the abbot, and never to despair of God's mercy. Kept unceasingly, they win on the day of judgment the reward God has promised. Their workshop is the monastery's enclosure and stability in the community.

In primis, Dominum Deum diligere ex toto corde,
in the-first-place the-Lord God to-love from (the)-whole heart
tota anima, tota virtute.

whole soul whole strength

Deinde proximum tamquam seipsum.

then (one's)-neighbor as oneself

Deinde non occidere.

then not to-kill

Non adulterari.

not to-commit-adultery

Non facere furtum.

not to-commit theft

Non concupiscere.

not to-covet

Non falsum testimonium dicere.

not false witness to-speak

Honorare omnes homines.

to-honor all men

Et quod sibi quis fieri non vult, alio ne faciat.

and what to-himself anyone to-be-done not wishes to-another not let-him-do

Abnegare semetipsum sibi, ut sequatur Christum.

to-deny oneself to-oneself that he-may-follow Christ

Corpus castigare.

the-body to-chastise

Delicias non amplecti.

delights not to-embrace

Ieiunium amare.

fasting to-love

Pauperes recreare.

the-poor to-relieve

Nudum vestire.

the-naked to-clothe

Infirmum visitare.

the-sick to-visit

Mortuum sepelire.

the-dead to-bury

In tribulatione subvenire.

in trouble to-help

Dolentem consolari.

the-grieving to-console

Saeculi actibus se facere alienum.

of-the-world to-the-doings oneself to-make a-stranger

Nihil amoris Christi praeponere.

nothing to-the-love of-Christ to-set-before

Iram non perficere.

anger not to-carry-out

Iracundiae tempus non reservare.

of-wrath a-time not to-reserve

Dolum in corde non tenere.

deceit in heart not to-bold

Pacem falsam non dare.

peace false not to-give

Caritatem non derelinquere.

charity not to-forsake

Non iurare, ne forte periuret.

not to-swear lest perhaps he-perjure-himself

Veritatem ex corde et ore proferre.

truth from heart and mouth to-utter

Malum pro malo non reddere.

evil for evil not to-return

Iniuriam non facere, sed et factas patienter sufferre.

injury not to-do but also (injuries)-done patiently to-bear

Inimicos diligere.

enemies to-love

Maledicentes se non remaledicere, sed magis benedicere.

those-cursing oneself not to-curse-back but rather to-bless

Persecutionem pro iustitia sustinere.

persecution for justice to-endure

Non esse superbum.

not to-be proud

Non vinolentum.

not given-to-wine

Non multum edacem.

not greatly gluttonous

Non somnolentum.

not drowsy

Non pigrum.

not lazy

Non murmuriosum.

not given-to-murmuring

Non detractorem.

not a-slanderer

Spem suam Deo committere.

hope his to-God to-commit

Bonum aliquid in se cum viderit, Deo adplicet non
good anything in himself when he-has-seen to-God let-him-ascibe not
 sibi.

to-himself

Malum vero semper a se factum sciat, et sibi
evil but always by himself done let-him-know and to-himself
 reputet.

let-him-impute

Diem iudicii timere.

the-day of-judgment to-fear

Gehennam expavescere.

hell to-dread

Vitam aeternam omni concupiscentia spiritali desiderare.

life eternal with-all longing spiritual to-desire

Mortem cotidie ante oculos suspectam habere.

death daily before (the)-eyes looked-for to-have

Actus vitae suae omni hora custodire.

the-acts of-life his at-every hour to-guard

In omni loco Deum se respicere pro certo scire.

in every place God him to-regard for certain to-know

Cogitationes malos cordi suo advenientes mox ad Christum

thoughts evil to-heart his coming at-once against Christ

allidere, et seniori spiritali patefacere.

to-dash and to-a-senior spiritual to-disclose

Os suum a malo vel pravo eloquio custodire.

mouth his from evil or perverse speech to-guard

Multum loqui non amare.

much to-speak not to-love

Verba vana aut risui apta non loqui.

words vain or for-laughter apt not to-speak

Risum multum aut excussum non amare.

laughter much or boisterous not to-love

Lectiones sanctas libenter audire.

readings holy gladly to-hear

Orationi frequenter incumbere.

to-prayer frequently to-apply-oneself

Mala sua praeterita cum lacrimis vel gemitu cotidie in

evils his past with tears or groaning daily in

oratione Deo confiteri.

prayer to-God to-confess

De ipsis malis de cetero emendare.

of the-very evils for the-rest to-amend

Desideria carnis non efficere.

the-desires of-the-flesh not to-fulfill

Voluntatem propriam odire.

will (one's)-own to-hate

Praeceptis abbatis in omnibus oboedire, etiam si ipse aliter,

the-precepts of-the-abbot in all-things to-obey even if he-himself otherwise

quod absit, agat, memores illud dominicum praeceptum:

which far-be-it should-act mindful-of that the-Lord's precept

Quae dicunt facite, quae autem faciunt facere nolite.

what they-say do what but they-do to-do do-not

Non velle dici sanctum antequam sit, sed prius esse

not to-wish to-be-called holy before he-is but first to-be

quod verius dicatur.

what more-truly may-be-said

Praecepta Dei factis cotidie adimplere.

the-precepts of-God by-deeds daily to-fulfill

Castitatem amare.

chastity to-love

Nullum odire.

no-one to-hate

Zelum non habere.

jealousy not to-have

Invidiam non exercere.

envy not to-practice

Contentionem non amare.

contention not to-love

Elationem fugere.

self-exaltation to-flee

Et seniores venerare.

and the-seniors to-venerate

Iuniores diligere.

the-juniors to-love

In Christi amore pro inimicis orare.

in of-Christ the-love for enemies to-pray

Cum discordante ante solis occasum in pacem redire.

with one-at-odds before of-the-sun the-setting into peace to-return

Et de Dei misericordia numquam desperare.

and of of-God the-mercy never to-despair

Ecce haec sunt instrumenta artis spiritualis: quae cum

behold these are the-tools of-the-art spiritual which when

fuerint a nobis die noctuque incessabiliter adimpleta et

shall-have-been by us by-day and-by-night unceasingly fulfilled and

in die iudicii reassignata, illa merces nobis a Domino

on the-day of-judgment handed-back that reward to-us by the-Lord

recompensabitur, quam ipse promisit: Quod oculus non vidit

will-be-repaid which he-himself promised what eye not has-seen

nec auris audivit, quae praeparavit Deus his qui diligunt

nor ear has-beard which has-prepared God for-those who love

illum. Officina vero, ubi haec omnia diligenter operemur,

him the-workshop indeed where these all diligently we-may-work

claustra sunt monasterii et stabilitas in congregatione.

the-enclosures are of-the-monastery and stability in the-community

De oboedientia

V • OBEDIENCE

The first degree of humility is obedience without delay. Those who love Christ above all obey a superior's command as if it came from God, leaving their own work unfinished to walk the narrow way under another's judgment. Such obedience pleases God only if it is given gladly, without hesitation or murmuring, since a grudging monk gains nothing even when he obeys.

Primus humilitatis gradus est oboedientia sine mora. Haec
the-first of-humility degree is obedience without delay this
convenit his qui nihil sibi a Christo carius aliquid
befits those who nothing to-themselves than Christ dearer anything
existimant, propter servitium sanctum quod professi sunt,
consider on-account-of the-service holy which professed they-have
seu propter metum gehennae, vel gloriam vitae aeternae.
or on-account-of the-fear of-hell or the-glory of-life eternal
Mox aliquid imperatum a maiore fuerit, ac si divinitus
as-soon-as anything commanded by the-superior has-been as if by-God
imperetur, moram pati nesciant in faciendo. De quibus
it-were-commanded delay to-suffer they-know-not in doing of whom
Dominus dicit: Obaudit auri oboedivit mihi. Et item
the-Lord says at-the-hearing of-the-ear he-obeyed me and likewise
dicit doctoribus: Qui vos audit me audit.
he-says to-the-teachers (he)-who you hears me hears
Ergo hi tales relinquentes statim quae sua sunt et
therefore these such leaving immediately what theirs is and
voluntatem propriam deserentes, mox exoccupatis manibus,
will (their)-own abandoning at-once with-disengaged hands
et quod agebant imperfectum relinquentes, vicino
and what they-were-doing unfinished leaving with-the-ready

oboedientiae pede iubentis vocem factis sequuntur. Et
of-obedience foot of-the-one-commanding the-voice by-deeds follow and
 veluti uno momento praedicta magistri iussio et perfecta
as-if in-one moment the-aforesaid of-the-master command and the-completed
 discipuli opera, in velocitate timoris Dei, ambae res
of-the-disciple works in the-swiftness of-the-fear of-God both things
 communiter citius explicantur. Quibus ad vitam aeternam
jointly more-quickly are-accomplished on-whom to life eternal
 gradiendi amor incumbit, ideo angustam viam arripiunt (unde
of-advancing the-love presses therefore the-narrow way they-seize whence
 Dominus dicit: Angusta via est quae ducit ad vitam), ut
the-Lord says narrow the-way is which leads to life so-that
 non suo arbitrio viventes, vel desideriis suis et voluptatibus
not by-their-own judgment living or desires their and pleasures
 oboedientes, sed ambulantes alieno iudicio et imperio, in
obeying but walking by-another's judgment and command in
 coenobiis degentes, abbatem sibi praeesse desiderant. Sine
monasteries living an-abbot over-them to-pretend they-desire without
 dubio hi tales illam Domini imitantur sententiam qua dicit:
doubt these such that of-the-Lord imitate saying in-which he-says
 Non veni facere voluntatem meam, sed eius qui misit me.
not I-came to-do will my but of-him who sent me
 Sed haec ipsa oboedientia tunc acceptabilis erit Deo et
but this very obedience then acceptable will-be to-God and
 dulcis hominibus, si quod iubetur non trepide, non tarde,
sweet to-men if what is-commanded not fearfully not tardily
 non tepide, aut cum murmuro, vel cum responso nolentis
not lukewarmly or with murmuring or with the-reply of-one-unwilling
 efficiatur. Quia oboedientia quae maioribus praebetur Deo
is-carried-out because the-obedience which to-superiors is-given to-God
 exhibetur. Ipse enim dixit: Qui vos audit me audit. Et
is-shown he-himself for said (he)-who you hears me hears and

cum bono animo a discipulis praeberi oportet, quia hilarem
with good mind by disciples to-be-given it-behooves because a-cheerful
 datorem diligit Deus. Nam cum malo animo si oboedit
giver loves God for with bad mind if obeys
 discipulus, et non solum ore, sed etiam in corde si
the-disciple and not only with-mouth but also in heart if
 murmuraverit, etiam si impleat iussionem; tamen acceptum
he-shall-have-murmured even if he-fulfill the-command yet acceptable
 iam non erit Deo, qui cor eius respicit murmurantem,
now not it-will-be to-God who the-heart his regards murmuring
 et pro tali facto nullam consequitur gratiam; immo poenam
and for such a-deed no he-obtains grace rather the-punishment
 murmurantium incurrit, si non cum satisfactione emendaverit.
of-murmurers he-incurs if not with satisfaction he-shall-have-amended

De taciturnitate

VI • RESTRAINT OF SPEECH

Following the Psalmist, who kept silent even from good words, Benedict argues that evil words must be avoided all the more, and that even perfect disciples should rarely be given leave to speak, even of holy things, because the master is to speak and the disciple to listen. Whatever is asked of a superior is asked humbly. Coarse jokes and idle words that provoke laughter are banned everywhere.

Faciamus quod ait Propheta: Dixi, custodiam vias meas, ut
let-us-do what says the-Prophet I-said I-will-guard ways my that
 non delinquam in lingua mea: posui ori meo custodiam:
not I-offend with tongue my I-have-set to-mouth my a-guard
 obmutui et humiliatus sum, et silui a bonis. Hic
I-was-dumb and humbled I-was and I-was-silent from good-things here
 ostendit Propheta, si a bonis eloquiis interdum propter
shows the-Prophet if from good speech sometimes on-account-of

taciturnitatem debet tacere, quanto magis a malis verbis
restraint-of-speech one-ought to-be-silent how-much more from evil words
 propter poenam peccati debet cessari? Ergo quamvis
on-account-of the-punishment of-sin ought to-be-ceased therefore although
 de bonis et sanctis et aedificationum eloquiis, perfectis
of good and holy and of-edification speeches to-perfect
 discipulis propter taciturnitatis gravitatem rara loquendi
disciples on-account-of of-restraint-of-speech the-gravity rare of-speaking
 concedatur licentia; quia scriptum est: In multiloquio non
let-be-granted leave because written it-is in much-speaking not
 effugies peccatum; et alibi: Mors et vita in manibus
you-will-escape sin and elsewhere death and life (are)-in the-hands
 linguae. Nam loqui et docere magistrum condecet: tacere
of-the-tongue for to-speak and to-teach the-master befits to-be-silent
 et audire discipulum convenit.

and to-listen the-disciple befits
 Et ideo si qua requirenda sunt a priore, cum omni
and therefore if any-things to-be-asked are of the-superior with all
 humilitate et subiectione reverentiae requirantur. Scurrilitates
humility and submission of-reverence let-them-be-asked buffooneries
 vero, vel verba otiosa et risum moventia, aeterna clausura
but or words idle and laughter moving with-eternal closure
 in omnibus locis damnamus, et ad talia eloquia discipulum
in all places we-condemn and for such speech the-disciple
 aperire os non permittimus.
to-open the-mouth not we-permit

De humilitate

VII · HUMILITY

Whoever exalts himself will be humbled, and Benedict sets out humility as a ladder like Jacob's, climbed by descending in one's own esteem. Its twelve steps run from the constant fear of God, through surrender of the will, obedience, patience under injury, confession of one's thoughts, and contentment with the lowest things, to restraint in speech and laughter and a humble bearing. At the top is the love of God that casts out fear.

Clamat nobis Scriptura divina, fratres, dicens: Omnis qui
cries to-us Scripture divine O-brothers saying everyone who
se exaltat humiliabitur, et qui se humiliat exaltabitur.
himself exalts will-be-humbled and (he)-who himself humbles will-be-exalted
Cum haec ergo dicit, ostendit nobis omnem exaltationem
when these-things therefore it-says it-shows us all exaltation
genus esse superbiae; quod se cavere Propheta indicat
a-kind to-be of-pride which himself to-guard-against the-Prophet shows
dicens: Domine, non est exaltatum cor meum, neque elati
saying O-Lord not is exalted heart my nor lifted-up
sunt oculi mei; neque ambulavi in magnis, neque in
are eyes my nor have-I-walked in great-things nor in
mirabilibus super me. Sed quid, si non humiliter sentiebam,
wonders above me but what if not humbly I-thought
si exaltavi animam meam. Sicut ablactatum super matrem
if I-exalted soul my as (a-child)-weaned upon mother
suam, ita retribuïs in anima mea.
his so you-repay in soul my
Unde, fratres, si summae humilitatis volumus culmen
whence O-brothers if of-highest humility we-wish the-summit
adtingere, et ad exaltationem illam caelestem, ad quam per
to-reach and to exaltation that heavenly to which through

praesentis vitae humilitatem ascenditur, volumus velociter
of-the-present life humility one-ascends we-wish swiftly
 pervenire, actibus nostris ascendentibus scala illa erigenda est,
to-arrive by-actions our ascending ladder that to-be-set-up is
 quae in somnio Jacob apparuit, per quam ei descendentes
which in the-dream of-Jacob appeared through which to-him descending
 et ascendentes angeli monstrabantur. Non aliud sine dubio
and ascending angels were-shown not other without doubt
 descensus ille et ascensus a nobis intellegitur, nisi exaltatione
descent that and ascent by us is-understood than by-exaltation
 descendere, et humilitate ascendere. Scala vero ipsa erecta
to-descend and by-humility to-ascend the-ladder indeed itself set-up
 nostra est vita in saeculo, quae humiliato corde a Domino
our is life in the-world which with-humbled heart by the-Lord
 erigatur ad caelum. Latera enim eius scalae dicimus nostrum
may-be-raised to heaven the-sides for of-this ladder we-say our
 esse corpus et animam, in qua latera diversos gradus
to-be body and soul in which sides various degrees
 humilitatis vel disciplinae evocatio divina ascendendos inseruit.
of-humility or of-discipline the-call divine to-be-climbed has-inserted
 Primus itaque humilitatis gradus est, si timorem Dei sibi
the-first and-so of-humility degree is if the-fear of-God for-himself
 ante oculos semper ponens, oblivionem omnino fugiat, et
before (his)-eyes always placing forgetfulness altogether he-flee and
 semper sit memor omnia quae praecepit Deus: ut qualiter
always be mindful-of all-things which has-commanded God so-that how
 et contemnentes Deum gehenna de peccatis incendat, et vita
both those-despising God hell for sins burns and life
 aeterna, quae timentibus Deum praeparata est, animo suo
eternal which for-those-fearing God prepared is in-mind his
 semper evolvat; et custodiens se omni hora a peccatis
always be-turn-over and guarding himself at-every hour from sins

et vitiis, id est cogitationum, linguae, manuum, pedum vel
and vices that is of-thoughts of-tongue of-hands of-feet or
 voluntatis propriae, sed et desideria carnis, — aestimet se
of-will (his)-own but also the-desires of-the-flesh let-consider himself
 homo de caelis a Deo respici omni hora, et facta sua
man from the-heavens by God to-be-regarded at-every hour and the-deeds his
 omni loco ab aspectu Divinitatis videri, et ab angelis omni
in-every place by the-sight of-the-Godhead to-be-seen and by the-angels at-every
 hora renunciari. Demonstrans nobis hoc Propheta, cum in
hour to-be-reported showing us this the-Prophet when in
 cogitationibus nostris ita Deum semper praesentem ostendit
thoughts our so God always present he-shows
 dicens: Scrutans corda et renes Deus. Et item: Dominus novit
saying searching hearts and reins (is)-God and likewise the-Lord knows
 cogitationes hominum. Et item dicit: Intellexisti cogitationes
the-thoughts of-men and likewise he-says you-have-understood thoughts
 meas a longe; et: Quia cogitatio hominis confitebitur tibi.
my from afar and because the-thought of-man will-confess to-you
 Nam ut sollicitus sit circa cogitationes suas perversas,
for that careful he-may-be about thoughts his perverse
 dicat semper utilis frater in corde suo: Tunc ero
let-say always the-useful brother in heart his then I-shall-be
 immaculatus coram eo, si observavero me ab iniquitate mea.
spotless before him if I-shall-have-kept myself from iniquity my
 Voluntatem vero propriam ita facere prohibemur, cum dicit
will indeed (our)-own thus to-do we-are-forbidden when says
 Scriptura nobis: Et a voluntatibus tuis avertere. Et item
Scripture to-us and from wills your turn-away and likewise
 rogamus Deum in oratione, ut fiat illius voluntas in nobis.
we-ask God in prayer that be-done his will in us

Docemur ergo merito nostram non facere voluntatem, cum
we-are-taught therefore rightly our not to-do will when
 cavemus illud quod dicit Scriptura: Sunt viae quae videntur
we-beware-of that which says Scripture there-are ways which seem
 ab hominibus rectae, quarum finis usque ad profundum
to men right whose end all-the-way to the-depth
 inferni demergit; et cum item pavemus illud quod de
of-hell plunges and when likewise we-dread that which of
 negligentibus dictum est: Corrupti sunt et abominabiles
the-negligent said is corrupted they-have-been and abominable
 facti sunt in voluptatibus suis. In desideriis vero carnis
made they-have-been in pleasures their in the-desires indeed of-the-flesh
 ita nobis Deum credamus semper esse praesentem, cum dicit
thus to-us God let-us-believe always to-be present when says
 Propheta Domino: Ante te est omne desiderium meum.
the-Prophet to-the-Lord before you is all desire my
 Cavendum ergo ideo malum desiderium, quia
to-be-guarded-against therefore for-this-reason evil desire because
 mors secus introitum delectationis posita est; unde Scriptura
death beside the-entrance of-delight placed is whence Scripture
 praecipit dicens: Post concupiscentias tuas non eas. Ergo, si
commands saying after concupiscences your do-not go therefore if
 oculi Domini speculantur bonos et malos, et Dominus de
the-eyes of-the-Lord watch the-good and the-bad and the-Lord from
 caelo semper respicit super filios hominum, ut videat si
heaven always looks-down upon the-sons of-men that he-may-see if
 est intellegens aut requirens Deum; et si ab angelis nobis
there-is (one)-understanding or seeking God and if by the-angels to-us
 deputatis cotidie die noctuque Domino factorum nostrorum
assigned daily by-day and-by-night to-the-Lord of-deeds our
 opera nuntiantur: cavendum est ergo omni hora, fratres,
the-works are-reported to-be-guarded-against it-is therefore at-every hour O-brothers

sicut dicit in psalmo Propheta, ne nos declinantes in malo et
as says in the-psalm the-Prophet lest us turning-aside into evil and
 inutiles factos aliqua hora aspiciat Deus, et parcendo nobis
useless made at-some hour may-behold God and sparing us
 in hoc tempore, quia pius est et expectat nos converti in
in this time because loving he-is and waits-for us to-be-converted to
 melius, — ne dicat nobis in futuro: Haec fecisti et tacui.

better lest he-say to-us in the-future these-things you-did and I-was-silent

Secundus humilitatis gradus est, si propriam quis non
the-second of-humility degree is if (his)-own anyone not
 amans voluntatem desideria sua non delectetur implere; sed
loving will the-desires his not delights to-fulfill but
 vocem illam Domini factis imitetur dicentis: Non veni facere
voice that of-the-Lord by-deeds imitates saying not I-came to-do
 voluntatem meam, sed eius qui me misit. Item dicit Scriptura:
will my but of-him who me sent likewise says Scripture

Voluptas habet poenam, et necessitas parit coronam.

pleasure has punishment and necessity brings-forth a-crown

Tertius humilitatis gradus est, ut quis pro Dei amore
the-third of-humility degree is that one for of-God the-love
 omni oboedientia se subdat maiori, imitans Dominum de
in-all obedience himself submit to-a-superior imitating the-Lord of
 quo dicit Apostolus: Factus oboediens usque ad mortem.
whom says the-Apostle become obedient all-the-way to death

Quartus humilitatis gradus est, si in ipsa oboedientia duris et
the-fourth of-humility degree is if in the-very obedience in-hard and
 contrariis rebus, vel etiam quibuslibet inrogatis iniuriis, tacite
contrary things or even any inflicted injuries silently
 conscientia patientiam amplectatur, et sustinens non lassescat
in-conscience patience he-embrace and enduring not grow-weary
 vel discedat, dicente Scriptura: Qui perseveraverit usque in
or depart (as)-says Scripture (he)-who shall-have-persevered even to

finem, hic salvus erit. Item: Confortetur cor tuum, et sustine
the-end he saved will-be likewise let-be-strengthened heart your and wait-for
 Dominum. Et ostendens fidelem pro Domino universa
the-Lord and showing the-faithful-(man) for the-Lord all-things
 etiam contraria sustinere debere, dicit ex persona sufferentium:
even contrary to-endure to-be-bound it-says in the-person of-the-sufferers
 Propter te morte adficimur tota die; aestimati sumus
for-the-sake-of you with-death we-are-afflicted the-whole day counted we-have-been
 ut oves occisionis. Et securi de spe retributionis divinae
as sheep of-slaughter and secure in the-hope of-reward divine
 subsequuntur gaudentes et dicentes: Sed in his omnibus
they-go-on rejoicing and saying but in these all
 superamus propter eum qui dilexit nos. Et item alio
we-overcome on-account-of him who loved us and likewise in-another
 loco Scriptura: Probasti nos, Deus, igne nos examinasti,
place Scripture you-have-tested us O-God with-fire us you-have-tryed
 sicut igne examinatur argentum: induxisti nos in laqueo;
as with-fire is-tryed silver you-led us into the-snare
 posuisti tribulationes in dorso nostro. Et ut ostendat sub
you-have-placed tribulations on back our and that it-may-show under
 priore debere nos esse, subsequitur dicens: Inposuisti homines
a-superior to-be-bound us to-be it-follows saying you-have-set men
 super capita nostra. Sed et praeceptum Domini in adversis et
over heads our but also the-precept of-the-Lord in adversities and
 iniuriis per patientiam adimplentes, qui percussi in maxillam
injuries through patience fulfilling who struck on the-cheek
 praebent et aliam, auferenti tunicam dimittunt et pallium,
offer also the-other to-(one)-taking-away the-tunic they-give-up also the-cloak
 angariati miliario vadunt duo, cum Paulo Apostolo
pressed-into-service for-one-mile they-go two-(miles) with Paul the-Apostle
 falsos fratres sustinent, et maledicentes se benedicent.
false brothers they-endure and those-cursing them they-bless

Quintus humilitatis gradus est, si omnes cogitationes malas
the-fifth of-humility degree is if all thoughts evil
 cordi suo advenientes, vel mala a se absconse comissa, per
to-heart his coming or the-evils by himself secretly committed through
 humilem confessionem abbatem non celaverit suum, hortans
humble confession the-abbot not he-conceal his exhorting
 nos de hac re Scriptura dicens: Revela ad Dominum viam
us about this thing Scripture saying reveal to the-Lord way
 tuam et spera in eum. Et item dicit: Confitemini Domino,
your and hope in him and likewise it-says confess to-the-Lord
 quoniam bonus, quoniam in saeculum misericordia eius. Et
since (he-is)-good since for ever (is)-mercy his and
 item Propheta: Delictum meum cognitum tibi feci, et
likewise the-Prophet offense my known to-you I-have-made and
 iniustitias meas non operui. Dixi, pronuntiabo adversum me
injustices my not I-covered I-said I-will-declare against myself
 iniustitias meas Domino, et tu remisisti impietatem cordis mei.
injustices my to-the-Lord and you forgave the-impiety of-heart my
 Sextus humilitatis gradus est, si omni vilitate vel extremitate
the-sixth of-humility degree is if with-every lowliness or extremity
 contentus sit monachus, et ad omnia quae sibi iniunguntur,
content be the-monk and for all-things which on-him are-enjoined
 velut operarium se malum iudicet et indignum, dicens
as a-workman himself bad be-judge and unworthy saying
 sibi cum Propheta: Ad nihilum redactus sum et nescivi;
to-himself with the-Prophet to nothing reduced I-have-been and I-knew-not
 ut iumentum factus sum apud te, et ego semper tecum.
as a-beast-of-burden become I-have before you and I always (am)-with-you
 Septimus humilitatis gradus est, si omnibus se inferiorem
the-seventh of-humility degree is if than-all himself lower
 et viliorē non solum sua lingua pronuntiet, sed etiam
and baser not only with-his tongue he-declare but also

intimo cordis credat affectu, humilians se et dicens

with-the-inmost of-heart believe affection humbling himself and saying

cum Propheta: Ego autem sum vermis et non homo,

with the-Prophet I but am a-worm and not a-man

obprobrium hominum et abiectio plebis: exaltatus sum

the-reproach of-men and the-outcast of-the-people exalted I-have-been

et humiliatus et confusus. Et item: Bonum mihi quod

and humbled and confounded and likewise (it-is)-good for-me that

humiliasti me, ut discam mandata tua.

you-have-humbled me that I-may-learn commandments your

Octavus humilitatis gradus est, si nihil agat monachus, nisi

the-eighth of-humility degree is if nothing do the-monk except

quod communis monasterii regula vel maiorum cohortantur

what the-common of-the-monastery rule or of-the-elders urge

exempla.

the-examples

Nonus humilitatis gradus est, si linguam ad loquendum

the-ninth of-humility degree is if the-tongue from speaking

prohibeat monachus, et taciturnitatem habens, usque ad

restrain the-monk and restraint-of-speech keeping all-the-way to

interrogationem non loquatur, monstrante Scriptura quia in

questioning not he-speak (as)-shows Scripture that in

multiloquio non effugitur peccatum; et quia vir linguosus

much-speaking not is-escaped sin and that a-man talkative

non dirigitur super terram.

not is-directed upon the-earth

Decimus humilitatis gradus est, si non sit facilis ac

the-tenth of-humility degree is if not he-be easy and

promptus in risu, quia scriptum est: Stultus in risu exaltat

prompt in laughter because written it-is the-fool in laughter raises

vocem suam.

voice his

Undecimus humilitatis gradus est, si cum loquitur monachus,

the-eleventh of-humility degree is if when speaks the-monk

leniter et sine risu, humiliter cum gravitate, vel pauca

gently and without laughter humbly with gravity or few

verba et rationabilia loquatur, et non sit clamorosus in voce;

words and reasonable he-speak and not be clamorous in voice

sicut scriptum est: Sapiens verbis innotescit paucis.

as written it-is the-wise-(man) by-words becomes-known few

Duodecimus humilitatis gradus est, si non solum corde

the-twelfth of-humility degree is if not only in-heart

monachus, sed etiam ipso corpore humilitatem videntibus se

the-monk but also by-the-very body humility to-those-seeing him

semper indicet; id est, in Opere Dei, in oratorio, in monasterio,

always show that is in the-Work of-God in the-oratory in the-monastery

in horto, in via, in agro, vel ubicumque sedens, ambulans

in the-garden on the-road in the-field or wherever sitting walking

vel stans, inclinato sit semper capite, defixis in terram

or standing with-bowed let-him-be always head with-fixed on the-ground

aspectibus, reum se omni hora de peccatis suis aestimans,

looks guilty himself at-every hour of sins his judging

iam se tremendo iudicio repraesentari aestimet: dicens

already himself at-the-dread judgment to-be-presented let-him-think saying

sibi in corde semper illud quod publicanus ille evangelicus,

to-himself in heart always that which the-publican that of-the-Gospel

fixis in terram oculis dixit: Domine, non sum dignus ego

with-fixed on the-ground eyes said O-Lord not am worthy I

peccator levare oculos meos ad caelos. Et item cum Propheta:

a-sinner to-raise eyes my to the-beavens and likewise with the-Prophet

Incurvatus sum et humiliatus sum usquequaque.

bowed-down I-have-been and humbled I-have-been utterly

Ergo his omnibus humilitatis gradibus ascensis, monachus
therefore these all of-humility degrees climbed the-monk
 mox ad caritatem Dei perveniet illam quae perfecta foris
soon to the-charity of-God will-arrive that which perfect out
 mittit timorem; per quam universa quae prius non sine
casts fear through which all-things which before not without
 formidine observabat, absque ullo labore velut naturaliter ex
dread he-observed without any labor as-if naturally from
 consuetudine incipiet custodire, non iam timore gehennae
habit he-will-begin to-keep not now by-fear of-hell
 sed amore Christi, et consuetudine ipsa bona et delectatione
but by-the-love of-Christ and by-habit itself good and by-delight
 virtutum. Quae Dominus iam in operarium suum mundum
of-the-virtues which the-Lord now in workman his clean
 a vitiis et peccatis Spiritu Sancto dignabitur demonstrare.
from vices and sins by-the-Spirit Holy will-deign to-show

De officiis divinis in noctibus

VIII · THE NIGHT OFFICE

In winter, from November to Easter, the monks rise at the eighth hour of the night, having rested a little more than half the night and digested their food. Brothers who need the psalter or the readings study them after Vigils. From Easter to November the hour is set so that Lauds follows Vigils at daybreak after a short interval.

Hiemis tempore, id est, a Kalendis Novembris usque
of-winter in-the-time that is from the-Kalends of-November up
 in Pascha, iuxta considerationem rationis, octava hora
to Easter according-to the-consideration of-reason at-the-eighth hour
 noctis surgendum est, ut modice amplius de media
of-the-night to-be-risen it-is that moderately more of the-middle

nocte pausetur, et iam digesti surgant. Quod vero
night there-be-rest and now (having)-digested they-may-rise what but
 restat post Vigiliis, a fratribus qui psalterii vel lectionum
remains after Vigils by the-brothers who of-the-psalter or of-the-readings
 aliquid indigent, meditationi inserviatur. A Pascha autem
something need to-study let-it-be-devoted from Easter but
 usque ad supradictas Novembres, sic temperetur hora
all-the-way to the-aforesaid November(-Kalends) so let-be-regulated the-hour
 ut Vigiliarum Agenda parvissimo intervallo, quo fratres
that of-Vigils the-office with-a-very-short interval in-which the-brothers
 ad necessaria naturae exeant, mox Matutini, qui incipiente
for the-necessities of-nature may-go-out at-once Lauds which at-beginning
 luce agendi sunt, subsequantur.
light to-be-performed are may-follow

Quanti psalmi dicendi sunt nocturnis horis

IX · THE PSALMS AT NIGHT

Winter Vigils open with the verse “O Lord, you will open my lips,” Psalms 3 and 94, and a hymn. Six psalms with antiphons follow, then three readings from Scripture and the orthodox Fathers, with responsories, all rising at the Glory in honor of the Trinity. Six more psalms with Alleluia, a reading from the Apostle, a verse, and the litany close the office.

Hiemis tempore suprascripto, inprimis versum tertio
of-winter in-the-time above-written first-of-all the-verse three-times
 dicendum, Domine labia mea aperies, et os meum
to-be-said O-Lord lips my you-will-open and mouth my
 adnuntiabit laudem tuam; cui subiungendus est tertius
will-announce praise your to-which to-be-added is the-third
 psalmus, et «Gloria»: post hunc, psalmus nonagesimus
psalm and Glory after this the-psalm ninetyeth

quartus cum antiphona, aut certe decantandus. Inde sequatur
fourth with antiphon or at-least to-be-chanted then let-follow
 ambrosianus: deinde sex psalmi cum antiphonis. Quibus
the-Ambrosian-(hymn) then six psalms with antiphons which
 dictis, dicto versu, benedicat abbas; et sedentibus omnibus
said said the-verse let-bless the-abbot and sitting all
 in scamnis, legantur vicissim a fratribus in codice super
on the-benches let-be-read in-turn by the-brothers from the-book on
 analogium tres lectiones, inter quas et tria responsoria
the-lectern three readings between which also three responsories
 cantentur. Duo responsoria sine «Gloria» dicantur; post tertiam
let-be-sung two responsories without Glory let-be-said after the-third
 vero lectionem, qui cantat dicat «Gloria»; quam dum incipit
but reading (he)-who sings let-say Glory which when begins
 cantor dicere, mox omnes de sedilibus suis surgant ob
the-cantor to-say at-once all from seats their let-rise on-account-of
 honorem et reverentiam Sanctae Trinitatis. Codices autem
the-honor and reverence of-the-Holy Trinity the-books moreover
 legantur in Vigiliis divinae auctoritatis tam Veteris Testamenti
let-be-read at Vigils of-divine authority both of-the-Old Testament
 quam Novi; sed et expositiones earum, quae a nominatis
and New but also the-expositions of-them which by renowned
 et orthodoxis catholicis Patribus factae sunt. Post has vero
and orthodox catholic Fathers made have-been after these indeed
 tres lectiones cum responsoriis suis, sequantur reliqui sex
three readings with responsories their let-follow the-remaining six
 psalmi cum «Alleluia» canendi. Post hos lectio Apostoli
psalms with Alleluia to-be-sung after these the-reading of-the-Apostle
 sequatur, ex corde recitanda, et versus, et supplicatio litaniae,
let-follow by heart to-be-recited and the-verse and the-supplication of-the-litany
 id est, «Kyrie eleison»; et sic finiantur Vigiliae nocturnae.
that is Lord have-mercy and so let-be-ended Vigils nocturnal

Qualiter aestatis tempore agatur nocturna laus

X · THE NIGHT OFFICE IN SUMMER

From Easter to November the number of psalms stays the same, but because the nights are short, the readings from the book give way to a single lesson from the Old Testament said from memory, with a short responsory. Vigils never has fewer than twelve psalms besides Psalms 3 and 94.

A Pascha autem usque ad Kalendas Novembres omnis ut
from Easter but all-the-way to the-Kalends of-November the-whole as
supra dictum est psalmodiae quantitas teneatur; excepto quod
above said it-is of-psalmody quantity let-be-kept except that
lectiones in codice, propter brevitatem noctium, minime
the-readings from the-book on-account-of the-shortness of-the-nights by-no-means
legantur; sed pro ipsis tribus lectionibus, una de Veteri
be-read but for these three readings one from the-Old
Testamento memoriter dicatur, quam breve responsorium
Testament from-memory let-be-said which a-short responsory
subsequatur, et reliqua omnia ut dictum est impleantur: id
let-follow and the-rest all as said it-is let-be-carried-out that
est, ut numquam minus a duodecim psalmorum quantitate
is that never less than twelve of-psalms the-quantity
ad Vigiliis nocturnas dicatur, exceptis tertio et nonagesimo
at Vigils nocturnal be-said except the-third and ninetyeth
quarto psalmo.
fourth psalm

Qualiter diebus dominicis Vigiliae agantur

XI · VIGILS ON SUNDAY

On Sunday the monks rise earlier. After six psalms come four readings with responsories, six more psalms, four more readings, three canticles from the Prophets, and four readings from the New Testament. The abbot then begins the Te Deum, reads the Gospel while all stand, and begins the Te decet laus. If the monks rise late the readings are shortened, and whoever caused it makes satisfaction.

Dominico die temperius surgatur ad Vigiliis; in quibus
on-the-Lord's day earlier let-there-be-rising for Vigils in which
Vigiliis teneatur mensura: id est, modulatis ut supra
Vigils let-be-kept the-measure that is chanted as above
disposuimus sex psalmis et versu, residentibus cunctis disposite
we-have-arranged six psalms and the-verse sitting all in-order
et per ordinem in subselliis, legantur in codice ut supra
and by rank on the-benches let-be-read from the-book as above
diximus quattuor lectiones cum responsoriis suis; ubi tantum
we-said four readings with responsories their where only
in quarto responsorio dicatur a cantante «Gloria», quam
in the-fourth responsory let-be-said by the-one-singing Glory which
dum incipit, mox omnes cum reverentia surgant. Post quas
when he-begins at-once all with reverence let-rise after which
lectiones sequantur ex ordine alii sex psalmi cum antiphonis,
readings let-follow in order another six psalms with antiphons
sicut anteriores, et versu. Post quos iterum legantur aliae
as the-former and a-verse after which again let-be-read another
quattuor lectiones cum responsoriis suis, ordine quo supra.
four readings with responsories their in-the-order in-which above
Post quas dicantur tria cantica de «Prophetarum», quae
after which let-be-said three canticles from of-the-Prophets which

instituerit abbas; quae cantica cum «Alleluia» psallantur.

shall-have-appointed the-abbot which canticles with Alleluia let-be-sung

Dicto etiam versu, et benedicente abbate, legantur aliae

said also the-verse and blessing(-them) the-abbot let-be-read another

quattuor lectiones de Novo Testamento, ordine quo supra.

four readings from the-New Testament in-the-order in-which above

Post quartum autem responsorium incipiat abbas hymnum «Te

after the-fourth moreover responsory let-begin the-abbot the-hymn you

Deum laudamus». Quo perdicto, legat abbas lectionem de

God we-praise which finished let-read the-abbot the-reading from

«Evangelia», cum honore et timore stantibus omnibus. Qua

the-Gospels with honor and fear standing all which

perlecta, respondeant omnes «Amen»; et subsequatur mox

read-through let-answer all Amen and let-follow at-once

abbas hymnum «Te decet laus», et data benedictione incipiant

the-abbot the-hymn you befits praise and given the-blessing let-them-begin

Matutinos. Qui ordo Vigiliarum omni tempore tam aestatis

Lauds which order of-Vigils at-every time both of-summer

quam hiemis aequaliter in die dominico teneatur: nisi forte,

and of-winter equally on the-day of-the-Lord let-be-kept unless perhaps

quod absit, tardius surgant, aliquid de lectionibus breviandum

which far-be-it later they-rise something of the-readings to-be-shortened

est aut responsorii. Quod tamen omnino caveatur ne

is or of-the-responsories which yet altogether let-be-guarded-against lest

proveniat; quod si contigerit, digne inde satisfaciatur

it-happen but if it-shall-have-happened worthily for-it let-him-make-satisfaction

Deo in oratorio, per cuius evenerit neglectum.

to-God in the-oratory through whose it-has-come-about the-neglect

Quomodo Matutinorum sollemnitatis agatur

XII · LAUDS ON SUNDAY

Sunday Lauds begins with Psalm 66 said straight through, then Psalm 50 with Alleluia, Psalms 117 and 62, the Blessings and the psalms of praise, a reading from the Apocalypse, a responsory, a hymn, a verse, the Gospel canticle, and the litany.

In Matutinis dominico die, inprimis dicatur sexagesimus
at Lauds on-the-Lord's day first-of-all let-be-said sixtieth
sextus psalmus sine antiphona in directum. Post quem
sixth psalm without antiphon in direct-sequence after which
dicatur quinquagesimus cum «Alleluia»; post quem dicatur
let-be-said the-fiftieth with Alleluia after which let-be-said
centesimus septimus decimus et sexagesimus secundus; inde
the-hundredth seventh tenth and sixtieth second then
Benedictiones et Laudes, lectio de Apocalypsi una ex
the-Blessings and the-Praises a-reading from the-Apocalypse one by
corde et responsorium, ambrosianus, versus, canticum de
heart and a-responsory the-Ambrosian-(hymn) the-verse the-canticle from
«Evangelia», litania, et completum est.
the-Gospels the-litany and completed it-is

Privatis diebus qualiter agantur Matutini

XIII · LAUDS ON WEEKDAYS

On ordinary days Psalm 66 is drawn out a little so that all can arrive for Psalm 50. Each weekday has two more psalms and, as the Roman Church sings, a canticle from the Prophets; Saturday has Psalm 142 and Deuteronomy's canticle. The superior says the Lord's Prayer aloud at Lauds and Vespers, so that its pledge, "forgive us as we forgive," may cleanse the brothers of quarrels.

Diebus autem privatis Matutinorum sollemnitas ita agatur:

on-days but ordinary of-Lauds the-solemnity thus let-be-performed

id est, ut sexagesimus sextus psalmus dicatur sine

that is that the-sixtieth sixth psalm be-said without

antiphona, subtrahendo modice sicut Dominica, ut omnes

antiphon drawing-out moderately as on-the-Lord's-(day) that all

occurrant ad quinquagesimum, qui cum antiphona dicatur.

may-arrive-in-time for the-fiftieth which with antiphon let-be-said

Post quem alii duo psalmi dicantur secundum consuetudinem:

after which other two psalms let-be-said according-to custom

id est, secunda feria quintus et tricesimus quintus,

that is on-the-second weekday the-fifth and thirtieth fifth

tertia feria quadragesimus secundus et quinquagesimus

on-the-third weekday the-fortieth second and fiftieth

sextus, quarta feria sexagesimus tertius et sexagesimus

sixth on-the-fourth weekday sixtieth third and sixtieth

quartus, quinta feria octogesimus septimus et octogesimus

fourth on-the-fifth weekday eightyeth seventh and eightyeth

nonus, sexta feria septuagesimus quintus et nonagesimus

ninth on-the-sixth weekday seventyeth fifth and ninetyeth

primus, sabbato autem centesimus quadragesimus secundus

first on-the-Sabbath but the-hundredth fortieth second

et canticum Deuteronomium, quod dividatur in duas
and the-canticle of-Deuteronomy which let-be-divided into two
 «Glorias». Nam ceteris diebus canticum unumquodque die
Glories for on-the-other days canticle each on-day
 suo ex Prophetis, sicut psallit Ecclesia Romana dicantur.
its from the-Prophets as sings the-Church Roman let-be-said
 Post haec sequantur Laudes; deinde lectio una Apostoli
after these let-follow the-Praises then a-reading one of-the-Apostle
 memoriter recitanda, responsorium, ambrosianus, versus,
from-memory to-be-recited a-responsory the-Ambrosian-(hymn) the-verse
 canticum de «Evangelia», litania, et completum est.
the-canticle from the-Gospels the-litany and completed it-is
 Plane Agenda matutina vel vespertina non transeat aliquando
certainly the-Office morning or evening not let-pass ever
 nisi in ultimo per ordinem oratio dominica, omnibus
unless at the-last in order the-prayer Lord's all
 audientibus, dicatur a priore, propter scandalorum spinas
bearing be-said by the-superior on-account-of of-offenses the-thorns
 quae oriri solent, ut conventi per ipsius orationis
which to-arise are-wont that admonished by of-that-very prayer
 sponsionem qua dicunt «Dimitte nobis sicut et nos
the-pledge in-which they-say forgive us as also we
 dimittimus», purgent se ab huiusmodi vitio. Ceteris
forgive they-may-cleanse themselves from this-kind-of vice at-the-other
 vero Agendis ultima pars eius orationis dicatur, ut ab
but Offices the-last part of-that prayer let-be-said that by
 omnibus respondeatur: «Sed libera nos a malo».
all it-be-answered but deliver us from evil

In nataliciis sanctorum qualiter agantur Vigiliae

XIV · VIGILS ON SAINTS' DAYS

On the feasts of saints and other solemnities, Vigils is kept as on Sunday, except that the psalms, antiphons, and readings proper to the day are used.

In Sanctorum vero festivitibus, vel omnibus solemnitatibus,
on of-the-Saints but the-feasts or all solemnities
sicut diximus Dominico die agendum, ita agatur, excepto
as we-said on-the-Lord's day to-be-done so let-it-be-done except
quod psalmi aut antiphonae vel lectiones ad ipsum diem
that the-psalms or antiphons or readings to the-very day
pertinentes dicantur; modus autem supra scriptus teneatur.
pertaining be-said the-manner but above written let-be-kept

Alleluia quibus temporibus dicatur

XV · WHEN ALLELUIA IS SAID

From Easter to Pentecost Alleluia is said with both psalms and responsories. From Pentecost to the beginning of Lent it is said each night only with the last six psalms of the night office. On Sundays outside Lent it is said with the canticles, Lauds, Prime, Terce, Sext, and None, but Vespers takes antiphons. Responsories take Alleluia only from Easter to Pentecost.

A sancto Pascha usque Pentecosten sine intermissione
from holy Easter up-to Pentecost without intermission
dicatur «Alleluia», tam in psalmis quam in responsoriis.
let-be-said Alleluia both in psalms and in responsories

A Pentecoste autem usque caput Quadragesimae omnibus
from Pentecost but up-to the-head of-Lent on-all
noctibus cum sex posterioribus psalmis tantum ad Nocturnos
nights with six latter psalms only at the-Nocturns

dicatur. Omni vero Dominica extra Quadragesimam Cantica,
let-it-be-said on-every but Lord's-(day) outside Lent the-Canticles
 Matutini, Prima, Tertia, Sexta, Nonaque cum «Alleluia» dicatur:
Lauds Prime Terce Sext and-None with Alleluia let-be-said
 Vespera vero iam antiphona. Responsoria vero numquam
Vespers but now with-antiphon responsories but never
 dicantur cum «Alleluia», nisi a Pascha usque Pentecosten.
let-be-said with Alleluia except from Easter up-to Pentecost

Qualiter divina opera per diem agantur

XVI • THE HOURS OF THE DAY

*The Prophet praised God seven times a day and rose at midnight to confess him.
 So the monks keep seven day hours, Lauds, Prime, Terce, Sext, None, Vespers,
 and Compline, and rise at night for Vigils.*

Ut ait Propheta: Septies in die laudem dixi tibi.
as says the-Prophet seven-times in the-day praise I-have-said to-you
 Qui septenarius sacratus numerus a nobis sic implebitur,
which sevenfold sacred number by us thus will-be-fulfilled
 si Matutino, Primae, Tertiae, Sextae, Nonae, Vesperae,
if at-Lauds of-Prime of-Terce of-Sext of-None of-Vespers
 Completoriique tempore nostrae servitutis officia persolvamus;
and-of-Compline at-the-time of-our service the-duties we-perform
 quia de his diurnis Horis dixit: Septies in die laudem
because of these daytime Hours he-said seven-times in the-day praise
 dixi tibi. Nam de nocturnis Vigiliis idem ipse Propheta
I-have-said to-you for of the-night Vigils the-same himself Prophet
 ait: Media nocte surgebam ad confitendum tibi. Ergo his
says at-middle night I-rose for confessing to-you therefore at-these

temporibus referamus laudes Creatori nostro super iudicia
times let-us-render praises to-Creator our for the-judgments
 iustitiae suae, id est, Matutinis, Prima, Tertia, Sexta, Nona,
of-justice his that is at-Lauds Prime Terce Sext None
 Vespera, Completorio; et nocte surgamus ad confitendum ei.
Vespers Compline and at-night let-us-rise for confessing to-him

Quot psalmi per easdem horas canendi sunt

XVII • THE PSALMS AT THE DAY HOURS

Prime has three psalms sung separately, a hymn, a reading, a verse, the Kyrie, and the dismissal, and Terce, Sext, and None follow the same pattern, with antiphons in a large community. Vespers has four psalms, a reading, a responsory, a hymn, a verse, the Gospel canticle, the litany, and the Lord's Prayer. Compline has three psalms said straight through, a hymn, a reading, a verse, and the blessing.

Iam de Nocturnis vel Matutinis digessimus ordinem
now of the-Nocturns or Lauds we-have-arranged the-order
 psalmodiae; nunc de sequentibus Horis videamus. Prima
of-psalmody now of the-following Hours let-us-see at-Prime
 Hora dicantur psalmi tres singillatim et non sub una
Hour let-be-said psalms three one-by-one and not under one
 «Gloria», hymnus eiusdem Horae post versum «Deus in
Glory the-hymn of-the-same Hour after the-verse O-God unto
 adiutorium», antequam psalmi incipiantur. Post expletionem
(my)-help before the-psalms begin after the-completion
 vero trium psalmorem, recitetur lectio una, versus et
indeed of-three psalms let-be-recited a-reading one the-verse and
 «Kyrie eleison», et missas. Tertia vero, Sexta et Nona,
Lord have-mercy and the-dismissals at-Terce indeed Sext and None
 idem eo ordine celebretur oratio: id est versus, hymni
likewise in-that order let-be-celebrated the-prayer that is the-verse the-hymns

earundem Horarum, terni psalmi, lectio et versus, «Kyrie
of-the-same Hours three-each psalms the-reading and verse Lord
 eleison» et missae sunt. Si maior congregatio fuerit, cum
have-mercy and the-dismissals are if larger the-community is with
 antiphonis, si vero minor, in directum psallantur.

antiphons if but smaller in direct-sequence let-them-be-sung

Vespertina autem sinaxis quattuor psalmis cum antiphonis

the-evening moreover assembly with-four psalms with antiphons

terminetur; post quos psalmos lectio recitanda est;

let-be-completed after which psalms a-reading to-be-recited is

inde responsorium, ambrosianus, versus, canticum de

then a-responsory the-Ambrosian-(hymn) the-verse the-canticle from

«Evangelia», litania et oratio dominica, fiant missae.

the-Gospels the-litany and the-prayer Lord's let-be-made the-dismissals

Completorium autem trium psalmoreum dictione terminetur;

Compline moreover of-three psalms by-the-saying let-be-completed

qui psalmi directanei sine antiphona dicendi sunt: post

which psalms straight-through without antiphon to-be-said are after

quos hymnus eiusdem Horae, lectio una, versus, «Kyrie

which the-hymn of-the-same Hour a-reading one the-verse Lord

eleison», et benedictione missae fiant.

have-mercy and with-the-blessing the-dismissals let-be-made

Quo ordine ipsi psalmi dicendi sunt

XVIII • THE ORDER OF THE PSALMS

Benedict spreads the psalter over the week. Psalm 118 is divided among Sunday Prime and the little hours of Sunday and Monday, Psalms 1 to 19 go to Prime, Psalms 119 to 127 to the little hours, Psalms 109 to 147 to Vespers, and the rest to Vigils. Anyone who judges a better order may arrange them otherwise, so long as the whole psalter is sung each week, since the Fathers sang it in a single day.

Dicatur versus: Deus in adiutorium meum intende, Domine
let-be-said the-verse O-God unto help my attend O-Lord
ad adiuvandum me festina, Gloria; inde hymnus uniuscuiusque
to helping me make-haste Glory then the-hymn of-each
Horae. Deinde Prima Hora, Dominica, dicenda quattuor
Hour then at-Prime Hour on-the-Lord's-(day) to-be-said four
capitula psalmi centesimi octavi decimi; reliquis vero
sections of-the-psalm hundredth eighth tenth at-the-remaining but
Horis, id est, Tertia, Sexta vel Nona, terna capitula supra
Hours that is at-Terce Sext or None three-each sections above
scripti psalmi centesimi octavi decimi dicantur. Ad Primam
written of-the-psalm hundredth eighth tenth let-be-said at Prime
autem secundae feriae dicantur tres psalmi, id est, primus,
moreover of-the-second weekday let-be-said three psalms that is the-first
secundus et sextus. Et ita per singulos dies ad Primam,
second and sixth and so through each day at Prime
usque Dominicam, dicantur per ordinem terni psalmi usque
up-to the-Lord's-(day) let-be-said in order three-each psalms up-to
nonum decimum psalmum; ita sane, ut nonus psalmus et
the-ninth tenth psalm so indeed that the-ninth psalm and

septimus decimus partiantur in binos. Et sic fit, ut
seventh tenth be-divided into two-each and so it-happens that

ad Vigiliis Dominica semper a vicesimo incipiat.

at Vigils on-the-Lord's-(day) always from the-twentieth it-begins

Ad Tertiam vero, Sextam Nonamque secundae feriae novem

at Terce indeed Sext and-None of-the-second weekday nine

capitula quae residua sunt de centesimo octavo decimo, ipsa

sections which remaining are of the-hundredth eighth tenth these

terna per easdem Horas dicantur. Expenso ergo psalmo

three-each through the-same Hours let-be-said spent therefore the-psalm

centesimo octavo decimo duobus diebus, id est Dominico

hundredth eighth tenth in-two days that is the-Lord's-(day)

et secunda feria, tertia feria iam ad Tertiam, Sextam

and the-second weekday on-the-third weekday now at Terce Sext

vel Nonam psallantur terni psalmi, a centesimo nono

or None let-be-sung three-each psalms from the-hundredth ninth

decimo usque centesimum vicesimum septimum, id est

tenth up-to the-hundredth twentieth seventh that is

psalmi novem. Quique psalmi semper usque Dominicam per

psalms nine and-which psalms always up-to the-Lord's-(day) through

easdem Horas itidem repetantur, hymnorum nihilominus

the-same Hours likewise let-be-repeated of-hymns nevertheless

lectionum vel versuum dispositione uniformi cunctis diebus

of-readings or of-verses the-arrangement uniform on-all days

servata; et ita scilicet semper Dominica a centesimo

kept and so namely always on-the-Lord's-(day) from the-hundredth

octavo decimo incipietur.

eighth tenth it-will-be-begun

Vespera autem cotidie quattuor psalmorum modulatione canatur.

Vespers moreover daily of-four psalms with-the-chanting let-be-sung

Qui psalmi incipiantur a centesimo nono usque centesimum

which psalms let-be-begun from the-hundredth ninth up-to the-hundredth

quadragesimum septimum: exceptis his qui in diversis
fortieth seventh excepting those which in various
 Horis ex eis sequestrantur, id est, a centesimo septimo
Hours from them are-set-apart that is from the-hundredth seventh
 decimo usque centesimum vicesimum septimum, et centesimo
tenth up-to the-hundredth twentieth seventh and the-hundredth
 tricesimo tertio et centesimo quadragesimo secundo; reliqui
thirtieth third and the-hundredth fortieth second the-rest
 omnes in Vespera dicendi sunt. Et quia minus veniunt tres
all at Vespers to-be-said are and because short come three
 psalmi, ideo dividendi sunt qui ex numero supra scripto
psalms therefore to-be-divided are (those)-which of the-number above written
 fortiores inveniuntur: id est, centesimus tricesimus octavus, et
longer are-found that is the-hundredth thirtieth eighth and
 centesimus quadragesimus tertius, et centesimus quadragesimus
the-hundredth fortieth third and the-hundredth fortieth
 quartus. Centesimus vero sextus decimus, quia parvus est, cum
fourth the-hundredth but sixth tenth because small it-is with
 centesimo quinto decimo coniungatur. Digesto ergo ordine
the-hundredth fifth tenth let-be-joined arranged therefore the-order
 psalmodiarum vespertinarum, reliqua, id est lectio, responsum,
of-the-psalms of-Vespers the-rest that is the-reading response
 hymnus, versus, vel canticum, sicut supra taxavimus impleatur.
hymn verse or canticle as above we-have-fixed let-be-carried-out
 Ad Completorium vero cotidie iidem psalmi repetantur: id
at Compline indeed daily the-same psalms let-be-repeated that
 est, quartus, nonagesimus, et centesimus tricesimus tertius.
is the-fourth ninetyeth and hundredth thirtieth third
 Disposito ordine psalmodiae diurnae, reliqui omnes psalmi
arranged the-order of-psalmody of-the-day the-remaining all psalms
 qui supersunt aequaliter dividantur in septem noctium
which are-left equally let-be-divided into seven of-nights

Vigiliis, partiendo scilicet qui inter eos prolixiores sunt
Vigils dividing namely (those)-which among them longer are
 psalmi, et duodecim per unamquamque constituens noctem:
psalms and twelve for each appointing night
 hoc praecipue commonentes, ut si cui forte haec distributio
this especially advising that if to-anyone perhaps this distribution
 psalmoreum displicuerit, ordinet si melius aliter iudicaverit;
of-psalms displeases let-him-arrange if better otherwise he-has-judged
 dum omnimodis id adtendat, ut omni hebdomada
provided-that in-every-way this he-see-to that in-every week
 psalterium ex integro numero centum quinquaginta psalmoreum
the-psalter in the-full number hundred fifty of-psalms
 psallatur, et Dominico die semper a capite reprimatur ad
be-sung and on-the-Lord's day always from the-head be-resumed at
 Vigiliis: quia nimis iners devotionis suae servitium ostendunt
Vigils because too sluggish of-devotion their the-service show
 monachi, qui minus a psalterio, cum canticis consuetudinariis,
monks who less than the-psalter with canticles customary
 per septimanae circulum psallunt; dum quando legamus
through of-the-week the-cycle sing while when we-read
 sanctos Patres nostros uno die hoc strenue implese, quod
that-holy Fathers our in-one day this vigorously to-have-fulfilled which
 nos tepidi utinam septimana integra persolvamus.
we lukewarm would-that in-a-week whole we-may-perform

De disciplina psallendi
XIX · HOW TO SING THE PSALMS

God is present everywhere, above all at the divine office. So the monks sing the psalms in fear and with wisdom, as in the sight of God and his angels, so that their minds agree with their voices.

Ubique credimus divinam esse praesentiam, et oculos Domini
everywhere we-believe divine to-be the-presence and the-eyes of-the-Lord
in omni loco speculari bonos et malos: maxime tamen hoc
in every place to-watch the-good and the-bad most-of-all yet this
sine aliqua dubitatione credamus cum ad Opus divinum
without any doubt let-us-believe when at the-Work divine
adsistimus. Ideo semper memores simus quod ait Propheta:
we-are-present therefore always mindful let-us-be of-what says the-Prophet
Servite Domino in timore. Et iterum: Psallite sapienter. Et:
serve the-Lord in fear and again sing-psalms wisely and
In conspectu angelorum psallam tibi. Ergo consideremus
in the-sight of-the-angels I-will-sing-psalms to-you therefore let-us-consider
qualiter oporteat in conspectu Divinitatis et angelorum
how it-behooves in the-sight of-the-Godhead and of-angels
eius esse, et sic stemus ad psallendum, ut mens nostra
his to-be and so let-us-stand for chanting-psalms that mind our
concordet voci nostrae.
may-accord with-voice our

De reverentia orationis

XX · REVERENCE IN PRAYER

If we approach the powerful only with humility, we must pray to God with far greater humility and purity. We are heard for compunction and tears, not for many words, so prayer is short and pure unless grace prolongs it. In community, prayer is kept brief, and all rise together at the superior's signal.

Si cum hominibus potentibus volumus aliqua suggerere,
if to men powerful we-wish some-things to-suggest
non praesumimus nisi cum humilitate et reverentia; quanto
not we-presume except with humility and reverence how-much
magis Domino Deo universorum cum omni humilitate et
more to-the-Lord God of-all-things with all humility and
puritatis devotione supplicandum est! Et non in multiloquio,
of-purity devotion to-be-supplcated is and not in much-speaking
sed in puritate cordis et compunctione lacrimarum nos
but in purity of-heart and compunction of-tears us
exaudiri sciamus. Et ideo brevis debet esse et pura
to-be-heard let-us-know and therefore short ought to-be and pure
oratio, nisi forte ex affectu inspirationis divinae gratiae
prayer unless perhaps by the-affection of-the-inspiration of-divine grace
protendatur. In conventu tamen omnino brevietur oratio,
it-be-prolonged in the-assembly yet altogether let-be-shortened prayer
et facto signo a priore omnes pariter surgant.
and given the-signal by the-superior all together let-rise

De decanis monasterii

XXI · THE DEANS OF THE MONASTERY

In a large community, brothers of good repute and holy life are appointed deans, to care for their deaneries in everything and share the abbot's burdens. They are chosen for merit of life and wisdom, not for seniority. A dean who grows proud and will not amend after a third warning is removed and replaced, and the same holds for the provost.

Si maior fuerit congregatio, elegantur de ipsis fratres boni
if larger is the-community let-be-chosen from themselves brothers of-good
testimonii et sanctae conversationis, et constituentur decani;
repute and of-holy way-of-life and let-be-appointed deans
qui sollicitudinem gerant super decanias suas in omnibus,
who concern may-bear over deaneries their in all-things
secundum mandata Dei et praecepta abbatis sui. Qui decani
according-to the-commands of-God and the-precepts of-abbot their which deans
tales elegantur, in quibus securus abbas partiat onera sua;
such let-be-chosen with whom secure the-abbot may-share burdens his
et non elegantur per ordinem sed secundum vitae meritum
and not let-them-be-chosen by rank but according-to of-life merit
et sapientiae doctrinam. Quique decani, si ex eis aliqua
and of-wisdom learning and-which deans if of them in-any-way
forte quis inflatus superbia repertus fuerit repraehensibilis,
perhaps anyone puffed-up with-pride found shall-have-been blameworthy
correptus semel et iterum atque tertio, si emendare
corrected once and again and a-third-time if to-amend
noluerit, deiciatur, et alter in loco eius, qui dignus est,
he-will-not let-him-be-deposed and another in place his who worthy is
subrogetur. Et de praeposito eadem constituimus.
let-be-substituted and of the-provost the-same-things we-establish

Quomodo dormiant monachi

XXII · HOW THE MONKS SLEEP

Each monk sleeps in his own bed, all in one room if possible, otherwise in groups of ten or twenty with seniors to watch over them, and a candle burns till morning. They sleep clothed and girded but without knives at their sides, ready to rise at once for the Work of God. The younger monks' beds are mixed with the seniors', and at rising they gently encourage one another against the excuses of the sleepy.

Singuli per singula lecta dormiant. Lectisternia pro
each in separate beds let-them-sleep bedding according-to
modo conversationis, secundum dispensationem abbatis sui,
the-manner of-way-of-life according-to the-dispensation of-abbot their
accipiant. Si potest fieri, omnes in uno loco dormiant: sin
let-them-receive if it-can happen all in one place let-them-sleep but-if
autem multitudo non sinit, deni aut viceni cum senioribus,
moreover the-multitude not permits by-tens or by-twenties with seniors
qui super eos solliciti sint, pausent. Candela iugiter in eadem
who over them watchful may-be let-them-rest a-candle continually in the-same
cella ardeat usque mane. Vestiti dormiant, et cincti cingulis
room let-burn up-to morning clothed let-them-sleep and girded with-belts
aut funibus, ut cultellos suos ad latus suum non habeant
or cords that knives their at side their not they-may-have
dum dormiunt, ne forte per somnum vulnerent dormientem:
while they-sleep lest perhaps in sleep they-wound the-sleeper
et ut parati sint monachi semper, et facto signo absque
and that ready be the-monks always and given the-signal without
mora surgentes, festinent invicem se praevenire ad Opus
delay rising let-them-hasten each-other themselves to-anticipate for the-Work
Dei, cum omni tamen gravitate et modestia. Adulescentiores
of-God with all yet gravity and modesty the-younger

fratres iuxta se non habeant lectos, sed permixti cum
brothers beside themselves not let-them-have beds but mingled with
 senioribus. Surgentes vero ad Opus Dei invicem se
the-seniors rising indeed for the-Work of-God one-another themselves
 moderate cohortentur, propter somnolentorum excusationes.
moderately let-them-encourage on-account-of of-the-sleepy the-excuses

De excommunicatione culparum

XXIII · EXCOMMUNICATION FOR FAULTS

A brother who is stubborn, disobedient, proud, or murmuring, or who scorns the Rule and his seniors' orders, is warned twice in private by his seniors and then rebuked in public. If he still does not amend, he is excommunicated if he understands what that punishment means, and punished in the body if he is obstinate.

Si quis frater contumax, aut inoboediens, aut superbus, aut
if any brother stubborn or disobedient or proud or
 murmurans, vel in aliquo contrarius existens sanctae Regulae
murmuring or in anything contrary being to-the-holy Rule
 et praeceptis seniorum suorum, contemtor repertus fuerit;
and to-the-precepts of-seniors his a-despiser found shall-have-been
 hic secundum Domini nostri praeceptum amoneatur
he according-to of-the-Lord our the-precept let-be-admonished
 semel et secundo secrete a senioribus suis. Si non
once and a-second-time privately by seniors his if not
 emendaverit, obiurgetur publice coram omnibus. Si vero
he-has-amended let-him-be-rebuked publicly before all if but
 neque sic correxerit, si intelligit qualis poena
not-even so he-has-corrected-(himself) if he-understands what-kind-of punishment

sit, excommunicationi subiaceat. Sin autem improbus est,
it-is to-excommunication let-him-be-subject but-if moreover obstinate he-is
 vindictae corporali subdatur.
to-punishment corporal let-him-be-subjected

Qualis debet esse modus excommunicationis

XXIV · THE MEASURE OF EXCOMMUNICATION

Punishment is measured by the fault, at the abbot's judgment. A brother guilty of a lighter fault is barred from the common table and leads no psalm, antiphon, or lesson in the oratory; he eats alone after the others, at the ninth hour if they eat at the sixth, in the evening if at the ninth, until he makes satisfaction and is pardoned.

Secundum modum culpaе, et excommunicationis vel
according-to the-measure of-the-fault also of-excommunication or
 disciplinae mensura debet extendi: qui culparum modus in
of-discipline the-measure ought to-be-extended which of-faults measure on
 abbatis pendet iudicio. Si quis tamen frater in levioribus
of-the-abbot depends the-judgment if any yet brother in lighter
 culpis invenitur, a mensae participatione privetur.
faults is-found from of-the-table participation let-him-be-deprived
 Privati autem a mensae consortio ista erit ratio: ut
of-one-deprived moreover from of-the-table the-fellowship this will-be the-rule that
 in oratorio psalmum aut antiphonam non inponat, neque
in the-oratory a-psalm or antiphon not he-intone nor
 lectionem recitet, usque ad satisfactionem. Refectionem
a-reading recite all-the-way to satisfaction the-refreshment
 autem cibi post fratrum refectionem solus accipiat; ut
moreover of-food after of-the-brothers refreshment alone let-him-take that
 si verbi gratia fratres reficiunt sexta hora, ille frater
if of-word for-the-sake the-brothers eat at-the-sixth hour that brother

nona; si fratres nona, ille vespera: usque dum
at-the-ninth if the-brothers at-the-ninth he in-the-evening until when
 satisfatione congrua veniam consequatur.
by-satisfaction fitting pardon he-obtain

De gravioribus culpis

XXV · GRAVER FAULTS

A brother guilty of a graver fault is barred from both the table and the oratory. No one may associate or speak with him; he works alone in penitent grief, eats alone at the hour the abbot sets, and receives no blessing, remembering the Apostle's sentence of handing such a man over for the destruction of the flesh.

Is autem frater qui gravioris culpaē noxa tenetur,
that but brother who of-a-graver fault by-the-guilt is-held
 suspendatur a mensa, simul ab oratorio. Nullus
let-him-be-suspended from the-table at-the-same-time from the-oratory no-one
 ei fratrum in nullo iungatur consortio, nec in conloquio.
to-him of-the-brothers in any let-be-joined fellowship nor in conversation
 Solus sit ad opus sibi iniunctum, persistens in
alone let-him-be at the-work on-him enjoined persisting in
 paenitentiae luctu, sciens illam terribilem Apostoli sententiam
of-penance grief knowing that terrible of-the-Apostle sentence
 dicentis: Traditum eiusmodi hominem in interitum carnis,
saying handed-over of-this-kind a-man into destruction of-the-flesh
 ut spiritus salvus sit in diem Domini. Cibi autem
that the-spirit saved may-be in the-day of-the-Lord of-food moreover
 refectiōem solus percipiat, mensura vel hora qua
the-refreshment alone let-him-take in-the-measure or at-the-hour which

praeviderit abbas ei competere: nec a quoquam

shall-have-foreseen the-abbot for-him to-be-fitting nor by anyone

benedicatur transeunte, nec cibus qui ei datur.

let-him-be-blessed passing-by nor the-food which to-him is-given

De his qui sine iussione iungunt se excommunicatis

XXVI · JOINING THE EXCOMMUNICATED

A brother who joins an excommunicated brother, speaks with him, or sends him a message without the abbot's order incurs the same excommunication.

Si quis frater praesumpserit sine iussione abbatis fratri

if any brother shall-have-presumed without the-order of-the-abbot to-a-brother

excommunicato quolibet modo se iungere, aut loqui

excommunicated in-any way himself to-join or to-speak

cum eo, vel mandatum ei dirigere, similem sortiatur

with him or a-message to-him to-send a-like let-him-receive

excommunicationis vindictam.

of-excommunication punishment

Qualiter debeat abbas sollicitus esse circa excommunicatos

XXVII · THE ABBOT'S CARE FOR THE EXCOMMUNICATED

The abbot treats offenders as a wise physician, sending discreet senior brothers, the senpectae, to console the wavering brother, lead him to humble satisfaction, and keep him from being swallowed up by sorrow. Like the Good Shepherd who left ninety-nine sheep to seek the one that strayed, he takes every care not to lose any of those entrusted to him.

Omni sollicitudine curam gerat abbas circa delinquentes fratres:

with-all solicitude care let-bear the-abbot toward offending brothers

quia non est opus sanis medicus, sed male habentibus.

because not is need to-the-healthy a-physician but badly to-those-faring

Et ideo uti debet omnimodo ut sapiens medicus, inmittere

and therefore to-use he-ought by-every-means as a-wise physician to-send-in

senectas, id est, seniores sapientes fratres, qui quasi secrete

senectae that is senior wise brothers who as-if secretly

consolentur fratrem fluctuantem, et provocent ad humilitatis

may-console the-brother wavering and may-urge to of-humility

satisfactionem, et consolentur eum, ne abundantiori tristitia

satisfaction and may-console him lest by-too-abundant sadness

absorbeatur; sed sicut ait item Apostolus: Confirmetur in

he-be-swallowed-up but as says likewise the-Apostle let-be-confirmed in

eo caritas, et oretur pro eo ab omnibus.

him charity and let-there-be-prayer for him by all

Magnopere enim debet sollicitudinem gerere abbas, et

greatly for ought solicitude to-bear the-abbot and

omni sagacitate et industria currere, ne aliquam de ovibus

with-all shrewdness and diligence to-run lest any of the-sheep

sibi creditis perdat. Noverit enim se infirmarum curam

to-him entrusted he-lose let-him-know for himself of-sick the-care

suscepisse animarum, non super sanas tyrannidem: et

to-have-undertaken souls not over healthy tyranny and

metuat Prophetæ comminationem per quam dicit Deus:

let-him-fear of-the-Prophet the-threat through which says God

Quod crassum videbatis adsumebatis: et quod debile erat

what fat you-saw you-took and what weak was

proiciebatis. Et Pastoris boni pium imitetur exemplum,

you-cast-away and of-the-Shepherd good the-loving let-him-imitate example

qui relictis nonaginta novem ovibus in montibus, abiit

who left ninety nine sheep in the-mountains went-away

unam ovem quae erraverat quaerere; cuius infirmitati in
one sheep which had-strayed to-seek for-whose weakness so
 tantum compassus est, ut eam in sacris humeris suis
much suffered-with he-has that it on holy shoulders his
 dignaretur inponere, et sic reportare ad gregem.
he-deigned to-place and so to-carry-back to the-flock

De his qui saepius correpti emendare noluerint

XXVIII · THOSE WHO WILL NOT AMEND

A brother often corrected who still will not amend after excommunication is punished with the rod. If he persists or proudly defends his conduct, the abbot tries every remedy a wise physician would, including his own prayers and those of all the brothers. If nothing heals him, the abbot uses the knife of amputation, lest one diseased sheep infect the whole flock.

Si quis frater frequenter correptus pro qualibet culpa, si
if any brother often corrected for any fault if
 etiam excommunicatus non emendaverit, acrior ei accedat
even excommunicated not he-has-amended a-sharper to-him let-come
 correptio, id est, ut verberum vindicta in eum procedat.
correction that is that of-blows the-punishment against him may-proceed
 Quod si nec ita correxerit, aut forte, quod absit, in
but if not-even so he-has-corrected-(himself) or perhaps which far-be-it in
 superbia elatus etiam defendere voluerit opera sua, tunc abbas
pride lifted-up even to-defend he-shall-wish works his then the-abbot
 faciat quod sapiens medicus: si exhibuit fomenta, si unguenta
let-do what a-wise physician if he-has-applied poultices if the-ointments
 adhortationum, si medicamina Scripturarum divinarum, si ad
of-exhortations if the-medicines of-the-Scriptures divine if at
 ultimum unctionem excommunicationis vel plagarum virgae; et
the-last the-cautery of-excommunication or of-strokes of-the-rod and

iam si viderit nihil suam praevalere industriam, adhibeat etiam,
now if he-sees nothing his to-prevail diligence let-him-apply also
 quod maius est, suam et omnium fratrum pro eo orationem,
what greater is his-own and of-all the-brothers for him the-prayer
 ut Dominus qui omnia potest operetur salutem circa infirmum
that the-Lord who all-things can may-work health about the-sick
 fratrem. Quod si nec isto modo sanatus fuerit,
brother but if not-even in-this way healed he-shall-have-been
 tunc iam utatur abbas ferro abscisionis, ut ait Apostolus:
then now let-use the-abbot the-knife of-amputation as says the-Apostle
 Auferte malum ex vobis; et iterum: Infidelis si discedit
remove the-evil from you and again the-unbelieving if he-departs
 discedat; ne una ovis morbida omnem gregem contagiet.
let-him-depart lest one sheep diseased the-whole flock infect

Si debeant fratres exeuntes de monasterio iterum recipi

XXIX • READMITTING BROTHERS WHO LEAVE

A brother who leaves the monastery by his own fault may be taken back if he promises full amendment, but he returns in the last place, as a test of his humility. He may be received up to three times; after that, return is refused.

Frater qui proprio vitio egreditur de monasterio, si reverti
a-brother who by-his-own vice goes-out from the-monastery if to-return
 voluerit, spondeat prius omnem emendationem pro quo
he-shall-wish let-him-promise first full amendment for which
 egressus est, et sic in ultimo gradu recipiatur, ut ex
gone-out he-has and so in the-last rank let-him-be-received that by
 hoc eius humilitas conprobetur. Quod si denuo exierit,
this his humility may-be-proved but if again he-goes-out

usque tertio ita recipiatur, iam postea sciens omnem
up-to three-times so let-him-be-received now afterward knowing all
 sibi reversionis aditum denegari.
to-himself of-return access to-be-denied

De pueris minori aetate qualiter corripiantur

XXX • CORRECTING BOYS

Every age and understanding needs its own measure. Boys, adolescents, and those who cannot understand excommunication are punished for their faults with severe fasts or sharp blows, so that they may be healed.

Omnis aetas vel intellectus proprias debet habere measuras.
every age or understanding its-own ought to-have measures
 Ideoque quotiens pueri vel adulescentiores aetate, aut
and-therefore as-often-as boys or younger in-age or
 qui minus intelligere possunt quanta poena sit
(those)-who less to-understand are-able how-great a-punishment is
 excommunicationis, hi tales dum delinquant, aut ieiuniis
of-excommunication these such when they-offend either with-fasts
 nimiis affligantur, aut acris verberibus coerceantur,
excessive let-them-be-afflicted or with-sharp blows let-them-be-restrained
 ut sanentur.
that they-may-be-healed

De cellarario monasterii qualis sit

XXXI · THE CELLARER

The cellarer is a wise, sober brother who fears God and is like a father to the community. He does nothing without the abbot's order, refuses unreasonable requests gently, and cares for the sick, the children, guests, and the poor. He treats the monastery's goods as vessels of the altar, gives a kind word when he has nothing else, and is given helpers in a large community.

Cellarius monasterii eligatur de congregatione sapiens,
the-cellarer of-the-monastery let-be-chosen from the-community wise
maturus moribus, sobrius, non multum edax, non elatus,
mature in-character sober not greatly gluttonous not proud
non turbulentus, non iniuriosus, non tardus, non prodigus;
not turbulent not insulting not tardy not wasteful
sed timens Deum, qui omni congregationi sit sicut pater.
but fearing God who to-the-whole community may-be like a-father
Curam gerat de omnibus: sine iussione abbatis nihil
care let-him-bear of all-things without the-order of-the-abbot nothing
faciat. Quae iubentur custodiat. Fratres non contristet. Si
let-him-do what are-commanded let-him-keep the-brothers not let-him-sadden if
quis frater ab eo forte aliqua inrationabiliter postulat, non
any brother of him perhaps some-things unreasonably demands not
spernendo eum contristet, sed rationabiliter cum humilitate
by-spurning him let-him-sadden but reasonably with humility
male petenti deneget. Animam suam custodiat, memor
wrongly to-the-one-asking let-him-refuse soul his let-him-guard mindful
semper illud apostolicum quia qui bene ministraverit,
always of-that apostolic-(word) that (be)-who well shall-have-ministered
gradum bonum sibi adquirat. Infirmorum, infantum,
a-rank good for-himself acquires of-the-sick of-children

hospitum pauperumque cum omni sollicitudine curam
of-guests and-of-the-poor with all solicitude care
 gerat, sciens sine dubio quia pro his omnibus in diem
let-him-bear knowing without doubt that for these all on the-day
 iudicii rationem redditurus est. Omnia vasa monasterii
of-judgment an-account about-to-render he-is all the-vessels of-the-monastery
 cunctamque substantiam ac si altaris vasa sacrata conspiciat.
and-all property as if of-the-altar vessels consecrated let-him-regard
 Nihil ducat negligendum. Neque avaritiae studeat,
nothing let-him-deem to-be-neglected nor to-avarice let-him-be-devoted
 neque prodigus sit et stirpator substantiae monasterii;
nor wasteful let-him-be and a-squanderer of-the-property of-the-monastery
 sed omnia mensurate faciat, et secundum iussionem abbatis.
but all-things with-measure let-him-do and according-to the-order of-the-abbot
 Humilitatem ante omnia habeat, et cui substantia non
humility before all-things let-him-have and to-whom property not
 est quae tribuatur, sermo responsionis porrigatur bonus, ut
there-is which may-be-given a-word of-answer let-be-offered good as
 scriptum est: Sermo bonus super datum optimum. Omnia
written it-is a-word good above a-gift the-best all-things
 quae ei iniunxerit abbas ipsa habeat sub cura sua;
which on-him shall-have-enjoined the-abbot these let-him-have under care his
 a quibus eum prohibuerit non praesumat. Fratribus
from which him he-shall-have-forbidden not let-him-presume to-the-brothers
 constitutam annonam sine aliquo typho vel mora offerat,
the-appointed allowance without any arrogance or delay let-him-offer
 ut non scandalizentur, memor divini eloquii, quid mereatur
that not they-be-scandalized mindful of-the-divine word what deserves
 qui scandalizaverit unum de pusillis. Si congregatio maior
(he)-who shall-have-scandalized one of the-little-ones if the-community larger
 fuerit, solacia ei dentur, a quibus adiutus et ipse aequo
be helpers to-him let-be-given by whom helped also he-himself with-even

animo impleat officium sibi commissum. Horis competentibus
mind may-fulfill the-office to-him entrusted at-hours suitable
 et dentur quae danda sunt, et petantur quae petenda
both let-be-given what to-be-given are and let-be-asked what to-be-asked
 sunt: ut nemo perturbetur neque contristetur in domo Dei.
are that no-one be-disturbed nor saddened in the-house of-God

De ferramentis vel rebus monasterii

XXXII · THE MONASTERY'S TOOLS AND GOODS

The abbot entrusts the monastery's tools, clothing, and other goods to reliable brothers and keeps an inventory, so that he knows what he hands out and what comes back. A brother who treats them carelessly is corrected, and disciplined if he does not amend.

Substantia monasterii in ferramentis vel vestibus, seu
the-property of-the-monastery in tools or clothes or
 quibuslibet rebus, praevideat abbas fratres de quorum vita
any things let-provide the-abbot brothers of whose life
 et moribus securus sit, et eis singula, ut utile
and character sure be-may-be and to-them the-several-items as useful
 iudicaverit, consignet custodienda atque recolligenda. Ex
he-shall-have-judged let-him-consign to-be-kept and to-be-collected-again of
 quibus abbas brevem teneat, ut dum sibi in ipsa
which the-abbot a-list let-him-keep that while to-each-other in the-very
 adsignata fratres vicissim succedunt, sciat quid dat aut
assigned the-brothers in-turn succeed he-may-know what he-gives or
 quid recipit. Si quis autem sordide aut neglegenter res
what he-receives if any but slovenly or negligently the-things

monasterii tractaverit, corripiatur; si non emendaverit,
of-the-monastery shall-have-handled let-him-be-corrected if not he-has-amended
 disciplinae regulari subiaceat.
to-the-discipline regular let-him-be-subject

Si quid debeant monachi proprium habere

XXXIII · PRIVATE PROPERTY

The vice of private ownership must be cut out by the roots. No monk may give or receive anything without the abbot's order, or keep anything as his own, not even a book, tablets, or a stylus, since he has no rights even over his own body and will; everything is common, and he hopes for all he needs from the abbot. A brother caught in this vice is warned twice, and corrected if he does not amend.

Præcipue hoc vitium radicitus amputandum est de monasterio,
especially this vice by-the-root to-be-cut-off is from the-monastery
 ne quis praesumat aliquid dare aut accipere sine iussione
lest anyone presume anything to-give or to-receive without the-order
 abbatis, neque aliquid habere proprium, nullam omnino rem,
of-the-abbot nor anything to-have as-his-own no at-all thing
 neque codicem, neque tabulas, neque graphium, sed nihil
neither a-book nor tablets nor a-stylus but nothing
 omnino: quippe quibus nec corpora sua nec voluntates
at-all since to-whom neither bodies their nor wills
 licet habere in propria voluntate; omnia vero necessaria
it-is-allowed to-have in (their)-own will all-things but necessary
 a patre sperare monasterii, nec quicquam liceat
from the-father to-hope-for of-the-monastery nor anything let-it-be-allowed
 habere, quod abbas non dederit aut permiserit. Omniaque
to-have which the-abbot not has-given or permitted and-all-things
 omnibus sint communia, ut scriptum est, nec quisquam suum
to-all let-be common as written it-is nor anyone his-own

aliquid dicat vel praesumat. Quod si quisquam huic nequissimo
anything say or presume but if anyone in-this most-wicked
 vitio deprehensus fuerit delectari, ammoneatur semel
vice caught shall-have-been to-take-delight let-him-be-admonished once
 et iterum; si non emendaverit correptioni subiaceat.
and again if not he-has-amended to-correction let-him-be-subject

Si omnes aequaliter debent necessaria accipere

XXXIV · WHETHER ALL SHOULD RECEIVE EQUALLY

As in Acts, things are given out according to need. This is not favoritism but regard for weakness: whoever needs less thanks God, and whoever needs more is humbled, not made proud. Above all no murmuring may appear, and whoever indulges it is sternly disciplined.

Sicut scriptum est: Dividebatur singulis prout cuique opus
as written it-is it-was-divided to-each according-as to-each need
 erat. Ubi non dicimus ut personarum, quod absit, acceptio
there-was where not we-say that of-persons which far-be-it partiality
 sit, sed infirmitatum consideratio; ubi qui minus indiget,
be but of-infirmities consideration where (he)-who less needs
 agat Deo gratias et non contristetur: qui vero plus
let-him-give to-God thanks and not be-saddened (he)-who but more
 indiget, humilietur pro infirmitate, non extollatur
needs let-him-be-humbled on-account-of weakness not be-lifted-up
 pro misericordia; et ita omnia membra erunt in pace.
on-account-of mercy and so all the-members will-be in peace
 Ante omnia, ne murmurationis malum pro qualicumque causa
before all-things lest of-murmuring the-evil for whatever cause

in aliquo qualicumque verbo vel significatione appareat. Quod
in any whatever word or sign appear but
 si deprehensus fuerit, districtiori disciplinae subdatur.
if caught he-shall-have-been to-stricter discipline let-him-be-subjected

De septimanariis coquinae

XXXV · THE KITCHEN SERVERS

The brothers serve one another in the kitchen by weekly turns, which earns greater reward and charity, and the weak are given help. On Saturday the outgoing server cleans, the towels are washed, both servers wash everyone's feet, and the utensils go back to the cellarer. The servers eat a little an hour beforehand so as to serve without strain, and on Sunday after Lauds the outgoing and incoming servers ask the community's prayers and are blessed in the oratory.

Fratres sibi invicem serviant ut nullus excusetur a
the-brothers to-each other let-serve that no-one be-excused from
 coquinae officio, nisi aut aegritudo, aut in causa gravis
of-the-kitchen the-office unless either sickness or in a-matter of-serious
 utilitatis quis occupatus fuerit; quia exinde maior merces
usefulness one engaged shall-have-been because from-this greater reward
 et caritas adquiritur. Inbecillibus autem procurentur solacia,
and charity is-acquired for-the-weak but let-be-provided helpers
 ut non cum tristitia hoc faciant; sed habeant omnes solacia,
that not with sadness this they-do but let-have all helpers
 secundum modum congregationis aut positionem loci. Si
according-to the-size of-the-community or the-situation of-the-place if
 maior congregatio fuerit, cellararius excusetur a coquina; vel
larger the-community be the-cellarer let-be-excused from the-kitchen or
 si qui, ut diximus, maioribus utilitatibus occupantur. Ceteri
if any as we-said with-greater services are-occupied the-rest

sibi sub caritate invicem serviant. Egressurus de
one-another under charity mutually let-serve (the-one)-about-to-go-out from
 septimana, sabbato munditias faciat; lintea cum quibus
the-week on-the-Sabbath the-cleaning let-him-do the-towels with which
 sibi fratres manus aut pedes tergunt, lavent; pedes
themselves the-brothers hands or feet wipe let-them-wash the-feet
 vero tam ipse qui egreditur quam ille qui intraturus
but both he-himself who goes-out and he who about-to-enter
 est omnibus lavent. Vasa ministerii sui munda et sana
is of-all let-wash the-vessels of-service his clean and sound
 cellarario reassignet; qui cellararius item intranti
to-the-cellarer let-him-hand-back which cellarer likewise to-the-one-entering
 consignet, ut sciat quod dat aut quod recipit.
let-consign that he-may-know what he-gives or what he-receives
 Septimanarii autem ante unam horam refectionis accipiant
the-weekly-servers moreover before one hour of-the-meal let-them-receive
 super statutam annonam singulos biberes et panem, ut
above the-appointed allowance each a-drink and bread that
 hora refectionis sine murmuratione et gravi labore
at-the-hour of-the-meal without murmuring and heavy labor
 serviant fratribus suis; in diebus tamen sollemnibus usque
they-may-serve brothers their on days yet solemn all-the-way
 ad Missas sustineant. Intrantes et exeuntes hebdomadarii in
to the-Masses let-them-wait entering and going-out the-weekly-servers in
 oratorio, mox Matutinis finitis Dominica, omnium genibus
the-oratory at-once Lauds ended on-the-Lord's-(day) of-all at-the-knees
 provolvantur, postulantes pro se orari. Egrediens
let-them-prostrate-themselves asking for them to-be-prayed the-one-going-out
 autem de septimana dicat hunc versum: Benedictus es
moreover from the-week let-say this verse blessed are-you
 Domine Deus, qui adiuvasti me et consolatus es me. Quo
O-Lord God who helped me and consoled have-you me which

dicto tertio, accepta benedictione egrediens, subsequatur
said three-times received the-blessing the-one-going-out let-follow
 ingrediens et dicat: Deus in adiutorium meum intende;
the-one-entering and let-say O-God unto help my attend
 Domine ad adiuvandum me festina. Et hoc idem tertio
O-Lord to helping me make-haste and this same three-times
 repetatur ab omnibus, et accepta benedictione ingrediatur.
let-be-repeated by all and received the-blessing let-him-enter

De infirmis fratribus

XXXVI • THE SICK BROTHERS

Care of the sick comes before everything, for Christ is served in them, and the sick in turn should not burden their attendants with excessive demands. They have a room of their own and a God-fearing attendant, may bathe often and eat meat to regain strength, and the abbot sees that they are never neglected.

Infirmorum cura ante omnia et super omnia adhibenda est,
of-the-sick the-care before all-things and above all-things to-be-applied is
 ut sicut revera Christo, ita eis serviatur, quia ipse dixit:
that as truly to-Chris so to-them service-be-given because he-himself said
 Infirmus fui et visitastis me; et: Quod fecistis uni de his
sick I-was and you-visited me and what you-did to-one of these
 minimis mihi fecistis. Sed et ipsi infirmi considerent
least to-me you-did but also they-themselves the-sick let-consider
 in honorem Dei sibi servi, et non superfluitate sua
in the-honor of-God themselves to-be-served and not by-excess their
 contristent fratres suos servientes sibi. Qui tamen patienter
let-them-sadden brothers their serving them who yet patiently
 portandi sunt, quia de talibus copiosior merces acquiritur.
to-be-borne are because from such a-more-abundant reward is-acquired

Ergo cura maxima sit abbati ne aliquam negligentiam
therefore care greatest let-be to-the-abbot lest any neglect
 patiantur. Quibus fratribus infirmis sit cella super se
they-suffer for-these brothers sick let-there-be a-cell by itself
 deputata, et servitor timens Deum et diligens ac sollicitus.
assigned and an-attendant fearing God and diligent and careful
 Balnearum usus infirmis quotiens expedit offeratur: sanis
of-baths the-use to-the-sick as-often-as it-helps let-be-offered to-the-healthy
 autem, et maxime iuuenibus, tardius concedatur. Sed et
but and especially to-the-young more-rarely let-it-be-granted but also
 carnum esus infirmis omnino debilibus pro reparatione
of-meats the-eating to-the-sick very weak for recovery
 concedatur; at ubi meliorati fuerint, a carnibus
let-be-granted but when improved they-shall-have-been from meats
 more solito omnes abstineant. Curam autem maximam
in-the-way usual all let-them-abstain care moreover greatest
 habeat abbas, ne a cellarariis aut a servitoribus neglegantur
let-have the-abbot lest by the-cellarers or by the-attendants be-neglected
 infirmi, et ipsum respicit quicquid a discipulis delinquitur.
the-sick and him concerns whatever by the-disciples is-done-amiss

De senibus vel infantibus

XXXVII • THE OLD AND THE YOUNG

Although nature itself inclines us to mercy toward the old and the young, the Rule also provides for them: their weakness is always considered, the strict rules on food do not bind them, and they may eat before the regular hours.

Licet ipsa natura humana trahatur ad misericordiam in his
although itself nature human be-drawn to mercy in these
 aetatibus, senum videlicet et infantum, tamen et Regulae
ages of-the-old namely and of-children yet also of-the-Rule
 auctoritas eis prospiciat. Consideretur semper in eis
the-authority for-them let-provide let-be-considered always in them
 inbecillitas, et nullatenus eis districtio Regulae teneatur
the-weakness and by-no-means for-them the-strictness of-the-Rule let-be-kept
 in alimentis; sed sit in eis pia consideratio, et
in foods but let-there-be in them a-loving consideration and
 praeveniant horas canonicas.
let-them-anticipate the-hours canonical

De hebdomadario lectore

XXXVIII • THE WEEKLY READER

Reading must never be lacking at meals, and one reader serves for a whole week, beginning on Sunday by asking the community's prayers against pride. Silence is complete, so that only his voice is heard; what is needed is asked for by signs, and only the superior may speak briefly for edification. The reader eats afterward, and only those who edify the hearers read.

Mensis fratrum lectio deesse non debet, nec fortuito casu
at-the-tables of-the-brothers reading to-be-lacking not ought nor by-chance accident
 qui arripuerit codicem legere ibi, sed lecturus tota
(he)-who has-snatched the-book to-read there but (one)-about-to-read for-the-whole
 hebdomada Dominica ingrediatur. Qui ingrediens post
week on-the-Lord's-(day) let-enter who entering after
 Missas et Communionem petat ab omnibus pro se orari,
the-Masses and Communion let-ask by all for himself to-be-prayed
 ut avertat ab ipso Deus spiritum elationis. Et dicatur hic
that may-turn-away from him God the-spirit of-self-exaltation and let-be-said this

versus in oratorio tertio ab omnibus, ipso tamen incipiente:

verse in the-oratory three-times by all he-himself yet beginning

Domine labia mea aperiens, et os meum annuntiabit laudem

O-Lord lips my you-will-open and mouth my will-announce praise

tuam; et sic accepta benedictione, ingrediatur ad legendum.

your and so received the-blessing let-him-enter for reading

Et summum fiat silentium, ut nullius mussitatio vel vox,

and the-utmost let-there-be silence that of-no-one the-whisper or voice

nisi solius legentis, ibi audiatur. Quae vero necessaria sunt

except of-the-only reader there be-beard what indeed necessary are

comedentibus et bibentibus, sic sibi vicissim ministrent

for-those-eating and drinking so to-each-other in-turn let-serve

fratres, ut nullus indigeat petere aliquid. Si quid tamen

the-brothers that no-one need to-ask anything if anything yet

opus fuerit, sonitu cuiuscumque signi potius petatur quam

need there-be by-the-sound of-some sign rather let-it-be-asked than

voce. Nec praesumat ibi aliquis de ipsa lectione aut aliunde

by-voice nor let-presume there anyone about the-very reading or elsewhere

quicquam requirere, ne detur occasio; nisi forte prior pro

anything to-ask lest be-given occasion unless perhaps the-superior for

aedificatione voluerit aliquid breviter dicere. Frater autem

edification wish something briefly to-say the-brother moreover

lector hebdomadarius accipiat mixtum priusquam incipiat

reader weekly let-receive a-mixture before he-begins

legere, propter Communionem sanctam, et ne forte grave

to-read on-account-of Communion boly and lest perhaps heavy

sit ei ieiunium sustinere; postea autem cum coquinae

it-be for-him the-fast to-endure afterward but with of-the-kitchen

hebdomadariis et servitoribus reficiat. Fratres autem non per

the-weekly-(servers) and attendants let-him-eat the-brothers moreover not by

ordinem legant aut cantent, sed qui aedificant audientes.

rank let-read or sing but (those)-who edify the-listeners

De mensura cibi

XXXIX · THE MEASURE OF FOOD

Two cooked dishes suffice at each meal, so that anyone who cannot eat one may eat the other, with fruit or vegetables when available, and a pound of bread a day. The abbot may add more for heavy labor, but overeating must be avoided, since nothing is so contrary to a Christian. Boys receive less, and all but the very sick abstain from the meat of four-footed animals.

Sufficere credimus ad refectionem cotidianam tam sextae quam
to-suffice we-believe for the-meal daily both of-the-sixth and
nonae, omnibus mensis cocta duo pulmentaria, propter
of-the-ninth-(hour) at-all tables cooked two dishes on-account-of
diversorum infirmitates; ut forte qui ex illo non
of-various-(men) the-infirmities that perhaps (he)-who of that-(one) not
potuerit edere, ex alio reficiatur. Ergo duo pulmentaria
has-been-able to-eat from the-other may-be-refreshed therefore two dishes
cocta fratribus omnibus sufficiant; et si fuerit unde poma aut
cooked for-brothers all let-suffice and if there-be whence fruits or
nascentia leguminum, addatur et tertium. Panis libra una
young-growths of-vegetables let-be-added also a-third of-bread a-pound one
propensa sufficiat in die, sive una sit refectio, sive prandii
generous let-suffice in the-day whether one be the-meal or of-dinner
et cenae. Quod si cenaturi sunt, de eadem libra tertia pars
and of-supper but if about-to-sup they-are of the-same pound the-third part
a cellarario servetur, reddenda cenandis. Quod si labor
by the-cellarer let-be-kept to-be-given-back to-those-about-to-sup but if the-labor
forte factus fuerit maior, in arbitrio et potestate abbatis
perhaps done shall-have-been greater in the-judgment and power of-the-abbot
erit, si expediat, aliquid augere, remota prae omnibus
it-will-be if it-helps something to-increase removed before all-things

crapula, et ut nunquam subripiat monacho indigeries: quia
surfeiting and that never steal-upon a-monk indigestion because
 nihil sic contrarium est omni Christiano quomodo crapula,
nothing so contrary is to-every Christian as surfeiting
 sicut ait Dominus noster: Videte ne graventur corda vestra
as says Lord our see lest be-weighed-down hearts your
 crapula. Pueris vero minore aetate non eadem servetur
with-surfeiting for-boys but of-lesser age not the-same let-be-kept
 quantitas, sed minor quam maioribus, servata in omnibus
quantity but less than for-elders kept in all-things
 parcite. Carnium vero quadrupedum omnimodo ab omnibus
frugality of-meats indeed of-quadrupeds entirely by all
 abstinence comestio, praeter omnino debiles aegrotos.
let-be-abstained the-eating except very weak sick-(men)

De mensura potus

XL · THE MEASURE OF DRINK

Each has his own gift from God, so Benedict sets the measure of drink with some hesitation: a hemina of wine a day, while those who can abstain will have their reward. The superior may allow more for local need, labor, or summer heat, guarding against excess. Though we read that wine is no drink for monks, monks today cannot be persuaded of it, so they should at least drink sparingly; where there is little or none, they bless God and do not murmur.

Unusquisque proprium habet donum ex Deo, alius sic, alius
each-one his-own has gift from God one thus another
 vero sic; et ideo cum aliqua scrupulositate a nobis mensura
but thus and therefore with some scruple by us the-measure
 victus aliorum constituitur; tamen infirmorum contuentes
of-the-food of-others is-set yet of-the-weak considering

inbecillitatem, credimus heminam vini per singulos sufficere

the-weakness we-believe a-hemina of-wine for each to-suffice

per diem. Quibus autem donat Deus tolerantiam abstinentiae,

a day to-whom but gives God the-endurance of-abstinence

propriam se habituros mercedem sciant.

their-own themselves about-to-have reward let-them-know

Quod si aut loci necessitas, vel labor aut ardor aestatis

but if either of-the-place the-necessity or labor or the-heat of-summer

amplius poposcerit, in arbitrio prioris consistat,

more shall-have-demanded in the-judgment of-the-superior let-it-rest

considerans in omnibus ne subrepat satietas aut ebrietas. Licet

considering in all-things lest steal-in satiety or drunkenness although

legamus vinum omnino monachorum non esse, sed quia

we-read wine altogether of-monks not to-be but because

nostris temporibus id monachis persuaderi non potest, saltim

in-our times this to-monks to-be-persuaded not can at-least

vel hoc consentiamus, ut non usque ad satietatem bibamus,

even this let-us-agree that not all-the-way to satiety we-drink

sed parcius: quia vinum apostatare facit etiam sapientes.

but more-sparingly because wine to-apostatize makes even the-wise

Ubi autem necessitas loci exposcit, ut nec supra scripta

where but the-necessity of-the-place demands that not-even above written

mensura inveniri possit, sed multo minus aut ex toto nihil,

the-measure to-be-found can but much less or in whole nothing

benedicant Deum qui ibi habitant, et non murmurent:

let-bless God (those)-who there dwell and not let-them-murmur

hoc ante omnia ammonentes, ut absque murmurationibus sint.

this before all-things admonishing that without murmurings they-be

Quibus horis oportet reficere

XLI · THE HOURS OF MEALS

From Easter to Pentecost the monks eat at the sixth hour and sup in the evening. Through the summer they fast until the ninth hour on Wednesdays and Fridays unless the fieldwork or the heat is heavy. From mid-September to Lent they eat at the ninth hour, and in Lent in the evening, always early enough that no lamp is needed.

A sancto Pascha usque Pentecosten ad sextam reficiant
from holy Easter up-to Pentecost at the-sixth-(hour) let-eat
fratres, et sera cenent. A Pentecoste autem tota
the-brothers and late let-them-sup from Pentecost but for-the-whole
aestate, si labores agrorum non habent monachi, aut
summer if labors of-the-fields not have the-monks or
nimietas aestatis non perturbat, quarta et sexta feria
the-excess of-summer not disturbs on-the-fourth and sixth weekday
ieiunent usque ad nonam: reliquis diebus ad sextam
let-them-fast all-the-way to the-ninth-(hour) on-the-other days at the-sixth
prandeant. Quae prandii sexta, si operas in agris habuerint,
let-them-dine which of-dinner the-sixth if tasks in the-fields they-have
aut aestatis fervor nimius fuerit, continuanda erit, et in
or of-summer the-heat excessive be to-be-continued it-will-be and in
abbatis sit providentia. Et sic omnia temperet atque
of-the-abbot let-it-be the-foresight and so all-things let-him-temper and
disponat, qualiter et animae salventur, et quod faciunt
arrange that both souls be-saved and what do
fratres absque iusta murmuratione faciant. Ab Idibus
the-brothers without just murmuring they-may-do from the-Ides
autem Septembris usque caput Quadragesimae ad nonam
but of-September up-to the-head of-Lent at the-ninth-(hour)

semper reficiant. In Quadragesima vero usque in Pascha ad
always let-them-eat in Lent but up to Easter at
 vesperam reficiant. Ipsa tamen Vespera sic agatur, ut lumen
evening let-them-eat itself yet Vespers so let-be-done that the-light
 lucernae non indigeant reficientes, sed luce adhuc diei
of-a-lamp not may-need those-eating but by-light still of-day
 omnia consummentur. Sed et omni tempore sive cena
all-things be-finished but also at-every time whether at-supper
 sive refectionis hora sic temperetur, ut luce fiant omnia.
or of-meal the-hour so let-be-regulated that by-light be-done all-things

Ut post Completorium nemo loquatur

XLII · SILENCE AFTER COMPLINE

Monks should cultivate silence at all times, especially at night. Before Compline one reads aloud from the Conferences or the Lives of the Fathers, not the Heptateuch or Kings, which do weak minds no good at that hour. After Compline no one may speak, except for the needs of guests or at the abbot's order, and then with the utmost gravity.

Omni tempore silentium debent studere monachi, maxime
at-every time silence ought to-cultivate monks most
 tamen nocturnis horis. Et ideo omni tempore, sive ieiunii
yet in-the-night hours and therefore at-every time whether of-fast
 sive prandii, si tempus fuerit prandii, mox surrexerint a
or of-dinner if the-time be of-dinner as-soon-as they-have-risen from
 cena, sedeant omnes in unum et legat unus Collationes vel
supper let-sit all in one and let-read one the-Conferences or
 Vitas Patrum, aut certe aliud quod aedificet audientes; non
Lives of-the-Fathers or at-least other that edifies the-bearers not
 autem Heptateucum aut Regum, quia infirmis intellectibus
but the-Heptateuch or of-Kings because for-weak understandings

non erit utile illa hora hanc Scripturam audire; aliis vero
not it-will-be useful at-that hour this Scripture to-hear at-other but
 horis legantur. Si autem ieiunii dies fuerit, dicta Vespera,
hours let-them-be-read if but of-fast the-day be said Vespers
 parvo intervallo mox adcedant ad lectionem Collationum, ut
with-short interval at-once let-them-come to the-reading of-the-Conferences as
 diximus; et lectis quattuor aut quinque foliis, vel quantum
we-said and read four or five leaves or as-much-as
 hora permittit, omnibus in unum occurrentibus per hanc
the-hour permits all into one gathering during this
 moram lectionis, si qui forte in adsignato sibi conmisso
delay of-reading if any perhaps in an-assigned to-himself task
 fuit occupatus. Omnes ergo in unum positi conpleant,
was occupied all therefore in one placed let-them-say-Compline
 et exeuntes a Conpletoriis nulla sit licentia denuo
and going-out from Compline no let-there-be leave again
 cuiquam loqui aliquid. Quod si inventus fuerit quisquam
for-anyone to-speak anything but if found shall-have-been anyone
 praevaricare hanc taciturnitatis regulam, gravi vindictae
to-transgress this of-restraint-of-speech rule to-heavy punishment
 subiaceat; excepto si necessitas hospitum supervenerit, aut
let-him-be-subject except if need of-guests shall-have-come-up or
 forte abbas alicui aliquid iusserit. Quod tamen et ipsud
perhaps the-abbot to-someone something shall-have-ordered which yet also itself
 cum summa gravitate et moderatione honestissima fiat.
with the-utmost gravity and restraint most-seemly let-be-done

De his qui ad Opus Dei vel ad mensam tarde occurrunt

XLIII · LATECOMERS TO THE OFFICE AND THE TABLE

At the signal for the office everything is dropped at once, for nothing is to be preferred to the Work of God. A monk who comes after the Glory of Psalm 94 at Vigils, or after the first psalm at the day hours, stands last or apart until he makes public satisfaction. One who comes late to table is rebuked up to a second time, and if he still does not amend he eats alone without his wine; no one eats or drinks outside the set hours.

Ad horam divini Officii, mox auditum fuerit
at the-hour of-the-divine Office as-soon-as heard shall-have-been
signum, relictis omnibus quaelibet fuerint in manibus, summa
the-signal left all-things whatever be in (their)-hands the-utmost
cum festinatione curratur; cum gravitate tamen, ut
with haste let-there-be-running with gravity yet that
non scurrilitas inveniat fomitem. Ergo nihil Operi Dei
not levity may-find tinder therefore nothing to-the-Work of-God
praeponatur.

let-be-set-before

Quod si quis in nocturnis Vigiliis post «Gloriam» psalmi
but if anyone at the-night Vigils after the-Glory of-the-psalm
nonagesimi quarti, quem propter hoc omnino subtrahendo
ninetieth fourth which on-account-of this altogether drawing-out
et morose volumus dici, occurrerit, non stet in
and slowly we-wish to-be-said shall-have-arrived not let-him-stand in
ordine suo in choro, sed ultimus omnium stet, aut
rank his in the-choir but last of-all let-him-stand or
in loco quem talibus neglegentibus seorsum constituerit
in the-place which for-such negligent-ones apart shall-have-appointed
abbas, ut videantur ab ipso vel ab omnibus; usque dum
the-abbot that they-may-be-seen by him or by all until when

completo Opere Dei, publica satisfactione paeniteat. Ideo
completed the-Work of-God by-public satisfaction he-repent for-this-reason
 autem eos in ultimo aut seorsum iudicavimus debere
moreover them in the-last-(place) or apart we-have-judged to-be-bound
 stare, ut visi ab omnibus, vel pro ipsa verecundia sua
to-stand that seen by all at-least for the-very shame their
 emendent. Nam si foris oratorium remaneant, erit forte
they-may-amend for if outside the-oratory they-remain there-will-be perhaps
 talis qui se aut recollocet et dormiat, aut certe sedeat
such-a-one who himself either lies-down-again and sleeps or at-least sits
 sibi foris, vel fabulis vacet, et datur occasio maligno;
by-himself outside or to-stories gives-time and is-given an-occasion to-the-evil-one
 sed ingrediantur intus, ut nec totum perdant, et de reliquo
but let-them-enter inside that neither the-whole they-lose and for the-rest
 emendent. Diurnis autem Horis, qui ad Opus Dei post
they-amend at-the-day but Hours (he)-who at the-Work of-God after
 versum et «Gloriam» primi psalmi qui post versum dicitur,
the-verse and the-Glory of-the-first psalm which after the-verse is-said
 non occurrerit, lege qua supradiximus in ultimo
not shall-have-arrived by-the-law which we-stated-above in the-last-(place)
 stent: nec praesumant sociari choro psallentium usque
let-them-stand nor let-them-presume to-be-joined to-the-choir of-those-chanting all-the-way
 ad satisfactionem, nisi forte abbas licentiam dederit
to satisfaction unless perhaps the-abbot leave shall-have-given
 remissione sua; ita tamen ut satisfaciatur reus ex hoc.
by-remission his so yet that make-satisfaction the-guilty-(one) for this
 Ad mensam autem qui ante versum non occurrerit, ut
at the-table moreover (he)-who before the-verse not shall-have-arrived that
 simul omnes dicant versum et orent, et sub uno omnes
together all may-say the-verse and pray and as one all
 accedant ad mensam; qui per negligentiam suam aut vitio
may-approach to the-table who through negligence his or fault

non occurrerit, usque secundam vicem pro hoc corripatur:
not shall-have-arrived up-to a-second time for this let-him-be-corrected
 si denuo non emendaverit, non permittatur ad mensae
if again not be-has-amended not let-him-be-permitted to of-the-table
 communis participationem, sed sequestratus a consortio
common participation but separated from the-fellowship
 omnium reficiat solus, sublata ei portione sua vini,
of-all let-him-eat alone removed from-him the-portion his of-wine
 usque ad satisfactionem et emendationem. Similiter autem
all-the-way to satisfaction and amendment likewise moreover
 patiatui qui et ad illum versum non fuerit praesens
let-him-suffer (he)-who also at that verse not shall-have-been present
 qui post cibum dicitur. Et ne quis praesumat ante statutam
which after the-food is-said and not anyone let-presume before the-appointed
 horam vel postea quicquam cibi aut potus praesumere. Sed
hour or afterward any of-food or of-drink to-take but
 et cui offertur aliquid a priore et accipere renuit,
also (he)-to-whom is-offered something by the-superior and to-accept refuses
 hora qua desideraverit hoc quod prius recusavit aut aliud,
at-the-hour in-which he-shall-have-desired this which before be-refused or other
 omnino nihil percipiat, usque ad emendationem congruam.
at-all nothing let-him-receive all-the-way to amendment fitting

De his qui excommunicantur quomodo satisfaciant

XLIV · HOW THE EXCOMMUNICATED MAKE SATISFACTION

A brother excommunicated for a grave fault lies prostrate outside the oratory door during the office until the abbot judges he has done enough. He then prostrates himself at the feet of the abbot and of all, is received into the choir at the rank the abbot decrees, leads no psalm or reading unless the abbot orders it, and lies prostrate after every office until the abbot bids him stop. Those excommunicated for lighter faults make satisfaction in the oratory.

Qui pro gravibus culpis ab oratorio et a mensa
(those)-who for grave faults from the-oratory and from the-table
excommunicantur, hora qua Opus Dei in oratorio
are-excommunicated at-the-hour in-which the-Work of-God in the-oratory
percelebratur, ante fores oratorii prostratus iaceat nihil
is-celebrated before the-doors of-the-oratory prostrate let-him-lie nothing
dicens, nisi tantum posito in terra capite stratus pronus
saying except only placed on the-ground head stretched-out face-down
omnium de oratorio exeuntium pedibus. Et hoc tam diu
of-all from the-oratory going-out at-the-feet and this so long
faciat usque dum abbas iudicaverit satisfactum esse. Qui
let-him-do until when the-abbot shall-have-judged satisfaction-made to-be who
dum iussus ab abbate venerit, volvat se ipsius
when bidden by the-abbot he-shall-have-come let-him-roll himself of-the-very
abbatis deinde omnium vestigiis, ut orent pro ipso.
abbot then of-all at-the-footsteps that they-may-pray for him
Et tunc, si iusserit abbas, recipiatur in choro
and then if shall-have-ordered the-abbot let-him-be-received into the-choir
vel ordine quo abbas decreverit: ita sane, ut psalmum
or in-the-rank which the-abbot shall-have-decreed so indeed that a-psalm
aut lectionem vel aliud quid non praesumat in oratorio
or a-reading or other anything not he-presume in the-oratory

imponere, nisi iterum abbas iubeat. Et omnibus Horis, dum
to-intone unless again the-abbot order and at-all Hours when
 perconpletur Opus Dei, proiciat se in terra in loco
is-completed the-Work of-God let-him-throw himself on the-ground in the-place
 quo stat; et sic satisfaciatur, usque dum ei iubeat
where he-stands and so let-him-make-satisfaction until when him order
 iterum abbas, ut quiescat iam ab hac satisfactione. Qui
again the-abbot that he-rest now from this satisfaction (those)-who
 vero pro levibus culpis excommunicantur tantum a mensa,
but for light faults are-excommunicated only from the-table
 in oratorio satisfaciatur usque ad iussionem abbatis.
in the-oratory let-them-make-satisfaction all-the-way to the-order of-the-abbot
 Hoc perficiant usque dum benedicat et dicat: Sufficit.
this let-them-carry-out until when he-bless and say it-suffices

De his qui falluntur in oratorio

XLV • MISTAKES IN THE ORATORY

A brother who stumbles in a psalm, responsory, antiphon, or reading must humble himself before all at once, or he receives a heavier punishment for not correcting by humility what he did through negligence. Boys are beaten for such a fault.

Si quis, dum pronuntiat psalmum, responsorium, antiphonam
if anyone while he-recites a-psalm responsory antiphon
 vel lectionem, fallitus fuerit, nisi satisfactione ibi coram
or reading mistaken shall-have-been unless by-satisfaction there before
 omnibus humiliatus fuerit, maiori vindictae subiaceat;
all humbled he-shall-have-been to-a-greater punishment let-him-be-subject

quippe qui noluit humilitate corrigere quod negligentia

since he would-not by-humility to-correct what by-negligence

deliquit. Infantes autem pro tali culpa vapulent.

he-did-amiss children but for such fault let-them-be-beaten

De his qui in aliis quibuslibet rebus delinquant

XLVI • OTHER FAULTS

A brother who does wrong at any work, or breaks or loses something, must at once come before the abbot or the community and confess it. If it becomes known through someone else, he receives a heavier correction. A hidden sin of the soul, however, is disclosed only to the abbot or to spiritual seniors who know how to heal wounds without exposing them.

Si quis dum in labore quovis in coquina, in cellario, in

if anyone while at labor any in the-kitchen in the-storeroom in

ministerio, in pistrino, in horto, in artem aliquam dum laborat,

serving in the-bakery in the-garden in craft some while he-works

vel in quocumque loco aliquid deliquerit, aut fregerit

or in whatever place anything shall-have-done-amiss or shall-have-broken

quippiam aut perdiderit, vel aliud quid excesserit, ubi et

something or shall-have-lost or other anything shall-have-transgressed when and

non veniens continuo ante abbatem vel congregationem, ipse

not coming at-once before the-abbot or community himself

ultro satisfecerit et prodiderit delictum suum;

of-his-own-accord shall-have-made-satisfaction and shall-have-disclosed offense his

dum per alium cognitum fuerit, maiori subiaceat

when through another known it-shall-have-been to-greater let-him-be-subject

emendationi. Si animae vero peccati causa fuerit latens, tantum

amendment if of-the-soul but of-sin the-cause be bidden only

abbati, aut spiritalibus senioribus, patefaciat, qui sciat
to-the-abbot or to-spiritual seniors let-him-disclose who may-know
 curare et sua et aliena vulnera, non detegere et publicare.
to-cure both their-own and others' wounds not to-uncover and to-publish

De significanda hora operis Dei

XLVII · ANNOUNCING THE HOUR OF THE OFFICE

The abbot announces the hour of the Work of God day and night, or entrusts it to a careful brother, so that everything is done at the proper time. Those appointed intone the psalms and antiphons in order, and only those who can edify the hearers read or sing, with humility, gravity, and awe.

Nuntianda hora Operis Dei die noctuque sit cura
to-be-announced the-hour of-the-Work of-God by-day and-by-night let-be the-care
 abbatis, aut ipse nuntiare, aut tali sollicito fratri iniungat
of-the-abbot either himself to-announce or to-such-a careful brother let-him-enjoin
 hanc curam, ut omnia horis competentibus compleantur.
this care that all-things at-hours suitable be-completed
 Psalmos autem vel antiphonas post abbatem ordine suo
the-psalms moreover or antiphons after the-abbot in-rank their
 quibus iussum fuerit inponant. Cantare autem et
(those)-to-whom ordered it-shall-have-been let-intone to-sing moreover and
 legere non praesumat, nisi qui potest ipsud officium
to-read not let-presume except (he)-who can that-very office
 implere ut aedificentur audientes; quod cum humilitate et
to-fulfill that be-edified the-hearers which with humility and
 gravitate et tremore fiat, et cui iusserit abbas.
gravity and trembling let-be-done and (by-him)-whom shall-have-ordered the-abbot

De opera manuum cotidiana

XLVIII • DAILY MANUAL LABOR

Idleness is the enemy of the soul, so the brothers divide their day between manual labor and holy reading, with one schedule for summer, another for winter, and a third for Lent, when each receives a book from the library to read through and seniors go round to catch the idle. They are truly monks when they live by their own hands. Sunday is for reading, and the weak are given suitable work.

Otiositas inimica est animae; et ideo certis temporibus
idleness hostile is to-the-soul and therefore at-fixed times
occupari debent fratres in labore manuum, certis iterum
to-be-occupied ought the-brothers in labor of-hands at-fixed again
horis in lectione divina. Ideoque hac dispositione credimus
hours in reading divine and-therefore by-this arrangement we-believe
utraque tempora ordinari: id est, ut a Pascha usque
both times to-be-ordered that is that from Easter up-to
Kalendas Octobres a mane exeuntes a prima usque
the-Kalends of-October from morning going-out from the-first up-to
horam pene quartam laborent quod necessarium fuerit.
the-hour almost fourth let-them-labor at-what necessary shall-be
Ab hora autem quarta usque hora quasi sexta agente
from the-hour moreover fourth up-to the-hour about sixth approaching
lectioni vacent. Post sextam autem surgentes a mensa,
to-reading let-them-give-time after the-sixth moreover rising from table
pausent in lectis suis cum omni silentio; aut forte qui
let-them-rest on beds their with all silence or perhaps (he)-who
voluerit legere, sibi sic legat ut alium non inquietet.
shall-wish to-read to-himself so let-him-read that another not he-disturb
Et agatur Nona temperius, mediante octava hora: et
and let-be-done None earlier at-the-middle-of the-eighth hour and

iterum quod faciendum est operentur usque ad vesperam.

again what to-be-done is let-them-work all-the-way to evening

Si autem necessitas loci aut paupertas exegerit,

if but the-necessity of-the-place or poverty shall-have-required

ut ad fruges recollendas per se occupentur, non

that for the-crops to-be-gathered by themselves they-be-occupied not

contristentur; quia tunc vere monachi sunt, si labore

let-them-be-saddened because then truly monks they-are if by-the-labor

manuum suarum vivunt, sicut et patres nostri et Apostoli.

of-hands their they-live as also fathers our and the-Apostles

Omnia tamen mensurate fiant propter pusillanimes.

all-things yet with-measure let-be-done on-account-of the-faint-hearted

A Kalendis autem Octobris usque caput Quadragesimae,

from the-Kalends but of-October up-to the-head of-Lent

usque in horam secundam plenam lectioni vacent:

up to the-hour second full to-reading let-them-give-time

hora secunda agatur Tertia; et usque nonam omnes in

at-the-hour second let-be-done Terce and up-to the-ninth all at

opus suum laborent quod eis iniungitur. Facto autem

work their let-them-labor which to-them is-enjoined given moreover

primo signo nonae horae, deiungant ab opera sua singuli,

the-first signal of-the-ninth hour let-them-disengage from work his each

et sint parati dum secundum signum pulsaverit. Post

and let-them-be ready until the-second signal shall-have-sounded after

refectionem autem vacent lectionibus suis aut psalmis.

the-meal moreover let-them-give-time to-readings their or to-psalms

In Quadragesimae vero diebus, a mane usque tertiam

in of-Lent but the-days from morning up-to the-third

plenam vacent lectionibus suis, et usque decimam

full let-them-give-time to-readings their and up-to the-tenth

horam plenam operentur quod eis iniungitur. In quibus

hour full let-them-work at-what to-them is-enjoined in which

diebus Quadragesimae accipiant omnes singulos codices de
days of-Lent let-receive all one-each books from
 bibliotheca, quos per ordinem ex integro legant: qui
the-library which in order from beginning-to-end they-may-read which
 codices in caput Quadragesimae dandi sunt. Ante omnia sane
books at the-head of-Lent to-be-given are before all-things indeed
 deputentur unus aut duo seniores, qui circumeant monasterium
let-be-deputed one or two seniors who may-go-round the-monastery
 horis quibus vacant fratres lectioni, et videant ne forte
at-the-hours in-which give-time the-brothers to-reading and may-see lest perhaps
 inveniatur frater acediosus, qui vacat otio aut fabulis, et
be-found a-brother slothful who gives-time to-idleness or to-stories and
 non est intentus lectioni, et non solum sibi inutilis est,
not is intent on-reading and not only to-himself useless is
 sed etiam alios distollit. Hic talis, si, quod absit, repertus
but also others distracts this such-(one) if which far-be-it found
 fuerit, corripiatur semel et secundo: si non emendaverit,
shall-have-been let-bim-be-corrected once and a-second-time if not be-has-amended
 correptioni regulari subiaceat taliter ut ceteri timeant.
to-correction regular let-bim-be-subject in-such-a-way that the-rest may-fear
 Neque frater ad fratrem iungatur horis incompetentibus.
nor a-brother to a-brother let-be-joined at-hours unsuitable
 Dominico item die lectioni vacent omnes, excepto his qui
on-the-Lord's likewise day to-reading let-give-time all except those who
 variis officiis deputati sunt. Si quis vero ita negligens et
to-various offices deputed are if anyone but so negligent and
 desidiosus fuerit, ut non velit aut non possit meditare aut
slothful shall-be that not be-wish or not be-able to-study or
 legere, iniungatur ei opus quod faciat, ut non vacet.
to-read let-be-enjoined on-him a-work which be-may-do that not be-be-idle
 Fratribus infirmis aut delicatis talis opera aut ars iniungatur,
to-brothers sick or delicate such a-work or craft let-be-enjoined

ut nec otiosi sint, nec violentia laboris opprimantur aut
that neither idle they-be nor by-the-violence of-labor be-crushed or
 effugentur; quorum inbecillitas ab abbate considerata est.
be-driven-away whose weakness by the-abbot to-be-considered is

De Quadragesimae observatione

XLIX · THE OBSERVANCE OF LENT

A monk's life should always keep Lent, but since few manage this, in Lent the brothers wash away the neglect of other seasons. Each offers God something beyond his usual measure, with the joy of the Holy Spirit, taking away from food, drink, sleep, or talk as he awaits holy Easter. He first tells the abbot, since anything done without permission is presumption, not merit.

Licet omni tempore vita monachi Quadragesimae debet
although at-every time the-life of-a-monk of-Lent ought
 observationem habere, tamen quia paucorum est ista virtus,
the-observance to-have yet because of-few is this virtue
 ideo suademus istis diebus Quadragesimae omni puritate
therefore we-urge in-these days of-Lent with-all purity
 vitam suam custodire, omnes pariter et negligentias aliorum
life their to-guard all together and the-negligences of-other
 temporum his diebus sanctis diluere. Quod tunc digne
times in-these days holy to-wash-away which then worthily
 fit, si ab omnibus vitiis temperamus, orationi cum fletibus,
is-done if from all vices we-refrain to-prayer with weeping
 lectioni, et conpunctioni cordis, atque abstinentiae operam
to-reading and to-compunction of-heart and to-abstinence effort
 damus. Ergo his diebus augeamus nobis aliquid solito
we-give therefore in-these days let-us-add for-ourselves something to-the-usual
 penso servitutis nostrae, orationes peculiares, ciborum et potus
portion of-service our prayers private of-foods and of-drink

abstinentiam; ut unusquisque super mensuram sibi indictam
abstinence that each-one above the-measure for-him appointed
 aliquid propria voluntate cum gaudio Sancti Spiritus offerat
something by-his-own will with the-joy of-the-Holy Spirit may-offer
 Deo: id est, subtrahat corpori suo de cibo, de potu, de
to-God that is let-him-withdraw from-body his of food of drink of
 somno, de loquacitate, de scurrilitate, et cum spiritalis desiderii
sleep of talkativeness of levity and with of-spiritual desire
 gaudio sanctum Pascha expectet. Hoc ipsud tamen quod
the-joy holy Easter let-him-await this itself yet which
 unusquisque offert, abbati suo suggerat, et cum eius fiat
each-one offers to-abbot his let-him-propose and with his let-it-be-done
 oratione et voluntate: quia quod sine permissione patris
prayer and will because what without the-permission of-the-father
 spiritalis fit, praesumptioni deputabitur et vanae gloriae, non
spiritual is-done to-presumption will-be-reckoned and to-vain glory not
 mercedi. Ergo cum voluntate abbatis omnia agenda sunt.
to-reward therefore with the-will of-the-abbot all-things to-be-done are

De fratribus qui longe ab oratorio laborant aut in via sunt

L · BROTHERS WORKING FAR OFF OR TRAVELING

Brothers working too far away to reach the oratory in time, or sent on a journey, say the office where they are, kneeling in reverence, and do not neglect their portion of service.

Fratres qui omnino longe sunt in labore, et non possunt
the-brothers who altogether far are at labor and not are-able
 occurrere hora competenti ad oratorium, et abbas hoc
to-arrive at-the-hour suitable at the-oratory and the-abbot this

perpendit quia ita est, agant ibidem Opus Dei
weighs that so it-is let-them-perform in-the-same-place the-Work of-God
 ubi operantur, cum tremore divino flectentes genua. Similiter
where they-work with trembling divine bending the-knees likewise
 qui in itinere directi sunt, non eos praetereant horae
(those)-who on a-journey sent are not them let-pass-by the-hours
 constitutae: sed ut possunt agant sibi, et servitutis
appointed but as they-can let-them-perform by-themselves and of-service
 pensum non neglegant reddere.
the-portion not let-them-neglect to-render

De fratribus qui non longe satis proficiscuntur

LI • BROTHERS ON SHORT ERRANDS

A brother sent on an errand who expects to return the same day may not eat outside, however much he is pressed, unless the abbot has allowed it; otherwise he is excommunicated.

Frater qui pro quovis responso dirigitur, et ea die speratur
a-brother who for any errand is-sent and on-that day is-expected
 reverti ad monasterium, non praesumat foris manducare, etiam
to-return to the-monastery not let-him-presume outside to-eat even
 si omnino rogetur a quovis: nisi forte ei ab abbate suo
if by-all-means he-be-asked by anyone unless perhaps to-him by abbot his
 praecipitur. Quod si aliter fecerit, excommunicetur.
it-be-commanded but if otherwise he-shall-have-done let-him-be-excommunicated

De oratorio monasterii

LII • THE ORATORY

The oratory is what its name says, a place of prayer, and nothing else is done or stored there. After the office all leave in silence, so that a brother who wishes to pray alone is not disturbed, and whoever wants to pray privately goes in and prays, not aloud but with tears and attention of heart.

Oratorium hoc sit quod dicitur, nec ibi quidquam aliud
the-oratory this let-it-be which it-is-called nor there anything else
geratur aut condatur. Expleto Opere Dei omnes cum summo
let-be-done or stored completed the-Work of-God all with the-utmost
silentio exeant, et habeatur reverentia Deo; ut frater qui
silence let-go-out and let-be-had reverence for-God that a-brother who
forte sibi peculiariter vult orare, non inpediatur alterius
perhaps for-himself privately wishes to-pray not be-bindered of-another
inprobitate. Sed et si aliter vult sibi forte secretius
by-shamelessness but also if otherwise he-wishes for-himself perhaps more-privately
orare, simpliciter intret et oret; non in clamosa voce, sed
to-pray simply let-him-enter and pray not with clamorous voice but
in lacrimis et intentione cordis. Ergo qui simile opus
with tears and attention of-heart therefore (he)-who a-like work
non facit, non permittatur, explicito Opere Dei, remorari
not does not let-him-be-permitted finished the-Work of-God to-linger
in oratorio, sicut dictum est, ne alius impedimentum patiat.
in the-oratory as said it-is lest another hindrance suffer

De hospitibus suscipiendis

LIII • RECEIVING GUESTS

All guests are received as Christ, especially the household of the faith and pilgrims. The superior or the brothers meet them, pray with them, and give the kiss of peace; the abbot pours water on their hands, he and the whole community wash their feet, and the poor receive the greatest care, since Christ is received more in them. The abbot and the guests have their own kitchen, the guesthouse has its own brother, and no brother may talk with them unless told to.

Omnes supervenientes hospites tamquam Christus suscipiantur,
all arriving guests as Christ let-be-received
quia ipse dicturus est: Hospis fui, et suscepistis me.
because he-himself about-to-say is a-guest I-was and you-received me
Et omnibus congruus honor exhibeatur, maxime domesticis
and to-all fitting honor let-be-shown most to-the-household
fidei et peregrinis. Ut ergo nuntiatus fuerit
of-the-faith and to-pilgrims as-soon-as therefore announced shall-have-been
hospis, occurratur ei a priore vel a fratribus cum
a-guest let-(one)-hasten-to him by the-superior or by the-brothers with
omni officio caritatis; et primitus orent pariter, et sic
every service of-charity and first let-them-pray together and so
sibi socientur in pace. Quod pacis osculum non
with-each-other let-them-be-associated in peace which of-peace kiss not
prius offeratur nisi oratione praemissa, propter inlusiones
before let-be-offered unless prayer sent-before on-account-of the-deceptions
diabolicas. In ipsa autem salutatione omnis exhibeatur
diabolical in the-very moreover greeting all let-be-shown
humilitas. Omnibus venientibus sive discedentibus hospitibus,
humility to-all coming or departing guests

inclinato capite vel prostrato omni corpore in terra,
with-bowed head or prostrate whole body on the-ground

Christus in eis adoretur, qui et suscipitur.

Christ in them let-be-adored who also is-received

Suscepti autem hospites ducantur ad orationem, et postea
received moreover the-guests let-be-led to prayer and afterward

sedeat cum eis prior, aut cui iusserit ipse.

let-sit with them the-superior or (be)-whom shall-have-ordered he-himself

Legatur coram hospite lex divina ut aedificetur, et
let-be-read before the-guest the-law divine that he-be-edified and

post haec omnis ei exhibeatur humanitas. Ieiunium a
after this all to-him let-be-shown kindness the-fast by

priore frangatur propter hospitem, nisi forte praecipuus
the-superior let-be-broken on-account-of the-guest unless perhaps a-special

sit dies ieiunii qui non possit violari; fratres autem
it-be day of-fast which not can to-be-violated the-brothers but

consuetudines ieiuniorum prosequantur. Aquam in manibus
the-customs of-fasts let-them-follow water on hands

abbas hospitibus det; pedes hospitibus omnibus tam abbas
the-abbot to-guests let-give the-feet for-guests all both the-abbot

quam cuncta congregatio lavet; quibus lotis, hunc versum
and the-whole community let-wash which washed this verse

dicant: Suscepimus, Deus, misericordiam tuam in medio
let-them-say we-have-received O-God mercy your in the-midst

templi tui. Pauperum et peregrinorum maxime suscepcioni
of-temple your of-the-poor and of-pilgrims most to-the-reception

cura sollicite exhibeatur, quia in ipsis magis Christus
care anxiously let-be-shown because in them more Christ

suscipitur; nam divitum terror ipse sibi exigit honorem.
is-received for of-the-rich the-awe itself for-itself exacts honor

Coquina abbatis et hospitum super se sit, ut incertis horis
the-kitchen of-the-abbot and of-guests by itself let-be that at-uncertain hours
 supervenientes hospites, qui numquam desunt monasterio, non
arriving guests who never are-lacking to-a-monastery not
 inquietentur fratres. In qua coquina ad annum ingrediantur
be-disturbed the-brothers in which kitchen for a-year let-enter
 duo fratres, qui ipsud officium bene impleant. Quibus, ut
two brothers who that-very office well may-fulfill to-whom as
 indigent, solacia amministrentur, ut absque murmuratione
they-need helpers let-be-supplied that without murmuring
 serviant: et iterum quando occupationem minorem habent,
they-may-serve and again when occupation less they-have
 exeant ubi eis imperatur in opera. Et non solum
let-them-go-out where to-them it-is-commanded to works and not only
 ipsi, sed et in omnibus officiis monasterii ista sit
for-them but also in all offices of-the-monastery this let-be
 consideratio, ut quando indigent solacia adcommodentur
the-consideration that when they-need helpers be-furnished
 eis: et iterum quando vacant oboediant imperatis.
to-them and again when they-are-free let-them-obey what-is-commanded
 Item et cellam hospitum habeat adsignatam frater cuius
likewise also the-cell of-guests let-have assigned a-brother whose
 animam timor Dei possidet: ubi sint lecti strati sufficienter,
soul the-fear of-God possesses where let-be beds spread sufficiently
 et domus Dei a sapientibus et sapienter amministretur.
and the-house of-God by the-wise and wisely let-be-administered
 Hospitibus autem cui non praecipitur nullatenus
with-guests moreover (he)-to-whom not it-is-commanded by-no-means
 societur neque conloquatur: sed si obviaverit aut viderit,
let-him-associate nor converse but if he-shall-have-met or seen

salutatis humiliter, ut diximus, et petita benedictione,
having-greeted-them humbly as we-said and asked a-blessing
 pertranseat dicens sibi non licere conloqui cum hospite.
let-him-pass-on saying to-himself not to-be-allowed to-converse with a-guest

Si debeat monachus litteras vel aliquid suscipere

LIV · LETTERS AND GIFTS

A monk may not receive or give letters, tokens, or small gifts, even from his parents, without the abbot's permission. Whatever is sent to him goes first to the abbot, who may give it to whomever he chooses, and the brother it was meant for must not be saddened.

Nullatenus liceat monacho neque a parentibus suis
by-no-means let-it-be-allowed for-a-monk either from parents his
 neque a quoquam hominum, nec sibi invicem litteras,
or from any of-men nor to-each other letters
 eulogias, vel quaelibet munuscula accipere aut dare, sine
blessed-tokens or any little-gifts to-receive or to-give without
 praecepto abbatis. Quod si etiam a parentibus suis ei
the-command of-the-abbot but if even by parents his to-him
 quicquam directum fuerit, non praesumat suscipere
anything sent shall-have-been not let-him-presume to-receive
 illud, nisi prius indicatum fuerit abbati. Quod si
it unless first shown it-shall-have-been to-the-abbot but if
 iusserit suscipi, in abbatis sit potestate cui
he-shall-have-ordered (it)-to-be-received in of-the-abbot let-it-be the-power to-whom
 illud iubeat dari: et non contristetur frater, cui
it he-orders to-be-given and not let-be-saddened the-brother to-whom

forte directum fuerat, ut non detur occasio diabolo. Qui
perhaps sent it-had-been that not be-given occasion to-the-devil (he)-who
 autem aliter praesumserit, disciplinae regulari subiaceat.
but otherwise shall-have-presumed to-the-discipline regular let-him-be-subject

De vestiario vel calciario fratrum

LV · CLOTHING AND SHOES

Clothing suits the climate; in temperate places a cowl and tunic, a scapular for work, and stockings and shoes suffice, of whatever cheap cloth the region offers. Old garments go to the poor when new ones are given, and travelers draw better ones from the wardrobe. Beds are searched for private property, and the abbot supplies every necessity, from cowl to tablets, so no one can plead need.

Vestimenta fratribus secundum locorum qualitatem ubi
clothes to-the-brothers according-to of-places the-nature where
 habitant vel aerum temperiem dentur, quia in frigidis
they-live or of-the-climates the-temperature let-be-given because in cold
 regionibus amplius indiget, in calidis vero minus. Haec ergo
regions more is-needed in hot but less this therefore
 consideratio penes abbatem est. Nos tamen mediocribus locis
consideration with the-abbot is we yet in-moderate places
 sufficere credimus monachis per singulos cucullam et tunicam:
to-suffice believe for-monks for each a-cowl and a-tunic
 cucullam in hieme villosam, in aestate puram aut vetustam:
a-cowl in winter shaggy in summer plain or worn
 et scapulare propter opera, indumenta pedum, pedules et
and a-scapular on-account-of works coverings of-the-feet stockings and
 caligas. De quarum rerum omnium colore aut grossitudine
shoes about of-which things all the-color or coarseness

non causentur monachi, sed quales inveniri possunt in
not let-complain the-monks but such-as to-be-found can in
 provincia qua degunt, aut quod vilius comparari possit.
the-province where they-live or what more-cheaply to-be-bought can
 Abbas autem de mensura provideat, ut non sint curta ipsa
the-abbot moreover about the-measure let-provide that not be short these
 vestimenta utentibus ea, sed mensurata. Accipientes nova,
clothes for-those-using them but measured receiving new-(ones)
 vetera semper reddant in praesenti, reponenda in vestiario
the-old always let-them-return on the-spot to-be-stored in the-wardrobe
 propter pauperes. Sufficit enim monacho duas tunicas et
on-account-of the-poor it-suffices for to-a-monk two tunics and
 duas cucullas habere propter noctes et propter lavare
two cowls to-have on-account-of the-nights and on-account-of to-wash
 ipsas res; iam quod supra fuerit, superfluum est, amputari
these things now what above shall-be superfluous is to-be-cut-off
 debet. Et pedules, et quodcumque est vetere, reddant
ought and stockings and whatever is old let-them-return
 dum accipiunt novum. Femoralia hi qui in via diriguntur
when they-receive new-(one) drawers those who on a-journey are-sent
 de vestiario accipiant, quae revertentes lota ibi restituant.
from the-wardrobe let-receive which returning washed there let-them-restore
 Et cucullae et tunicae sint aliquanto a solito quas habent
and cowls and tunics let-be somewhat than the-usual which they-have
 modice meliores; quas exeuntes in via accipiant de
moderately better which going-out on a-journey let-them-receive from
 vestiario, et revertentes restituant.
the-wardrobe and returning let-them-restore
 Stramenta autem lectorum sufficiant matta, sagum, et
the-bedding moreover of-the-beds let-suffice a-mat a-blanket and
 lena et capitale. Quae tamen lecta frequenter ab abbate
a-coverlet and a-pillow which yet beds frequently by the-abbot

scrutinanda sunt propter opus peculiare, ne inveniatur.

to-be-searched are on-account-of the-practice of-private-property lest it-be-found

Et si cui inventum fuerit quod ab abbate non

and if with-anyone found shall-have-been what from the-abbot not

accepit, gravissimae disciplinae subiaceat. Et ut hoc vitium

be-received to-most-severe discipline let-him-be-subject and that this vice

peculiare radicitus amputetur, dentur ab abbate omnia quae

of-private-property by-the-root be-cut-off let-be-given by the-abbot all-things which

sunt necessaria: id est, cuculla, tunica, pedules, caligae, brace,le,

are necessary that is cowl tunic stockings shoes belt

cultellus, graphium, acus, mappula, tabulae, ut omnis auferatur

knife stylus needle handkerchief tablets that every be-taken-away

necessitatis excusatio. A quo tamen abbate semper consideretur

of-necessity excuse by which yet abbot always let-be-considered

illa sententia Actuum Apostolorum, quia dabatur singulis

that sentence of-the-Acts of-the-Apostles that it-was-given to-each

prout cuique opus erat. Ita ergo et abbas consideret

according-as to-each need there-was so therefore also the-abbot let-consider

infirmities indigentium, non malam voluntatem invidentium.

the-infirmities of-the-needy not the-ill will of-the-envious

In omnibus tamen iudiciis suis Dei retributionem cogitet.

in all yet judgments his of-God the-retribution let-him-think-of

De mensa abbatis

LVI • THE ABBOT'S TABLE

The abbot always eats with the guests and pilgrims. When there are few guests he may invite brothers, but he always leaves one or two seniors with the community for the sake of discipline.

Mensa abbatis cum hospitibus et peregrinis sit semper.
the-table of-the-abbot with guests and pilgrims let-be always
 Quotiens tamen minus sunt hospites, quos vult de fratribus
as-often-as yet fewer are guests whom he-wishes of the-brothers
 vocare in ipsius sit potestate: seniores tamen unum aut
to-call in his let-it-be the-power seniors yet one or
 duos semper cum fratribus dimittendum propter disciplinam.
two always with the-brothers to-be-left on-account-of discipline

De artificibus monasterii

LVII · THE MONASTERY'S CRAFTSMEN

Craftsmen practice their crafts humbly and with the abbot's permission, and one who grows proud of his skill is taken off it until he is humbled. Those who sell the monastery's goods must remember Ananias and Sapphira and commit no fraud, and they sell a little below the world's price, so that God may be glorified in all things.

Artifices si sunt in monasterio, cum omni humilitate
craftsmen if there-are in the-monastery with all humility
 faciant ipsas artes, si permiserit abbas. Quod si
let-them-practice those crafts if shall-have-permitted the-abbot but if
 aliquis ex eis extollitur pro scientia artis suae, eo
anyone of them is-puffed-up on-account-of the-knowledge of-craft his for-this
 quod videatur aliquid conferre monasterio, hic talis erigatur
that he-seems something to-contribute to-the-monastery he such let-be-removed
 ab ipsa arte et denuo per eam non transeat, nisi forte
from that craft and again through it not let-him-pass unless perhaps
 humiliato ei iterum abbas iubeat. Si quid vero ex operibus
humbled to-him again the-abbot order if anything indeed of the-works
 artificum venumdandum est, videant ipsi per quorum manus
of-craftsmen to-be-sold is let-see those through whose hands

transigenda sint, ne aliquam fraudem praesumant. Memorentur
to-be-transacted they-are lest any fraud they-presume let-them-remember
 semper Ananiae et Saphirae, ne forte mortem quam illi in
always of-Ananias and of-Sapphira lest perhaps the-death which they in
 corpore pertulerunt, hanc isti, vel omnes qui aliquam fraudem
the-body suffered this these or all who any fraud
 de rebus monasterii fecerint, in anima patiantur.
concerning the-things of-the-monastery have-committed in the-soul suffer
 In ipsis autem precii non subripiat avaritiae malum,
in the-very moreover prices not let-steal-in of-avarice the-evil
 sed semper aliquantulum vilius detur quam ab aliis
but always a-little more-cheaply let-it-be-given than by other
 saecularibus dari potest, ut in omnibus glorificetur Deus.
seculars to-be-given it-can that in all-things may-be-glorified God

De disciplina suscipiendorum fratrum

LVIII · RECEIVING NEW BROTHERS

A newcomer is not readily admitted. If he keeps knocking for days, he stays in the guesthouse and then with the novices under a senior who tests whether he truly seeks God, and the Rule is read to him three times over a year. If he still promises to keep it, he makes his promise of stability, of the monastic way of life, and of obedience in the oratory, lays his petition on the altar, gives away his property, and takes the monastery's clothing.

Noviter veniens quis ad conversationem, non ei facilis
newly coming anyone to the-way-of-life not to-him easy
 tribuatur ingressus; sed sicut ait Apostolus: Probate spiritus,
let-be-granted entrance but as says the-Apostle test the-spirits
 si ex Deo sunt. Ergo si veniens perseveraverit pulsans,
if from God they-are therefore if coming he-shall-have-persevered knocking

et inlatas sibi iniurias et difficultatem ingressus post
and the-inflicted on-himself injuries and the-difficulty of-entrance after
 quattuor aut quinque dies visus fuerit patienter portare
four or five days seen he-shall-have-been patiently to-bear
 et persistere petitioni suae, annuatur ei ingressus, et
and to-persist in-petition his let-be-granted to-him entrance and
 sit in cella hospitem paucis diebus. Postea autem
let-him-be in the-cell of-guests for-a-few days afterward more-over
 sit in cella noviciorum, ubi meditent et manducant et
let-him-be in the-cell of-novices where they-may-study and eat and
 dormiant. Et senior eis talis deputetur qui aptus sit ad
sleep and a-senior for-them such let-be-assigned who apt may-be for
 lucrandas animas, qui super eos omnino curiose intendat. Et
winning souls who over them altogether carefully may-watch and
 sollicitudo sit si revera Deum quaerit, si sollicitus est
the-concern let-be whether truly God he-seeks whether eager he-is
 ad Opus Dei, ad oboedientiam, ad obprobria. Praedicentur
for the-Work of-God for obedience for humiliations let-be-foretold
 ei omnia dura et aspera per quae itur ad Deum.
to-him all the-hard and harsh-things through which one-goes to God
 Si promiserit de stabilitate sua perseverantiam, post
if he-shall-have-promised concerning stability his perseverance after
 duorum mensium circulum legatur ei haec Regula per
of-two months the-cycle let-be-read to-him this Rule in
 ordinem, et dicatur ei: Ecce lex sub qua militare
order and let-it-be-said to-him behold the-law under which to-do-battle
 vis; si potes observare, ingredere; si vero non potes, liber
you-wish if you-can to-observe enter if but not you-can free
 discede. Si adhuc steterit, tunc ducatur in supradictam
depart if still he-shall-have-stood then let-him-be-led into the-aforsaid
 cellam noviciorum, et iterum probetur in omni patientia.
cell of-novices and again let-him-be-tested in all patience

Et post sex mensium circuitum legatur ei Regula, ut
and after of-six months the-circuit let-be-read to-him the-Rule that
 sciat ad quod ingreditur. Et si adhuc stat, post
he-may-know to what he-enters and if still he-stands after
 quattuor menses iterum relegatur ei eadem Regula. Et
four months again let-be-reread to-him the-same Rule and
 si, habita secum deliberatione, promiserit se omnia
if held with-himself deliberation he-shall-have-promised himself all-things
 custodire et cuncta sibi imperata servare, tunc suscipiatur
to-keep and all to-him commanded to-observe then let-him-be-received
 in congregatione, sciens et lege Regulae constitutum,
in the-community knowing also by-the-law of-the-Rule established
 quod ei ex illa die non liceat egredi de monasterio,
that to-him from that day not it-be-allowed to-go-out from the-monastery
 nec collum excutere de sub iugo Regulae, quam sub tam
nor the-neck to-shake-free from under the-yoke of-the-Rule which under such
 morosa deliberatione licuit aut excusare aut suscipere.
lengthy deliberation it-was-allowed either to-refuse or to-accept
 Suscipiendus autem in oratorio coram omnibus promittat
(be)-to-be-received moreover in the-oratory before all let-him-promise
 de stabilitate sua et conversatione morum suorum et
of stability his and the-way-of-life of-conduct his and
 oboedientia coram Deo et Sanctis eius, ut si aliquando
obedience before God and Saints his that if ever
 aliter fecerit, ab eo se damnandum sciat quem
otherwise he-shall-have-done by him himself to-be-condemned he-may-know whom
 inridet. De qua promissione sua faciat petitionem ad
he-mocks of which promise his let-him-make a-petition to
 nomen Sanctorum quorum reliquiae ibi sunt, et abbatis
the-name of-the-Saints whose relics there are and of-the-abbot
 praesentis. Quam petitionem manu sua scribat: aut certe
present which petition with-hand his let-him-write or at-least

si non scit litteras, alter ab eo rogatus scribat, et ille
if not he-knows letters another by him asked let-write and that
 novicius signum faciat: et manu sua eam super altare
novice a-sign let-make and with-hand his it upon the-altar
 ponat. Quam dum inposuerit, incipiat ipse novicius
let-him-place which when he-shall-have-placed let-begin himself the-novice
 mox hunc versum: Suscipe me, Domine, secundum eloquium
at-once this verse receive me O-Lord according-to word
 tuum, et vivam: et ne confundas me ab expectatione
your and I-shall-live and do-not confound me in expectation
 mea. Quem versum omnis congregatio tertio respondeat,
my which verse the-whole community three-times let-answer
 adiungentes: «Gloria Patri». Tunc ille frater novicius
adding Glory to-the-Father then that brother novice
 prostratur singulorum pedibus, ut orent pro eo: et
let-prostrate-himself of-each at-the-feet that they-may-pray for him and
 iam ex illa die in congregatione reputetur. Res si
now from that day in the-community let-him-be-reckoned property if
 quas habet, aut eroget prius pauperibus, aut facta
any he-has either let-him-distribute first to-the-poor or made
 sollemniter donatione conferat monasterio, nihil sibi
solemnly a-donation let-him-confer on-the-monastery nothing for-himself
 reservans ex omnibus: quippe qui ex illo die nec proprii
reserving of all-things since (he)-who from that day not-even of-bis-own
 corporis potestatem se habiturum scit. Mox ergo in
body the-power himself about-to-have knows at-once therefore in
 oratorio exuatur rebus propriis quibus vestitus est, et
the-oratory let-him-be-stripped of-things (his)-own with-which clothed he-is and
 induatur rebus monasterii. Illa autem vestimenta quibus
let-him-be-clothed in-the-things of-the-monastery those but clothes of-which
 exutus est, reponantur in vestiario conservanda; ut si
stripped he-has-been let-be-stored in the-wardrobe to-be-kept that if

aliquando suadenti diabolo consenserit ut egrediatur
ever to-the-persuading devil he-shall-have-consented that he-go-out
 de monasterio, quod absit, tunc exutus rebus monasterii
from the-monastery which far-be-it then stripped of-the-things of-the-monastery
 proiciatur. Illam tamen petitionem eius, quam desuper altare
let-him-be-cast-out that yet petition his which from-upon the-altar
 abbas tulit, non recipiat, sed in monasterio reservetur.
the-abbot took not let-him-receive-back but in the-monastery let-it-be-kept

De filiis nobilium aut pauperum qui offeruntur

LIX · THE SONS OF NOBLES AND OF THE POOR

Parents who offer a young son to God wrap his hand and their written petition in the altar cloth. The rich swear never to give him property, or else give it to the monastery keeping only its use, so that no hope of wealth may lead him to ruin. The poorer do the same, and those who have nothing at all simply make the petition and offer their son before witnesses.

Si quis forte de nobilibus offert filium suum Deo in
if anyone perhaps of the-nobles offers son his to-God in
 monasterio, si ipse puer minori aetate est, parentes eius
the-monastery if the-very boy of-lesser age is the-parents his
 faciant petitionem quam supra diximus; et cum oblatione
let-make the-petition which above we-said and with the-offering
 ipsam petitionem et manum pueri involvant in palla
that-very petition and the-hand of-the-boy let-them-wrap in the-cloth
 altaris, et sic eum offerant. De rebus autem suis aut in
of-the-altar and so him let-them-offer concerning property moreover their either in
 praesenti petitione promittant sub iureiurando, quia numquam
the-present petition let-them-promise under oath that never
 per se, numquam per suffectam personam, nec quolibet
through themselves never through a-substituted person nor in-any

modo, ei aliquando aliquid dant, aut tribuunt occasionem
way to-him ever anything they-give or grant an-opportunity
 habendi; vel certe, si hoc facere noluerint, et aliquid offerre
of-having or at-least if this to-do they-will-not and something to-offer
 volunt in eleemosinam monasterio pro mercede sua, faciant
they-wish as alms to-the-monastery for reward their let-them-make
 ex rebus quas dare volunt monasterio donationem,
of the-property which to-give they-wish to-the-monastery a-donation
 reservato sibi, si ita voluerint, usumfructum. Atque ita
reserved for-themselves if so they-shall-wish the-usufruct and so
 omnia obstruantur, ut nulla suspicio remaneat puero, per
all-things let-be-blocked that no expectation remain to-the-boy through
 quam deceptus perire possit, quod absit, quod experimento
which deceived to-perish he-might which far-be-it which by-experience
 didicimus. Similiter autem et pauperiores faciant. Qui
we-have-learned likewise moreover also the-poorer let-do (those)-who
 vero ex toto nihil habent, simpliciter petitionem faciant,
but in whole nothing have simply the-petition let-them-make
 et cum oblatione offerant filium suum coram testibus.
and with the-offering let-them-offer son their before witnesses

De sacerdotibus qui forte voluerint in monasterio habitare

LX · PRIESTS WHO WISH TO JOIN

A priest who asks to join is not quickly accepted, and if he persists he must keep the whole Rule without relaxation. He may stand next to the abbot, give blessings, and celebrate Mass at the abbot's order; but he must set an example of humility and keep the rank of his entry. Clerics are admitted on the same terms at a middle rank.

Si quis de ordine sacerdotum in monasterio se suscipi
if anyone of the-order of-priests in the-monastery himself to-be-received
 rogaverit, non quidem citius ei adsentiat: tamen si
shall-have-asked not indeed too-quickly to-him let-there-be-assent yet if
 omnino persteterit in hac supplicatione, sciat se
altogether he-shall-have-persisted in this supplication let-him-know himself
 omnem Regulae disciplinam servaturum, nec aliquid ei
all of-the-Rule the-discipline about-to-keep nor anything for-him
 relaxabit, ut sit sicut scriptum est: Amice, ad quod venisti?
will-be-relaxed that it-be as written it-is O-friend for what have-you-come
 Concedatur ei tamen post abbatem stare et benedicere,
let-it-be-granted to-him yet after the-abbot to-stand and to-bless
 aut missas tenere; si tamen iusserit ei abbas. Sin alias,
or masses to-hold if yet shall-have-ordered him the-abbot but-if otherwise
 nullatenus aliqua praesumat, sciens se disciplinae regulari
by-no-means anything let-him-presume knowing himself to-the-discipline regular
 subditum, et magis humilitatis exempla omnibus det. Et si
subject and rather of-humility examples to-all let-him-give and if
 forte ordinationis aut alicuius rei causa fuerit in monasterio,
perhaps of-ordination or of-some matter the-cause shall-be in the-monastery
 illum locum adtendat quando ingressus est in monasterio,
that place let-him-mind when entered he-has into the-monastery
 non illum qui ei pro reverentia sacerdotii concessus
not that which to-him out-of reverence for-the-priesthood granted
 est. Clericorum autem si quis eodem desiderio monasterio
has-been of-clerics moreover if any with-the-same desire to-the-monastery
 sociari voluerit, loco mediocri conlocentur; et ipsi tamen, si
to-be-joined shall-wish in-a-place middling let-them-be-placed and they yet if
 promittunt de observatione Regulae vel propriam stabilitatem.
they-promise about the-observance of-the-Rule or their-own stability

De monachis peregrinis qualiter suscipiantur

LXI · VISITING MONKS

A monk from a distant province who is content with the customs he finds may stay as a guest as long as he wishes, and his reasonable criticisms are weighed, since God may have sent him for that very purpose. He may be received permanently, even at a higher rank, but a troublesome guest is politely asked to leave, and no monk from a known monastery is received without his abbot's consent or a letter of recommendation.

Si quis monachus peregrinus de longinquis provinciis
if any monk pilgrim from distant provinces
supervenerit, si pro hospite voluerit habitare in monasterio,
shall-have-arrived if as a-guest he-shall-wish to-dwell in the-monastery
et contentus est consuetudine loci quam invenerit, et non
and content is with-the-custom of-the-place which he-found and not
forte superfluitate sua perturbat monasterium, sed simpliciter
perhaps with-excess his disturbs the-monastery but simply
contentus est quod invenerit, suscipiatur quanto tempore
content is with-what he-found let-him-be-received for-as-long time
cupit. Si qua sane rationabiliter et cum humilitate
as-he-desires if any-things indeed reasonably and with the-humility
caritatis repraehendit aut ostendit, tractet abbas prudenter, ne
of-charity he-censures or points-out let-consider the-abbot prudently lest
forte pro hoc ipso eum Dominus direxerit. Si vero postea
perhaps for this very-(purpose) him the-Lord has-sent if but afterward
voluerit stabilitatem suam firmare, non renuatur talis voluntas,
he-shall-wish stability his to-confirm not let-be-refused such a-will
et maxime, quia tempore hospitalitatis potuit eius vita dinosci.
and especially because in-the-time of-hospitality could his life to-be-known

Quod si superfluous aut vitiosus inventus fuerit
but if excessive or vicious found be-shall-have-been
 tempore hospitalitatis, non solum non debet sociari corpori
in-the-time of-hospitality not only not ought to-be-joined to-the-body
 monasterii, verum etiam dicatur ei honeste ut discedat,
of-the-monastery but even let-it-be-said to-him courteously that be-depart
 ne eius miseria etiam alii vitientur. Quod si non fuerit
lest of-him by-the-wretchedness also others be-corrupted but if not be-shall-be
 talis qui mereatur proici, non solum si petierit suscipiatur
such who deserves to-be-cast-out not only if he-asks let-him-be-received
 congregationi sociandus, verum etiam suadeatur ut stet,
to-the-community to-be-joined but even let-him-be-persuaded that he-stay
 ut eius exemplo alii erudiantur, et quia in omni loco uni
that of-him by-the-example others be-instructed and because in every place to-one
 Domino servitur, uni Regi militatur. Quem si etiam talem esse
Lord is-served to-one King is-soldiered whom if also such to-be
 perspexerit abbas, liceat eum in superiore aliquantum
shall-have-perceived the-abbot let-it-be-allowed him in a-higher somewhat
 constituere loco. Non solum autem monachum, sed etiam
to-set place not only moreover a-monk but also
 de suprascriptis gradibus sacerdotum vel clericorum, stabilire
of the-above-written ranks of-priests or of-clerics to-establish
 potest abbas maiori quam ingrediuntur loco, si eorum talem
can the-abbot in-a-higher than they-enter place if their such
 perspexerit esse vitam. Caveat autem abbas ne aliquando
be-shall-have-perceived to-be life let-beware but the-abbot lest ever
 de alio noto monasterio monachum ad habitandum suscipiat
from another known monastery a-monk for dwelling be-receive
 sine consensu abbatis eius aut literis commendaticiis; quia
without the-consent of-abbot his or letters of-recommendation because
 scriptum est: Quod tibi non vis fieri, alio ne feceris.
written it-is what to-you not you-wish to-be-done to-another do-not do

De sacerdotibus monasterii

LXII · THE MONASTERY'S PRIESTS

An abbot who wants a priest or deacon ordained chooses a worthy monk. Once ordained, he must avoid pride, do nothing the abbot has not ordered, hold himself all the more subject to the Rule, and keep the rank of his entry except at the altar. A priest who acts otherwise is judged a rebel, and if he will not amend even after the bishop is brought in as witness, he is expelled.

Si quis abbas sibi presbyterum vel diaconem ordinari
if any abbot for-himself a-priest or deacon to-be-ordained
petierit, de suis elegat qui dignus sit sacerdotio
shall-have-asked from his-own let-him-choose (one)-who worthy may-be the-priesthood
fungi. Ordinatus autem caveat elationem aut superbiam;
to-perform ordained but let-him-beware self-exaltation or pride
nec quicquam praesumat nisi quod ei ab abbate praecipitur,
nor anything let-him-presume except what to-him by the-abbot is-commanded
sciens se multo magis disciplinae regulari subdendum.
knowing himself much more to-the-discipline regular to-be-subject
Nec occasione sacerdotii obliviscatur Regulae oboedientiam
nor on-occasion of-priesthood let-him-forget of-the-Rule obedience
et disciplinam, sed magis ac magis in Deum proficiat.
and discipline but more and more toward God let-him-advance
Locum vero illum semper adtendat quo ingressus est
place indeed that always let-him-mind in-which entered he-has
in monasterio, praeter officium altaris, et si forte electio
into the-monastery except the-office of-the-altar and if perhaps the-choice
congregationis et voluntas abbatis pro vitae merito eum
of-the-community and the-will of-the-abbot for of-life the-merit him
promovere voluerint. Qui tamen regulam decanis vel
to-promote shall-have-wished who yet the-rule for-deans or

praepositis constitutam sibi servare sciat. Quod si aliter
provosts established for-himself to-keep let-him-know but if otherwise
 praesumpserit, non sacerdos sed rebellio iudicetur; et saepe
he-shall-have-presumed not a-priest but a-rebel let-him-be-judged and often
 ammonitus si non correxerit, etiam episcopus adhibeatur
admonished if not he-has-corrected also the-bishop let-be-brought-in
 in testimonio. Quod si nec sic emendaverit, clarescentibus
in witness but if not-even so he-has-amended becoming-clear
 culpis, proiciatur de monasterio; si tamen talis fuerit
the-faults let-him-be-cast-out from the-monastery if yet such shall-be
 eius contumacia, ut subdi aut oboedire Regulae nolit.
his stubbornness that to-submit or to-obey the-Rule he-will-not

De ordine congregationis

LXIII · RANK IN THE COMMUNITY

Monks keep the rank of their entry, or as the abbot sets it for merit, not by age, for Samuel and Daniel judged elders as boys. Juniors honor seniors and seniors love juniors; seniors call juniors "brother," juniors call seniors "nonnus," and the abbot is called lord and abbot for the love of Christ. Juniors ask a senior's blessing and rise when he passes.

Ordines suos in monasterio ita conservent ut conversationis
ranks their in the-monastery so let-them-keep as of-way-of-life
 tempus, ut vitae meritum, discernit, utque abbas constituerit.
the-time as of-life the-merit distinguishes and-as the-abbot shall-have-appointed
 Qui abbas non conturbet gregem sibi commissum, nec
which abbot not let-him-disturb the-flock to-him entrusted nor
 quasi libera utens potestate iniuste disponat aliquid; sed
as-if free using power unjustly let-him-arrange anything but
 cogitet semper quia de omnibus iudiciis et operibus
let-him-think always that for all judgments and works

suis redditurus est Deo rationem. Ergo secundum ordines
his about-to-render he-is to-God an-account therefore according-to the-ranks
 quos constituerit, vel quos habuerint ipsi fratres, sic
which he-shall-have-appointed or which shall-have-had the-very brothers so
 accedant ad Pacem, ad Communionem, ad psalmum
let-them-approach to the-Peace to Communion to the-psalm
 inponendum, in choro standum. Et in omnibus omnino locis
to-be-intoned in choir to-be-stood and in all altogether places
 aetas non discernat ordines nec praeiudicet; quia Samuhel
age not let-distinguish ranks nor prejudge because Samuel
 et Danihel pueri presbyteros iudicaverunt. Ergo excepto
and Daniel (as)-boys elders judged therefore except-for
 hos quos, ut diximus, altiori consilio abbas praetulerit vel
these whom as we-said by-higher counsel the-abbot shall-have-preferred or
 degradaverit certis ex causis, reliqui omnes ut convertuntur
degraded certain for causes the-rest all as they-are-converted
 ita sint; ut, verbi gratia, qui secunda hora diei
so let-them-be that of-word for-the-sake (he)-who at-the-second hour of-the-day
 venerit in monasterio, iuniorem se noverit illius esse
shall-have-come into the-monastery junior himself may-know of-him to-be
 qui prima hora venit diei, cuiuslibet aetatis aut dignitatis
who at-the-first hour came of-the-day of-whatever age or dignity
 sit, pueris per omnia ab omnibus disciplina conservata.
he-be for-boys in all-things by all discipline kept
 Iuniores igitur priores suos honorent: priores minores suos
the-juniors therefore seniors their let-honor the-seniors juniors their
 diligant. In ipsa appellatione nominum nulli liceat
let-love in the-very calling of-names to-no-one let-it-be-allowed
 alium puro appellare nomine; sed priores iuniores suos
another by-bare to-call name but the-seniors juniors their
 fratrum nomine, iuniores autem priores suos nonnos vocent,
of-brothers by-the-name the-juniors but seniors their nonni let-call

quod intelligitur paterna reverentia. Abbas autem, quia
which is-understood (as)-paternal reverence the-abbot moreover because
 vices Christi creditur agere, dominus et abbas vocetur,
the-place of-Christ he-is-believed to-hold lord and abbot let-him-be-called
 non sua assumptione, sed honore et amore Christi.
not by-his-own assumption but by-honor and love of-Christ
 Ipse autem cogitet, et sic se exhibeat ut dignus sit
he-himself but let-him-reflect and so himself let-him-show that worthy he-be
 tali honore. Ubicumque autem sibi obviant fratres, iunior
of-such honor wherever moreover each-other meet brothers the-junior
 priorem benedictionem petat. Transeunte maiore minor surgat
the-senior a-blessing let-ask passing-by the-elder the-younger let-rise
 et det ei locum sedendi; nec praesumat iunior consedere,
and let-give him a-place of-sitting nor let-presume the-junior to-sit-with-(him)
 nisi ei praecipiat senior suus: ut fiat quod scriptum est:
unless him bid senior his that be-done what written is
 Honore invicem praevenientes. Pueri parvi vel adolescentes
in-honor one-another anticipating boys small or adolescents
 in oratorio vel ad mensas cum disciplina ordines suos
in the-oratory or at tables with discipline ranks their
 consequantur. Foris autem vel ubiubi et custodiam habeant
let-them-keep outside but or wherever both supervision let-them-have
 et disciplinam, usque dum ad intelligibilem aetatem perveniant.
and discipline until when to understanding age they-arrive

De ordinando abbate

LXIV · ELECTING AN ABBOT

The abbot is chosen by the whole community, or by its sounder part, for merit of life and wisdom, even if he is last in rank, and if a corrupt community elects an unworthy man, the bishop and the neighbors must prevent it. The abbot must aim to profit his monks rather than rule them, hate vices but love the brothers, prefer to be loved rather than feared, and practice discretion, the mother of virtues.

In abbatis ordinatione illa semper consideretur ratio, ut
in of-an-abbot the-ordination that always let-be-considered principle that
hic constituatur quem sive omnis concors congregatio
he be-appointed whom either the-whole harmonious community
secundum timorem Dei, sive etiam pars quamvis parva
according-to the-fear of-God or even a-part however small
congregationis saniore consilio elegerit. Vitae autem
of-the-community by-sounder counsel shall-have-chosen of-life moreover
merito et sapientiae doctrina elegatur qui ordinandus
by-merit and of-wisdom by-learning let-be-chosen (he)-who to-be-ordained
est, etiam si ultimus fuerit in ordine congregationis. Quod
is even if last he-be in the-rank of-the-community but
si etiam omnis congregatio vitiis suis, quod quidem absit,
if even the-whole community to-vices its which indeed far-be-it
consentientem personam pari consilio elegerit, et vitia
a-consenting person by-like counsel shall-have-chosen and the-vices
ipsa aliquatenus in notitia episcopi ad cuius diocesim
themselves in-some-measure in the-knowledge of-the-bishop to whose diocese
pertinet locus ipse, vel ad abbates aut Christianos vicinos
belongs the-place itself or to abbots or Christians neighboring
claruerint, prohibeant pravorum praevalere consensum,
shall-have-become-clear let-them-prevent of-the-wicked to-prevail the-agreement

sed domui Dei dignum constituent dispensatorem, scientes
but to-the-house of-God a-worthy let-them-appoint steward knowing
 pro hoc se recepturos mercedem bonam, si illud caste et
for this themselves about-to-receive reward good if that chastely and
 zelo Dei faciant; sicut e diverso peccatum, si neglegant.
with-zeal of-God they-do as on-the contrary sin if they-neglect
 Ordinatus autem abbas cogitet semper quale onus suscepit,
ordained moreover the-abbot let-reflect always what burden he-has-taken-up
 et cui redditurus est rationem vilicationis suae;
and to-whom about-to-render he-is an-account of-stewardship his
 sciatque sibi oportere prodesse magis quam praeesse.
and-let-him-know himself to-be-bound to-profit more than to-preside
 Oportet ergo eum esse doctum lege divina, ut sciat
it-behooves therefore him to-be learned in-the-law divine that he-may-know
 et sit unde proferat nova et vetera; castum,
and there-may-be whence he-may-bring-forth new-things and old chaste
 sobrium, misericordem; et semper superexaltet misericordiam
sober merciful and always let-him-exalt mercy
 iudicio, ut idem ipse consequatur. Oderit vitia,
above-judgment that the-same he-himself may-obtain let-him-hate vices
 diligat fratres. In ipsa autem correptione prudenter
let-him-love the-brothers in the-very moreover correction prudently
 agat, et ne quid nimis, ne dum nimis eradere cupit
let-him-act and lest anything too-much lest while too-much to-scour-off he-desires
 aeruginem, frangatur vas; suamque fragilitatem semper
the-rust be-broken the-vessel and-bis-own frailty always
 suspectus sit, memineritque calamum quassatum non
suspicious-of let-him-be and-let-him-remember the-reed bruised not
 conterendum. In quibus non dicimus ut permittat nutriri
to-be-crushed in which not we-say that he-permit to-be-nourished
 vitia, sed prudenter et cum caritate ea amputet, ut
vices but prudently and with charity them let-him-cut-off as

viderit cuique expedire, sicut iam diximus; et studeat
he-shall-have-seen for-each to-help as already we-have-said and let-him-strive
 plus amari quam timeri. Non sit turbulentus et
more to-be-loved than to-be-feared not let-him-be turbulent and
 anxius, non sit nimius et obstinatus, non zelotipus et
anxious not let-him-be excessive and obstinate not jealous and
 nimis suspiciosus, quia nunquam requiescit; in ipsis imperiis
too suspicious because never he-rests in the-very commands
 suis providus et consideratus; et sive secundum Deum
his provident and considerate and whether according-to God
 sive secundum saeculum sit opera quam iniungit, discernat
or according-to the-world be the-work which he-enjoins let-him-discern
 ac temperet, cogitans discretionem sancti Iacob dicentis: Si
and moderate thinking-of the-discretion of-holy Jacob saying if
 greges meos plus in ambulando fecero laborare, morientur
flocks my more in walking I-shall-make to-labor will-die
 cuncti una die. Haec ergo aliaque testimonia discretionis
all in-one day these therefore and-other testimonies of-discretion
 matris virtutum sumens, sic omnia temperet, ut sit
the-mother of-virtues taking-up so all-things let-him-temper that there-be
 et fortes quod cupiant, et infirmi non refugiant; et
both the-strong what they-may-desire and the-weak not may-flee-from and
 praecipue, ut praesentem regulam in omnibus conservet: ut
especially that the-present rule in all-things he-keep that
 dum bene ministraverit, audiat a Domino quod servus
when well he-shall-have-ministered he-may-bear from the-Lord what the-servant
 bonus qui erogavit triticum conservis suis in tempore suo:
good who distributed wheat to-fellow-servants his in time its
 Amen dico vobis, ait, super omnia bona sua constituit eum.
amen I-say to-you he-says over all goods his he-set him

De praeposito monasterii

LXV · THE PROVOST

Appointing a provost often breeds scandal when he takes himself for a second abbot, especially if the same men who install the abbot install him. Benedict prefers to run the monastery through deans, but if a provost is needed, the abbot chooses him and he obeys the abbot in all things. A provost who grows proud is warned up to four times and then punished under the Rule; if he does not amend, he is deposed, and finally expelled if he still will not submit.

Saepius quidem contigit ut per ordinationem praepositi
rather-often indeed it-has-happened that through the-ordination of-a-provost
scandala gravia in monasteriis oriantur; dum sint aliqui
scandals grave in monasteries arise while there-are some
maligno spiritu superbiae inflati, et aestimantes se
with-a-malign spirit of-pride puffed-up and deeming themselves
secundos esse abbates, adsumentes sibi tyrannidem,
second to-be abbots taking-on for-themselves tyranny
scandala nutriunt et dissensiones in congregatione faciunt,
scandals they-nourish and dissensions in the-community they-make
et maxime in illis locis ubi ab eodem sacerdote vel ab eis
and especially in those places where by the-same priest or by those
abbatibus qui abbatem ordinant, ab ipsis etiam et praepositus
abbots who the-abbot ordain by them likewise also the-provost
ordinatur. Quod quam sit absurdum facile advertitur, quia
is-ordained which how it-is absurd easily is-noticed because
ab ipso initio ordinationis materia ei datur superbiendi,
from the-very beginning of-the-ordination matter to-him is-given of-being-proud
dum ei suggeritur a cogitationibus suis exutum eum
while to-him it-is-suggested by thoughts his freed him
esse a potestate abbatis sui: quia ab ipsis es et tu
to-be from the-power of-abbot his because by the-very-(men) are also you

ordinatus a quibus et abbas. Hinc suscitantur invidiae, rixae,
ordained by whom also the-abbot hence are-stirred-up envies quarrels
 detractioes, aemulationes, dissensiones, exordinationes, ut
detractions rivalries dissensions disorders so-that
 dum contraria sibi abbas praepositusque sentiunt, et
while contrary to-each-other the-abbot and-the-provost think both
 ipsorum necesse est sub hac dissensione animas periclitari,
their necessary it-is under this dissension souls to-be-endangered
 et hi qui sub ipsis sunt, dum adulantur partibus, eunt
and those who under them are while they-flatter the-parties go
 in perditionem. Cuius periculi malum illos respicit in capite
into perdition of-which danger the-evil those concerns in chief
 qui talius inordinationis se fecerunt auctores.
who of-such disorder themselves made the-authors
 Ideo nos vidimus expedire propter pacis caritatisque
therefore we have-seen to-help on-account-of of-peace and-of-charity
 custodiam, in abbatis pendere arbitrio ordinationem
the-keeping on of-the-abbot to-depend the-judgment the-ordering
 monasterii sui. Et si potest fieri per decanos ordinetur,
of-monastery his and if it-can to-be-done through deans let-be-ordered
 ut antea disposuimus, omnis utilitas monasterii, prout
as before we-arranged all the-business of-the-monastery as
 abbas disposuerit; ut dum pluribus committitur, unus
the-abbot shall-have-arranged so-that while to-several it-is-entrusted one
 non superbiat. Quod si aut locus expetit, aut congregatio
not may-be-proud but if either the-place requires or the-community
 petierit rationabiliter cum humilitate, et abbas iudicaverit
shall-have-asked reasonably with humility and the-abbot shall-have-judged
 expedire, quemcumque elegerit abbas cum consilio fratrum
to-help whomever shall-have-chosen the-abbot with the-counsel of-brothers
 timentium Deum, ordinet ipse sibi praepositum. Qui
fearing God let-ordain he-himself for-himself a-provost which

tamen praepositus illa agat cum reverentia quae ab abbate
yet provost those-things let-do with reverence which by abbot
 suo ei iniuncta fuerint, nihil contra abbatis voluntatem
his on-him enjoined shall-have-been nothing against of-the-abbot the-will
 aut ordinationem faciens: quia quantum praelatus est ceteris,
or ordering doing because as-much-as preferred he-is to-the-rest
 ita eum oportet sollicitius observare praecepta Regulae. Qui
so him it-behooves more-carefully to-observe the-precepts of-the-Rule which
 praepositus si repertus fuerit vitiosus, aut elatione
provost if found shall-have-been vicious or by-self-exaltation
 deceptus superbire, aut contemptor sanctae Regulae fuerit
deceived to-be-proud or a-despiser of-the-holy Rule shall-have-been
 conprobatus, ammoneatur verbis usque quater: si non
proved let-him-be-admonished with-words up-to four-times if not
 emendaverit, adhibeatur ei correptio disciplinae regularis.
he-has-amended let-be-applied to-him the-correction of-discipline regular
 Quod si neque sic correxerit, tunc deiciatur de ordine
but if not-even so he-has-corrected then let-him-be-deposed from the-rank
 praepositurae, et alius qui dignus est in loco eius subrogetur.
of-provostship and another who worthy is in the-place his let-be-substituted
 Quod si et postea in congregatione quietus et oboediens
but if also afterward in the-community quiet and obedient
 non fuerit, etiam de monasterio pellatur. Cogitet tamen
not he-shall-be also from the-monastery let-him-be-expelled let-reflect yet
 abbas se de omnibus iudiciis suis Deo reddere rationem,
the-abbot himself for all judgments his to-God to-render an-account
 ne forte invidiae aut zeli flamma urat animam.
lest perhaps of-envy or of-jealousy the-flame burn the-soul

De ostiariis monasterii

LXVI · THE PORTER

At the gate sits a wise old man who does not wander, who answers every knock with "Thanks be to God" or "Bless me" and replies promptly and warmly. The monastery should hold everything necessary, water, mill, garden, and crafts, so that the monks need not wander outside. This Rule is read often in the community, so that no one can plead ignorance.

Ad portam monasterii ponatur senex sapiens, qui sciat
at the-gate of-the-monastery let-be-placed an-old-man wise who knows
accipere responsum et reddere, et cuius maturitas eum non
to-receive a-message and to-give-back and whose maturity him not
sinat vagari. Qui portarius cellam debet habere iuxta
may-allow to-wander which porter a-cell will-be-bound to-have beside
portam, ut venientes semper praesentem inveniant a quo
the-gate that those-coming always present may-find from whom
responsum accipiant. Et mox ut aliquis pulsaverit aut
an-answer they-may-receive and as-soon as anyone shall-have-knocked or
pauper clamaverit, «Deo gratias» respondeat, aut «Benedic»;
a-poor-man shall-have-called to-God thanks let-him-answer or bless
et cum omni mansuetudine timoris Dei reddat responsum
and with all the-gentleness of-the-fear of-God let-him-give an-answer
festinanter cum fervore caritatis. Qui portarius si indiget
quickly with the-fervor of-charity which porter if he-needs
solacio, iuniorem fratrem accipiat. Monasterium autem,
help a-junior brother let-him-receive the-monastery moreover
si possit fieri, ita debet constitui, ut omnia necessaria,
if it-can to-be-done so ought to-be-set-up that all-things necessary
id est, aqua, molendinum, hortus, vel artes diversae intra
that is water mill garden or crafts various within

monasterium exerceantur, ut non sit necessitas monachis
the-monastery be-practiced that not there-be need for-monks
 vagandi foris, quia omnino non expedit animabus eorum.
of-wandering outside because at-all not it-helps souls their
 Hanc autem regulam saepius volumus in congregatione
this moreover rule rather-often we-wish in the-community
 legi, ne quis fratrum se de ignorantia excuset.
to-be-read lest any of-the-brothers himself on-account-of ignorance excuse

De fratribus in viam directis

LXVII · BROTHERS SENT ON A JOURNEY

Brothers sent on a journey commend themselves to the prayers of all, and the absent are remembered at every office. On their return they lie prostrate in the oratory and ask prayers for their faults on the road. No one may tell others what he saw or heard outside, or leave the enclosure without the abbot's order.

Dirigendi fratres in via omnium fratrum vel abbatis se
to-be-sent brothers on a-journey of-all the-brothers or of-the-abbot themselves
 orationi commendent; et semper ad orationem ultimam Operis
to-the-prayer let-commend and always at the-prayer last of-the-Work
 Dei commemoratio omnium absentum fiat. Revertentes
of-God a-commemoration of-all the-absent let-be-made returning
 autem de via fratres, ipso die quo redeunt, per
moreover from the-journey the-brothers on-the-very day on-which they-return through
 omnes canonicas Horas, dum expletur Opus Dei, prostrati
all canonical Hours when is-finished the-Work of-God prostrate
 solo oratorii ab omnibus petant orationem propter
on-the-floor of-the-oratory from all let-them-ask prayer on-account-of
 excessus, ne qui forte subriperint in via visus aut auditus
the-excesses lest any perhaps have-stolen-in on the-journey of-sight or of-hearing

malae rei aut otiosi sermonis. Nec praesumat quisquam referre
of-evil thing or of-idle talk nor let-presume anyone to-relate
 alio quaecumque foris monasterium viderit aut audierit,
to-another whatever outside the-monastery he-has-seen or heard
 quia plurima destructio est. Quod si quis praesumpserit,
because very-great destruction it-is but if anyone shall-have-presumed
 vindictae regulari subiaceat; similiter et qui
to-the-punishment regular let-him-be-subject likewise also (he)-who
 praesumpserit claustra monasterii egredi, vel quocumque ire,
shall-have-presumed the-enclosure of-the-monastery to-leave or anywhere to-go
 vel quippiam quamvis parvum sine iussione abbatis facere.
or anything however small without the-order of-the-abbot to-do

Si fratri impossibilia iniungantur

LXVIII · IMPOSSIBLE TASKS

A brother given a burdensome or impossible task accepts it meekly. If it seems beyond his strength he explains why, patiently and without pride or resistance; if the superior still insists, he obeys out of love, trusting in God's help.

Si cui fratri aliqua forte gravia aut impossibilia iniunguntur,
if to-any brother any-things perhaps heavy or impossible are-enjoined
 suscipiat quidem iubentis imperium cum omni
let-him-accept indeed of-the-one-ordering the-command with all
 mansuetudine et oboedientia. Quod si omnino virium
gentleness and obedience but if altogether of-strength
 suarum mensuram viderit pondus oneris excedere,
his the-measure he-shall-see the-weight of-the-burden to-exceed
 impossibilitatis suae causas ei qui sibi praest patienter
of-inability his the-reasons to-him who over-him presides patiently

et opportune suggerat, non superbiendo aut resistendo vel
and seasonably let-him-suggest not by-being-proud or by-resisting or
 contradicendo. Quod si post suggestionem suam in sua sententia
by-contradicting but if after suggestion his in its opinion
 prioris imperium perduraverit, sciat iunior ita sibi
of-the-superior the-command shall-have-persisted let-know the-junior so for-himself
 expedire, et ex caritate confidens de adiutorio Dei oboediat.
to-help and out-of charity trusting in the-help of-God let-him-obey

Ut in monasterio non praesumat alter alterum defendere

LXIX · DEFENDING ONE ANOTHER

No monk may defend or protect another in the monastery, even a blood relative, since it can give rise to grave scandal; anyone who does so is sternly restrained.

Praecavendum est ne quavis occasione praesumat alter alium
to-be-guarded-against it-is lest on-any occasion presume one another
 defendere monachum in monasterio aut quasi tueri, etiam
to-defend monk in the-monastery or as-it-were to-protect even
 si qualivis consanguinitatis propinquitate iungantur. Nec
if by-any of-blood closeness they-be-joined nor
 quolibet modo id a monachis praesumatur, quia exinde
in-any way this by monks let-be-presumed because from-this
 gravissima occasio scandalorum oriri potest. Quod si quis
a-most-grave occasion of-scandals to-arise can but if anyone
 haec transgressus fuerit, acrius coerceatur.
these transgressed shall-have more-sharply let-him-be-restrained

Ut non praesumat passim aliquis caedere

LXX · STRIKING OTHERS

No one may excommunicate or strike a brother without authority from the abbot. Offenders are rebuked in public, and boys up to fifteen are disciplined by all, with measure. Whoever strikes without leave, or loses his temper with the children, is disciplined, for what you would not have done to you, do not do to another.

Vetetur in monasterio omnis praesumptionis occasio, atque
let-be-forbidden in the-monastery every of-presumption occasion and
constituimus ut nulli liceat quemquam fratrum suorum
we-establish that to-no-one it-be-allowed any of-brothers his
excommunicare aut caedere, nisi cui potestas ab abbate
to-excommunicate or to-strike unless (he)-to-whom power by the-abbot
data fuerit. Peccantes autem coram omnibus arguantur,
given shall-have-been those-sinning moreover before all let-be-reproved
ut ceteri metum habeant. Infantum vero usque quindecim
that the-rest fear may-have of-children but up-to fifteen
annorum aetates disciplinae diligentia ab omnibus et custodia
of-years the-ages of-discipline diligence by all and supervision
sit; sed et hoc cum omni mensura et ratione. Nam
let-there-be but also this with all measure and reason for
in fortiori aetate qui praesumit aliquatenus sine
against stronger age (be)-who presumes in-any-way without
praecepto abbatis, vel in ipsis infantibus sine discretione
the-command of-the-abbot or against the-very children without discretion
exarserit, disciplinae regulari subiaceat, quia scriptum
shall-have-blazed-up to-discipline regular let-him-be-subject because written
est: Quod tibi non vis fieri, alio ne feceris.
it-is what to-you not you-wish to-be-done to-another do-not do

Ut oboedientes sibi sint invicem

LXXI · OBEYING ONE ANOTHER

The brothers obey not only the abbot but one another, since obedience is the way to God, and juniors obey seniors with charity. A brother corrected by any senior, or who senses a senior's displeasure, prostrates himself at once until it is healed with a blessing; whoever scorns to do so is punished or expelled.

Oboedientiae bonum non solum abbati exhibendum est ab
of-obedience the-good not only to-the-abbot to-be-shown is by
omnibus, sed etiam sibi invicem ita oboediant fratres, scientes
all but also to-each other so let-obey the-brothers knowing
per hanc oboedientiae viam se ituros ad Deum. Praemisso
by this of-obedience way themselves about-to-go to God set-first
ergo abbatis aut praepositorum qui ab eo constituuntur
therefore of-the-abbot or of-the-provosts who by him are-appointed
imperio, cui non permittimus privata imperia praeponi,
the-command to-which not we-permit private commands to-be-set-before
de cetero omnes iuniores prioribus suis omni caritate et
for the-rest all juniors to-seniors their with-all charity and
sollicitudine oboediant. Quod si quis contentiosus reperitur,
solicitude let-obey but if anyone contentious is-found
corripitur. Si quis autem frater pro quavis minima causa,
let-him-be-corrected if any but brother for any very-small cause
ab abbate vel a quocumque priore suo corripitur quolibet
by the-abbot or by any senior his is-corrected in-any
modo, vel si leviter senserit animos prioris cuiuscumque
way or if slightly he-shall-have-sensed the-mind of-a-senior any
contra se iratos vel commotos quamvis modice, mox sine
against himself angry or moved however slightly at-once without
mora tamdiu prostratus in terra ante pedes eius iaceat
delay so-long prostrate on the-ground before feet his let-him-lie

satisfaciens, usque dum benedictione sanetur illa commotio.

making-satisfaction until when by-a-blessing be-healed that disturbance

Quod qui contempserit facere, aut corporali vindictae

which (be)-who shall-have-scorned to-do either to-corporal punishment

subiaceat, aut, si contumax fuerit, de monasterio expellatur.

let-him-be-subject or if stubborn he-be from the-monastery let-him-be-expelled

De zelo bono quem debent monachi habere

LXXII · THE GOOD ZEAL OF MONKS

As a bitter zeal leads to hell, a good zeal leads to God and eternal life. Monks practice it with fervent love: they outdo one another in honor, bear one another's weaknesses patiently, compete in obedience, seek another's good rather than their own, love their abbot humbly, and prefer nothing whatever to Christ; may he bring them all together to everlasting life.

Sicut est zelus amaritudinis malus qui separat a Deo

as there-is a-zeal of-bitterness evil which separates from God

et ducit ad infernum, ita est zelus bonus qui separat

and leads to hell so there-is a-zeal good which separates

a vitiis, et ducit ad Deum et ad vitam aeternam. Hunc

from vices and leads to God and to life eternal this

ergo zelum ferventissimo amore exercent monachi, id est,

therefore zeal with-most-fervent love let-practice the-monks that is

ut honore se invicem praeveniant. Infirmities suas sive

that in-honor each other they-may-anticipate infirmities their whether

corporum sive morum patientissime tolerant; oboedientiam

of-bodies or of-character most-patiently let-them-bear obedience

sibi certatim impendant; nullus quod sibi utile iudicat

to-each-other in-rivalry let-them-pay no-one what for-himself useful he-judges

sequatur, sed quod magis alio; caritatem fraternitatis

let-follow but what rather for-another charity of-brotherhood

caste impendant amore; Deum timeant; abbatem suum
chastely let-them-spend with-love God let-them-fear abbot their
 sincera et humili caritate diligant; Christo omnino nihil
with-sincere and humble charity let-them-love to-Christ altogether nothing
 praeponant, qui nos pariter ad vitam aeternam perducant.
let-them-prefer who us together to life eternal may-bring

De hoc quod non omnis iustitiae
 observatio in hac sit regula constituta

LXXIII • A RULE FOR BEGINNERS

Benedict has written this Rule so that its keepers may show some goodness of life and a beginning of monastic observance. For perfection there are the Scriptures and the Fathers, the Conferences, the Institutes, the Lives of the Fathers, and the Rule of Basil. Whoever hastens toward the heavenly homeland should keep this little Rule for beginners with Christ's help, and will then reach the greater heights.

Regulam autem hanc descripsimus, ut hanc observantes in
rule moreover this we-have-written-out that this observing in
 monasteriis aliquatenus vel honestatem morum aut initium
monasteries in-some-measure either uprightness of-conduct or a-beginning
 conversationis nos demonstramus habere. Ceterum ad
of-way-of-life ourselves we-may-show to-have for-the-rest to
 perfectionem conversationis qui festinat, sunt doctrinae
the-perfection of-way-of-life (he)-who hastens there-are the-teachings
 sanctorum Patrum, quarum observatio perducant hominem ad
of-the-holy Fathers whose observance may-lead a-man to
 celsitudinem perfectionis. Quae enim pagina, aut qui sermo
the-height of-perfection what for page or what word
 divinae auctoritatis Veteris ac Novi Testamenti, non est
of-divine authority of-the-Old and New Testament not is

rectissima norma vitae humanae? Aut quis liber sanctorum
a-most-straight rule of-life human or what book of-the-holy
 Catholicorum Patrum hoc non resonat, ut recto cursu
Catholic Fathers this not resounds that by-a-straight course
 perveniamus ad Creatorem nostrum? Nec non et Collationes
we-may-come to Creator our nor not also the-Conferences
 Patrum, et Instituta et Vitas eorum, sed et Regula sancti
of-the-Fathers and the-Institutes and the-Lives of-them but also the-Rule of-holy
 patris nostri Basilii, quid aliud sunt nisi bene viventium
father our Basil what else are-they but of-well living
 et oboedientium monachorum instrumenta virtutum? Nobis
and of-obedient monks the-tools of-virtues to-us
 autem desidiosis et male viventibus atque negligentibus,
but slothful and badly living and negligent
 rubor confusionis est. Quisquis ergo ad patriam caelestem
the-blush of-confusion it-is whoever therefore to the-homeland heavenly
 festinas, hanc minimam inchoationis Regulam descriptam
you-hasten this least of-beginning Rule written-out
 adiuvante Christo perface; et tunc demum ad maiora, quae
(with)-helping Christ fulfill and then at-last to the-greater which
 supra commemoravimus, doctrinae virtutumque culmina Deo
above we-have-mentioned of-teaching and-of-virtues summits God
 protegente pervenies.
protecting you-will-arrive

GREGORY THE GREAT

Dialogorum Liber Secundus

The Life of Saint Benedict

Praefatio

PREFACE

Gregory introduces Benedict, blessed in grace and in name, who had an old man's heart from boyhood. Born of a free family in Nursia and sent to study at Rome, he saw others fall into vice and left his studies, his home, and his father's goods to seek the monastic life, knowingly ignorant and wisely untaught. Gregory names his four sources, disciples of Benedict: Constantine, Valentinian, Simplicius, and Honoratus.

Fuit vir vitae venerabilis gratia Dei Benedictus et
there-was a-man of-life venerable by-grace of-God Benedict and
nomine, ab ipso pueritiae suae tempore cor gerens senile.
by-name from the-very of-boyhood his time a-heart bearing aged
Aetatem quippe moribus transiens nulli animum voluptati
(his)-age for in-conduct surpassing to-no mind pleasure
dedit. Sed dum in hac terra adhuc esset, quod temporaliter
he-gave but while on this earth still he-was which in-time
libere uti potuisset, despexit jam quasi aridum mundum
freely to-enjoy he-could-have he-despised already as-if withered the-world
cum flore. Qui liberiori genere ex provincia Nursiae
with (its)-flower who of-freer birth from the-province of-Nursia
exortus, Romae liberalibus literarum studiis traditus fuerat.
sprung at-Rome to-the-liberal of-letters studies handed-over had-been
Sed cum in his multos ire per abrupta vitiorum cerneret,
but when in these many to-go through the-precipices of-vices he-saw
eum, quem quasi in ingressu mundi posuerat, retraxit
that which as-if on the-threshold of-the-world he-had-set he-drew-back
pedem, ne si quid de scientia ejus attingeret, ipse quoque
(his)-foot lest if anything of knowledge its he-should-touch he too
postmodum in immane praecipitium totus iret. Despectis
afterward into the-huge precipice whole should-go despised

itaque literarum studiis, relictā domo rebusque patris,
and-so of-letters the-studies left the-house and-the-goods of-(his)-father
 soli Deo placere desiderans sanctae conversationis habitum
alone to-God to-please desiring of-holy way-of-life the-habit
 quaesivit. Recessit igitur scienter nescius et sapienter indoctus.
he-sought he-withdrew therefore knowingly ignorant and wisely untaught
 Hujus ego omnia gesta non didici, sed pauca, quae narro,
of-this-(man) I all the-deeds not learned but (the)-few which I-relate
 quatuor discipulis illius referentibus agnovi, Constantino
four disciples of-bis relating I-learned Constantine
 scilicet reverendissimo valde viro, qui ei in monasterii
namely most-reverend very a-man who him in of-the-monastery
 regimine successit; Valentiniano quoque, qui annis multis
the-rule succeeded Valentinian also who for-years many
 Lateranensi monasterio praefuit; Simplicio, qui Congregationem
the-Lateran monastery headed Simplicius who the-Congregation
 illius post eum tertius rexit; Honorato etiam, qui nunc
bis after him third ruled Honoratus also who now
 adhuc cellae ejus, in qua prius conversatus fuerat, praest.
still the-cell his in which before lived had presides-over

De capisterio fracto et consolidato

I · THE MENDED SIEVE

At Effide Benedict's nurse borrows a sieve that breaks, and his prayer makes it whole; the people hang it at the church door. Fleeing such praise, he hides in a cave at Subiaco, where the monk Romanus gives him the habit and lets bread down to him on a rope with a bell; the devil breaks the bell, but Romanus goes on serving him. At Easter the Lord sends a priest to share his feast with the hermit. Shepherds take him for a beast, and many of them are changed; his name spreads, and many come to him.

Hic itaque cum jam relictis literarum studiis petere deserta
he and-so when now left of-letters studies to-seek the-desert
decrevisset, nutrix, quae hunc arctius amabat, sola secuta
had-decided (his)-nurse who him more-closely loved alone followed
est. Cumque ad locum venissent, qui Effide dicitur,
has and-when to the-place they-had-come which Effide is-called
multisque honestioribus viris caritate se illic detinentibus
and-many more-honorable men by-charity them there detaining
in beati Petri ecclesia demorarentur, praedicta nutrix illius
in of-blessed Peter the-church they-stayed the-aforesaid nurse his
ad purgandum triticum a vicinis mulieribus praestari sibi
for cleaning wheat from neighboring women to-be-lent to-her
capisterium petiit, quod super mensam incaute derelictum
a-sieve asked which on the-table carelessly left
casu accidente fractum est, sicque ut in duabus partibus
by-chance befalling broken was and-so that in two parts
inveniretur divisum. Quod mox ut rediens nutrix illius
it-was-found divided which as-soon as returning the-nurse his
invenit, vehementissime flere coepit, quia vas, quod
found most-vehemently to-weep began because the-vessel which
praestitum acceperat, fractum videbat. Benedictus autem
lent she-had-received broken she-saw Benedict but

religiosus et pius puer cum nutricem suam flere conspiceret,
religious and devout boy when nurse his to-weep he-saw
 ejus dolori compassus ablatis secum utrisque fracti
her grief suffering-with having-taken with-him both of-the-broken
 capisterii partibus sese cum lacrymis in orationem dedit: qui
sieve the-parts himself with tears to prayer gave who
 ab oratione surgens ita juxta se vas sanum repperit, ut
from prayer rising thus beside him the-vessel whole found that
 in eo fracturae inveniri vestigia nulla potuissent. Mox autem
in it of-the-fracture to-be-found traces no could soon moreover
 nutricem suam blande consolatus ei sanum capisterium
nurse his gently having-consolated to-her whole the-sieve
 reddidit, quod fractum tulerat. Quae res in loco eodem
returned which broken he-had-taken which thing in place the-same
 cunctis est agnita atque in tanta admiratione habita, ut hoc
by-all was known and in such admiration held that this
 ipsum capisterium ejus loci incolae in ecclesiae ingressu
very sieve of-that place the-inhabitants at of-the-church the-entrance
 suspenderent, quatenus et praesentes et futuri omnes
hung so-that both present and future all
 agnoscerent, Benedictus puer conversionis gratiam a quanta
might-recognize Benedict the-boy of-conversion the-grace from how-great
 perfectione coepisset. Quod annis multis illic ante oculos
perfection had-begun which for-years many there before the-eyes
 omnium fuit; et usque ad haec Langobardorum tempora
of-all was and all-the-way to these of-the-Lombards times
 super fores ecclesiae pependit. Sed Benedictus plus appetens
above the-doors of-the-church hung but Benedict more seeking
 mala mundi huius perpeti, quam laudes, pro Deo laboribus
the-ills of-world this to-endure than praises for God by-labors
 fatigari, quam vitae hujus favoribus extolli, nutricem suam
to-be-wearied than of-life this by-favors to-be-exalted nurse his

occulte fugiens deserti loci secessum petiit, cui Sublacus
secretly fleeing of-a-deserted place the-retreat sought to-which Subiaco
 vocabulum est, qui a romana urbe quadraginta fere millibus
the-name is which from the-Roman city forty nearly miles
 distans frigidas atque perspicuas emanat aquas. Quae illic
distant cold and clear pours-forth waters which there
 videlicet aquarum abundantia in extenso prius lacu colligitur,
namely of-waters abundance in a-wide first lake is-collected
 ad postremum vero in amne derivatur. Quo dum fugiens
at the-last but into a-river is-led-off whither while fleeing
 pergeret, monachus quidam Romanus nomine hunc euntem
he-was-going a-monk certain Romanus by-name him going
 repperit, quo tenderet inquisivit. Hujus cum desiderium
found whither he-was-heading asked of-this-(man) when the-desire
 cognovisset, et secretum tenuit et adjutorium impendit
he-had-learned both the-secret he-kept and help gave
 eique sanctae conversationis habitum tradidit et in
and-to-him of-holy way-of-life the-habit handed-over and in
 quantum licuit ministravit. Vir autem Dei ad eundem
as-much-as it-was-allowed served the-man but of-God to the-same
 locum perveniens arctissimo specu se tradidit tribus annis,
place arriving to-a-most-narrow cave himself gave-over for-three years
 excepto Romano monacho hominibus incognitus mansit: qui
excepting Romanus the-monk to-men unknown remained who
 videlicet Romanus non longe in monasterio sub Deodati
namely Romanus not far in a-monastery under of-Deodatus
 Patris regula degebat. Sed pie ejusdem patris sui oculis
of-Father the-rule was-living but piously of-that-same father his from-the-eyes
 furabatur horas, et quem sibi ad manducandum subripere
he-stole hours and which for-himself for eating to-snatch
 poterat, diebus certis Benedicto panem ferebat. Ad eundem
he-could on-days fixed to-Benedict the-bread he-brought to the-same

vero specum a Romani cella iter non erat, quia excelsa
indeed cave from of-Romanus the-cell a-path not there-was because lofty
 desuper rupis eminebat; sed ex eadem rupe in longissimo
above the-rock projected but from the-same rock on a-very-long
 fune religatum Romanus deponere panem consueverat, in qua
rope tied Romanus to-let-down the-bread was-accustomed on which
 etiam resti parvum tintinnabulum inseruit, ut ad sonum
also rope a-small bell he-put that at the-sound
 tintinnabuli vir Dei cognosceret, quando sibi Romanus
of-the-bell the-man of-God might-know when to-him Romanus
 panem praeberet, quem exiens acciperet. Sed antiquus
bread was-offering which going-out he-might-take but the-ancient
 hostis unius caritati invidens, alterius refectioni, cum
enemy of-the-one the-charity envying of-the-other the-refreshment when
 quadam die submitti panem conspiceret, jactavit lapidem
on-a-certain day to-be-let-down the-bread he-saw he-threw a-stone
 et tintinnabulum fregit. Romanus tamen horis congruentibus
and the-bell broke Romanus yet at-hours fitting
 ministrare non desiit. Cum vero jam omnipotens Deus et
to-serve not ceased when indeed now the-almighty God both
 Romanum vellet a labore quiescere et Benedicti vitam in
Romanus wished from labor to-rest and of-Benedict the-life for
 exemplo hominibus demonstrare, ut posita super candelabrum
an-example to-men to-show that placed on a-candlestick
 lucerna claresceret, quatenus omnibus, qui in domo Dei
the-lamp might-shine so-that to-all who in the-house of-God
 sunt, luceret: cuidam presbytero longius manenti, qui
are it-might-give-light to-a-certain priest far-off dwelling who
 refectionem sibi in paschali festivitate paraverat, per visum
a-meal for-himself on the-Easter festival had-prepared in a-vision
 Dominus apparere dignatus est dicens: Tu tibi delicias
the-Lord to-appear deigned has saying you for-yourself delicacies

praeparas, et servus meus illo in loco fame cruciatur. Qui
prepare and servant my that in place by-hunger is-tormented who
 protinus surrexit atque in ipsa solemnitate paschali cum
at-once rose and on the-very solemnity Easter with
 alimentis, quae sibi paraverat, ad locum tentendit et
the-food which for-himself he-had-prepared to the-place made-his-way and
 virum Dei per abrupta montium, per concava vallium,
the-man of-God through the-crag of-the-mountains through the-hollows of-the-valleys
 per defossa terrarum quaesivit eumque in specu latere
through the-pits of-the-earth sought and-him in the-cave biding
 repperit. Cumque oratione facta et benedicentes omnipotentem
found and-when a-prayer made and blessing the-almighty
 Dominum consedisent, post dulcia vitae colloquia is, qui
Lord they-had-sat-down after sweet of-life conversations he who
 advenerat presbyter dixit: Surge, sumamus cibum, quia hodie
had-come the-priest said rise let-us-take food because today
 pascha est. Cui vir Domini respondit dicens: Scio,
Easter it-is to-whom the-man of-the-Lord answered saying I-know
 quod pascha est, quia videre te merui: longe quippe ab
that Easter it-is because to-see you I-have-deserved far for from
 hominibus positus, quia die eodem paschalis esset solemnitas,
men placed that on-day the-same Easter was the-solemnity
 ignorabat. Venerabilis autem presbyter rursus asseruit dicens:
he-did-not-know the-venerable but priest again asserted saying
 Veraciter hodie resurrectionis dominicae paschalis dies est;
truly today of-the-resurrection of-the-Lord's Easter day it-is
 abstinere tibi minime congruit, quia et ego ad hoc missus
to-abstain for-you by-no-means befits because also I for this sent
 sum, ut dona Domini omnipotentis pariter sumamus.
have-been that the-gifts of-the-Lord almighty together we-may-take

Benedicentes igitur Deum sumserunt cibum. Expleta itaque

blessing therefore God they-took food finished and-so

refectione et colloquio, ad ecclesiam presbyter recessit.

the-meal and the-conversation to the-church the-priest withdrew

Eodem quoque tempore hunc in specu latitantem etiam

at-the-same also time him in the-cave lying-bidden also

pastores invenerunt, quem dum vestitum pellibus inter fruteta

shepherds found whom when clothed in-skins among the-thickets

cernerent, aliquam bestiam esse crediderunt. Sed cognoscentes

they-saw some beast to-be they-believed but recognizing

Dei famulum, eorum multi ad pietatis gratiam a bestiali

of-God the-servant of-them many to of-devotion the-grace from a-bestial

mente mutati sunt. Nomen itaque ejus per vicina loca

mind changed were the-name and-so his through the-neighboring places

cunctis innotuit, factumque est, ut ex illo jam tempore

to-all became-known and-done it-was that from that now time

a multis frequentari coepisset, qui cum ei cibos deferrent

by many to-be-visited he-began who while to-him foods they-brought

corporis, ab ejus ore in suo pectore alimenta referebant vitae.

of-the-body from his mouth in their breast the-nourishment carried-back of-life

De tentatione carnis superata

II · THE TEMPTATION OF THE FLESH

The devil comes as a blackbird fluttering at Benedict's face until he makes the sign of the cross, and then a fierce temptation follows from the memory of a woman he once saw. Nearly overcome, he throws himself naked into nettles and thorns and cures the wound of the mind through the wounds of the skin; he never felt such temptation again. Many now come to him as their master, and Gregory explains the Levites' law to Peter: the elect serve while temptation burns and become teachers of souls once it cools.

Quadam vero die dum solus esset, tentator affuit. Nam
on-a-certain indeed day while alone he-was the-tempter was-at-hand for
nigra parvaque avis, quae vulgo merula vocatur, circa ejus
a-black and-small bird which commonly blackbird is-called around his
faciem volitare coepit ejusque vultui importune insistere, ita ut
face to-flutter began and-to-his face importunately to-press so that
capi manu posset, si hanc vir sanctus tenere voluisset:
to-be-caught by-hand it-could if it the-man holy to-hold had-wished
sed signo crucis edito recessit avis. Tanta autem carnis
but the-sign of-the-cross made withdrew the-bird so-great but of-the-flesh
tentatio ave eadem recedente secuta est, quantam vir
a-temptation the-bird same withdrawing followed has as-great-as the-man
sanctus nunquam fuerat expertus. Quendam namque aliquando
holy never had experienced a-certain for once
feminam viderat, quam malignus spiritus ante ejus mentis
woman he-had-seen whom the-malign spirit before of-his mind
oculos reduxit, tantoque igne servi Dei animum in
the-eyes brought-back and-with-so-great fire of-the-servant of-God the-mind in
specie illius accendit, ut se in ejus pectore amoris flamma
the-form of-her kindled that itself in his breast of-love the-flame
vix caperet, et jam pene deserere eremum voluptate
scarcely could-contain and now almost to-desert the-wilderness by-pleasure

victus deliberaret, dum subito superna gratia respectus ad
overcome he-considered when suddenly by-heavenly grace regarded to
 semetipsum reversus est atque urticarum et veprium juxta
himself returned he-has and of-nettles and of-brambles nearby
 densa succrescere fruteta conspiciens, exutus indumento
thick to-grow-up thickets seeing stripped of-garment
 nudum se in illis spinarum aculeis et urticarum incendiis
naked himself into those of-thorns the-prickles and of-nettles burnings
 projecit, ibique diu volutatus toto ex eis corpore vulneratus
threw and-there long rolled-about whole from them body wounded
 exiit, et per cutis vulnera eduxit a corpore vulnus
came-out and through of-the-skin the-wounds drew-out from the-body the-wound
 mentis, quia voluptatem traxit in dolorem. Cumque pene
of-the-mind because pleasure he-turned into pain and-when almost
 poenaliter arderet foris, extinxit quod illicite ardebat intus.
as-a-penalty he-burned outside he-quenched what unlawfully was-burning within
 Vicit itaque peccatum, quia mutavit incendium. Ex quo
he-conquered and-so the-sin because he-changed the-fire from which
 videlicet tempore, sicut post discipulis ipse perhibebat, ita
namely time as afterward to-disciples he-himself declared so
 in illo est tentatio voluptatis edomita, ut tale in se aliquid
in him was temptation of-pleasure tamed that such in himself anything
 minime sentiret. Coeperunt postmodum multi jam mundum
by-no-means he-felt began afterward many now the-world
 relinquere atque ad ejus magisterium festinare. Liber quippe
to-leave and to his teaching to-hasten free for
 a tentationis vitio, jure jam factus est virtutum magister.
from of-temptation the-vice rightly now made he-was of-virtues a-master
 Unde et per Moysen in Exodo praecipitur, ut Levitae
whence also through Moses in Exodus it-is-commanded that the-Levites

a viginti quinque annis et supra ministrare debeant, ab
from twenty five years and above to-serve ought from
 anno vero quinquagesimo custodes vasorum fiant.

year but fiftieth guardians of-the-vessels should-become

PETRUS. Jam quidem prolati testimonii mihi aliquantum

now indeed of-the-adduced testimony to-me somewhat

intellectus interlucet; sed tamen hoc planius postulo

the-understanding shines-through but yet this more-plainly I-ask

exponi.

to-be-explained

GREGORIUS. Liqueat, Petre, quod in juventute carnis tentatio

it-is-clear O-Peter that in youth of-the-flesh the-temptation

ferveat, ab anno autem quinquagesimo calor corporis

boils from year but fiftieth the-heat of-the-body

frigescat. Vasa autem sacra sunt fidelium mentes. Electi

grows-cold the-vessels moreover sacred are of-the-faithful the-minds the-elect

ergo cum adhuc in tentatione sunt, subesse eos ac

therefore when still in temptation they-are to-be-subject them and

servire necesse est et obsequiis laboribusque fatigari. Cum

to-serve necessary it-is and by-services and-labors to-be-wearied when

vero jam mentis aetate tranquilla calor recesserit tentationis,

but now of-mind in-age tranquil the-heat has-withdrawn of-temptation

custodes vasorum sunt, quia doctores animarum fiunt.

guardians of-the-vessels they-are because teachers of-souls they-become

PETRUS. Fateor, placet quod dicis. Sed quia prolati

I-confess it-pleases what you-say but because of-the-adduced

testimonii claustra reserasti, quaeso ut de vita iusti

testimony the-bolts you-have-unlocked I-ask that of the-life of-the-just-man

debeas ea, quae sunt inchoata, percurrere.

you-should those-things which are begun to-run-through

GREGORIUS. Recedente igitur tentatione vir Dei quasi spinis
withdrawing therefore the-temptation the-man of-God as-if thorns
 erutis exculta terra de virtutum segete veracius fructum
uprooted cultivated land from of-virtues the-crop more-truly fruit
 dedit. Praeconio itaque eximiae conversationis celebre
gave by-the-proclamation and-so of-an-exceptional way-of-life famous
 nomen ejus habebatur.
the-name his was-held

De ampulla vitrea signo crucis rupta

III · THE POISONED GLASS

The monks of a nearby monastery make Benedict their abbot but resent his discipline and put poison in his wine; when he blesses the glass, it shatters. He tells them to find an abbot who suits them and returns to his solitude, where, Gregory tells Peter, he dwelt with himself and rightly left men who would not be taught. He then founds twelve monasteries, and Roman nobles give him their sons Maurus and Placidus.

Non longe autem monasterium fuit, cujus congregationis
not far moreover a-monastery there-was of-whose community
 Pater defunctus est, omnisque ex illo congregatio ad
the-Father died has and-the-whole from that-time community to
 eundem venerabilem Benedictum venit et magnis precibus ut
the-same venerable Benedict came and with-great prayers that
 eidem praeesse deberet petiit. Qui diu negando distulit, suis
over-it to-serve he-should asked who long by-refusing put-off with-his
 illorumque fratrum moribus convenire non posse praedixit,
and-of-those brothers ways to-agree not to-be-able he-foretold
 sed victus quandoque precibus assensum dedit. Cumque in
but overcome at-length by-prayers assent gave and-when in
 eodem monasterio regularis vitae custodiam teneret, nullique
the-same monastery of-regular life the-keeping he-held and-to-no-one

ut prius per actus illicitos in dexteram laevamque partem
as before through acts unlawful to the-right and-the-left side
 deflectere a conversationis itinere liceret, suscepti fratres
to-turn-aside from of-way-of-life the-road was-permitted received the-brothers
 insane saevientes semetipsos prius accusare coeperunt, quia
madly raging themselves first to-accuse began because
 hunc sibi praeesse poposcerant, quorum scilicet fortitudo
him over-them to-pretend they-had-demanded whose namely strength
 in norma ejus rectitudinis offendeat. Cumque sibi sub
against the-rule of-his uprightness stumbled and-when to-themselves under
 eo conspicerent illicita non licere et se dolerent
him they-saw unlawful-things not to-be-allowed and that-they grieved
 assueta relinquere, durumque esset, quod in mente veteri
accustomed-things to-leave and-hard it-was that in mind old
 cogeantur nova meditari, sicut pravis moribus semper
they-were-forced new-things to-ponder as to-perverse characters always
 gravis est vita bonorum, tractare de ejus aliquid morte
heavy is the-life of-the-good to-plan about his something death
 conati sunt, qui inito consilio venenum vino miscuerunt.
tried they-have who entered counsel poison with-wine mixed
 Et cum vas vitreum, in quo ille pestifer potus habebatur,
and when the-vessel glass in which that deadly drink was-held
 recumbenti Patri ex more monasterii ad benedicendum
to-the-reclining Father by custom of-the-monastery for blessing
 fuisset oblatum, Benedictus extensa manu signum crucis
had-been offered Benedict with-outstretched hand the-sign of-the-cross
 edidit, et vas, quod longius tenebatur, eodem signo rupit
made and the-vessel which further-off was-held by-the-same sign he-broke
 sicque confractum est, ac si in illo vase mortis pro cruce
and-so shattered it-was as if on that vessel of-death for a-cross
 lapidem dedisset. Intellexit protinus vir Dei, quia potum
a-stone he-had-dealt understood at-once the-man of-God that a-drink

mortis habuerat, quod portare non potuit signum vitae:
of-death it-had-held which to-bear not could the-sign of-life
 atque illico surrexit et vultu placido, mente tranquilla,
and at-once he-rose and with-face calm with-mind tranquil
 convocatos fratres allocutus est dicens: Misereatur vestri,
called-together the-brothers addressed he-has saying may-have-mercy on-you
 fratres, omnipotens Deus, quare in me facere ista
O-brothers almighty God why against me to-do these-things
 voluistis? Numquid non prius dixi, quia vestris ac meis
have-you-wished surely-not not before I-said that with-your and my
 moribus non conveniret? Ite, et juxta mores vestros
ways not it-would-agree go and according-to ways your
 vobis Patrem quaerite, quia me posthac habere minime
for-yourself a-Father seek because me hereafter to-have by-no-means
 potestis. Tunc ad locum dilectae solitudinis rediit et
you-are-able then to the-place of-beloved solitude he-returned and
 solus in superni spectatoris oculis habitavit secum.

alone in of-the-heavenly beholder the-eyes dwelt with-himself
 PETRUS. Minus patenter intelligo, quidnam sit: Habitavit
less plainly I-understand what-ever it-is he-dwelt
 secum.

with-himself

GREGORIUS. Si sanctus vir contra se unanimiter conspirantes
if the-holy man against himself unanimously conspiring
 suaeque conversationi longe dissimiles coactus diu sub se
and-to-his way-of-life far unlike compelled long under himself
 tenere voluisset, fortasse sui vigoris usum et modum
to-hold had-wished perhaps of-his vigor the-use and the-measure
 tranquillitatis excederet atque a contemplationis lumine
of-tranquility he-would-exceed and from of-contemplation the-light
 mentis suae oculum declinasset. Dumque quotidie
of-mind his the-eye he-would-have-turned-away and-while daily

illorum incorrectione fatigatus minus curaret sua, et
of-them by-the-incorrigibility wearied less he-cared-for his-own-things and
 se forsitan relinqueret, et illos non inveniret. Nam quotiens
himself perhaps he-would-leave and them not he-would-find for as-often-as
 per cogitationis motum nimie extra nos ducimur, et nos
by of-thought the-motion excessively outside ourselves we-are-led both we
 sumus, et nobiscum non sumus, quia nosmetipsos minime
are and with-ourselves not we-are because ourselves by-no-means
 videntes per alia vagamur. An illum secum fuisse
seeing through other-things we-wander or him with-himself to-have-been
 dicimus, qui in longinquam regionem abiit, portionem, quam
do-we-say who into a-far country went-away the-portion which
 acceperat, consumpsit, uni in ea civium adhaesit, porcos
he-had-received used-up to-one in it of-the-citizens cleaved pigs
 pavit, quos et manducare siliquas videret et esuriret? qui tamen
fed whom both to-eat husks he-saw and hungered who yet
 cum postmodum coepit cogitare bona, quae perdidit, scriptum
when afterward he-began to-think-of the-goods which he-lost written
 de illo est: In se reversus dixit: Quanti mercenarii in
of him it-is into himself having-retuned he-said how-many hired-men in
 domo patris mei abundant panibus? Si igitur secum fuit,
the-house of-father my abound with-loaves if therefore with-himself he-was
 unde ad se rediit? Hunc ergo venerabilem virum secum
whence to himself did-he-return this therefore venerable man with-himself
 habitasse dixerim, quia in sua semper custodia circumspectus
to-have-dwelt I-would-say because in his-own always guard watchful
 ante oculos conditoris se semper aspiciens, se semper
before the-eyes of-the-creator himself always beholding himself always
 examinans, extra se mentis suae oculum non devulgavit.
examining outside himself of-mind his the-eye not he-let-stray

PETRUS. Quid ergo quod de Petro Apostolo scriptum est,
what then that of Peter the-Apostle written it-is
 dum de carcere ab angelo eductus fuisset, quia ad se
when from prison by the-angel led-out he-had-been that to himself
 reversus dixit: »Nunc scio vere, quia misit Dominus
having-returned he-said now I-know truly that sent the-Lord
 angelum suum et eripuit me de manu Herodis et de
angel his and snatched me from the-band of-Herod and from
 omni expectatione plebis Judaeorum?«
all the-expectation of-the-people of-the-Jews

GREGORIUS. Duobus modis, Petre, extra nos ducimur, quia
in-two ways O-Peter outside ourselves we-are-led because
 aut per cogitationis lapsum sub nosmetipsos ducimur, aut
either through of-thought the-lapse below ourselves we-are-led or
 per contemplationis gratiam super nosmetipsos levamur. Ille
through of-contemplation the-grace above ourselves we-are-lifted he
 itaque, qui porcos pavit, vagatione mentis et inmunditia
and-so who pigs fed by-the-wandering of-mind and uncleanness
 sub semetipso cecidit. Iste vero, quem angelus solvit ejusque
below himself fell this-one but whom the-angel freed and-his
 mentem in extasi rapuit, extra se quidem sed supra
mind into ecstasy snatched outside himself indeed but above
 semetipsum fuit. Uterque ergo ad se rediit, quando et
himself was each therefore to himself returned when both
 ille ab errore operis se collegit ad cor, et iste a
he from the-error of-deed himself gathered to the-heart and this-one from
 contemplationis culmine ad hoc rediit, quod in intellectu
of-contemplation the-summit to that returned which in understanding
 communi et prius fuit. Venerabilis igitur Benedictus in illa
common also before he-was the-venerable therefore Benedict in that
 solitudine habitavit secum, in quantum se intra cogitationis
solitude dwelt with-himself in as-much-as himself within of-thought

claustra custodivit; nam quotiescumque hunc contemplationis

the-enclosures be-guarded for whenever him of-contemplation

ardor in altum rapuit, se procul dubio sub se relinquit.

the-ardor into the-height snatched himself far from-doubt below himself be-left

PETRUS. Placet quod dicis; sed quaeso ut respondeas, si

it-pleases what you-say but I-ask that you-answer whether

deserere fratres debuit, quos semel suscepit.

to-desert the-brothers he-ought whom once he-had-taken-up

GREGORIUS. Ut ego, Petre, existimo, ibi adunati aequanimiter

as I O-Peter think there gathered with-equanimity

portandi sunt mali, ubi inveniuntur aliqui, qui adjuventur

to-be-borne are the-bad where are-found some who may-be-helped

boni. Nam ubi omnimodo fructus de bonis deest, fit

good-(men) for where altogether fruit from the-good is-lacking becomes

aliquando de malis labor supervacuum, maxime si e vicino

sometimes about the-bad labor superfluous especially if from nearby

causae suppetant, quae fructum Deo valeant ferre meliorem.

causes be-available which fruit for-God may-be-able to-bear better

Vir itaque sanctus propter quem custodiendum staret,

the-man and-so holy on-account-of whom to-be-guarded should-be-stay

qui omnes unanimiter se persequentes cerneret? et saepe

who all unanimously himself persecuting saw and often

agitur in animo perfectorum, quod silentio praetereundum non

it-is-done in the-mind of-the-perfect what in-silence to-be-passed-over not

est, quia cum laborem suum sine fructu esse considerant, in

is that when labor their without fruit to-be they-consider in

loco alio ad laborem cum fructu migrant. Unde ille quoque

place another to labor with fruit they-move whence that also

egregius praedicator, qui dissolvi cupit et cum Christo esse,

outstanding preacher who to-be-dissolved desires and with Christ to-be

cui vivere Christus est et mori lucrum, qui certamina

to-whom to-live Christ is and to-die gain who the-contests

passionum non solum ipse appetit, sed ad toleranda haec
of-sufferings not only himself seeks but to enduring these
 et alios accendit, Damasci persecutionem passus, ut
also others kindles at-Damascus persecution having-suffered that
 potuisset evadere, murum, funem sportamque quaesivit
he-might-be-able to-escape the-wall a-rope and-a-basket sought
 seque latenter deponi voluit. Numquidnam Paulum
and-himself secretly to-be-let-down wished surely-not Paul
 mortem dicimus timuisse, quam se ipse pro Jesu amore
death do-we-say to-have-feared which himself he for of-Jesus love
 testatur appetere? Sed cum in eodem loco minorem sibi
testifies to-seek but when in the-same place less for-himself
 fructum adesse conspiceret et gravem laborem, ad laborem
fruit to-be-present he-saw and heavy labor for labor
 se alibi cum fructu servavit. Fortis etenim praeliator
himself elsewhere with fruit he-kept the-strong for warrior
 Dei teneri intra claustra noluit, certaminis campum
of-God to-be-held within enclosures would-not of-combat the-field
 quaesivit. Unde idem quoque venerabilis Benedictus, si
he-sought whence the-same also venerable Benedict if
 libenter audis, citius agnoscis, quia vivos ipse indociles
gladly you-listen more-quickly you-recognize that living he-himself unteachable
 deseruit, quantos in locis aliis ab animae morte suscitavit.
deserted how-many in places other from of-the-soul death he-raised-up
 PETRUS. Ita esse, ut doces, et manifesta ratio et prolatum
so to-be as you-teach both clear reason and adduced
 congruum testimonium declarat. Sed quaeso, ut de vita
fitting testimony declares but I-ask that about the-life
 tanti Patris ad narrationis ordinem redeas.
of-so-great a-Father to of-the-narration the-order you-return

GREGORIUS. Cum sanctus vir diu in eadem solitudine virtutibus
when the-holy man long in the-same solitude in-powers
 signisque succresceret, multi ab eo in loco eodem ad
and-signs grew many by him in place the-same to
 omnipotentis Dei sunt servitium congregati, ita ut illic
of-almighty God were the-service gathered so that there
 XII monasteria cum omnipotentis Jesu Christi Domini
twelve monasteries with of-almighty Jesus Christ the-Lord
 opitulatione construeret, in quibus statutis Patribus duodenos
the-help he-built in which appointed Fathers twelve-each
 monachos deputavit, paucos vero secum retinuit, quos adhuc
monks he-assigned a-few but with-himself he-kept whom still
 in sua praesentia aptius erudiri iudicavit. Coeperunt etiam
in his presence more-fitly to-be-trained he-judged began also
 tunc ad eum Romanae urbis nobiles et religiosi concurrere
then to him of-the-Roman city nobles and devout-men to-flock
 suosque ei filios omnipotenti Domino nutriendos dare.
and-their to-him sons for-the-almighty Lord to-be-reared to-give
 Tunc quoque bonae spei suas soboles Euticius Maurum,
then also of-good hope their offspring Euticius Maurus
 Tertullus vero patricius Placidum tradidit, e quibus Maurus
Tertullus but the-patrician Placidus handed-over of whom Maurus
 junior cum bonis polleret moribus, magistri adjutor coepit
(as)-a-youth since in-good he-excelled character of-the-master helper began
 existere, Placidus vero puerilis adhuc indolis annos gerebat.
to-be Placidus but of-boyish still nature the-years was-bearing

De monacho vagae mentis ad salutem reducto

IV · THE WANDERING MONK

In one of these monasteries a monk cannot stay at prayer and always slips outside. Benedict comes and sees a small black boy pulling him out by the hem of his habit; after two days of prayer Maurus sees him too, though the abbot Pompeianus cannot. Benedict strikes the monk with a rod, and he is never drawn away again.

In uno autem ex eis monasteriis, quae circumquaque
in one moreover of those monasteries which round-about
construxerat, quidam monachus erat, qui ad orationem
he-had-built a-certain monk there-was who at prayer
stare non poterat, sed mox ut se fratres ad studium
to-stand not was-able but as-soon as themselves the-brothers to the-pursuit
orationis inclinassent, ipse egrediebatur foras et mente
of-prayer had-bent he went-out outside and with-mind
vaga terrena aliqua et transitoria agebat. Cumque ab
wandering earthly some and transitory-things was-doing and-when by
abbate suo saepius fuisset admonitus, ad virum Dei
abbot his rather-often he-had-been admonished to the-man of-God
deductus est, qui ipse quoque ejus stultitiam vehementer
brought he-was who himself also his folly vehemently
increpavit, et ad monasterium reversus vix duobus diebus
rebuked and to the-monastery having-returned scarcely for-two days
viri Dei admonitionem tenuit; nam die tertio ad
of-the-man of-God the-admonition he-kept for on-day the-third to
usum proprium reversus vagari tempore orationis coepit.
habit (his)-own having-returned to-wander at-the-time of-prayer began
Quod cum servo Dei ab eodem monasterii Patre, quem
which when to-the-servant of-God by the-same of-the-monastery Father whom
constituerat, nuntiatum fuisset, dixit: Ego venio eumque
he-had-appointed reported it-had-been he-said I come and-him

per memetipsum emendo. Cumque vir Dei venisset in
through myself I-amend and-when the-man of-God had-come to
 eodem monasterio et constituta hora, expleta psalmodia,
the-same monastery and at-the-appointed hour finished the-psalmody
 sese fratres in orationem dedissent, aspexit, quod eundem
themselves the-brothers to prayer had-given he-saw that the-same
 monachum, qui manere in oratione non poterat, quidam
monk who to-remain in prayer not was-able a-certain
 niger puerulus per vestimenti fimbriam foras trahebat. Tunc
black little-boy by of-the-garment the-fringe outside was-dragging then
 eidem Patri monasterii, Pompeiano nomine, et Mauro
to-the-same Father of-the-monastery Pompeianus by-name and to-Maurus
 Dei famulo secrete dixit: Numquid non aspicitis, quis
of-God the-servant secretly he-said surely-not not do-you-see who
 est, qui istum monachum foras trahit? Qui respondentes
it-is who that monk outside drags who answering
 dixerunt: Non. Quibus ait: Oremus, ut vos etiam videatis,
said no to-whom he-says let-us-pray that you also may-see
 quem iste monachus sequitur. Cumque per biduum esset
whom that monk follows and-when for two-days there-had-been
 oratum, Maurus monachus vidit, Pompeianus autem ejusdem
prayer Maurus the-monk saw Pompeianus but of-the-same
 monasterii Pater videre non potuit. Die igitur alia,
monastery the-Father to-see not was-able on-day therefore another
 expleta oratione vir Dei oratorium egressus stantem foris
finished the-prayer the-man of-God the-oratory having-left standing outside
 monachum repperit, quem pro caecitate cordis sui virga
the-monk found whom for the-blindness of-heart his with-a-rod
 percussit: qui ex illo die nil persuasionis ulterius a nigro
he-struck who from that day nothing of-persuasion further from the-black
 jam puerulo pertulit, sed ad orationis studium immobilis
now little-boy suffered but at of-prayer the-pursuit unmoving

permansit, sicque antiquus hostis dominari non ausus est
remained and-so the-ancient enemy to-rule not dared has
 in ejus cogitatione ac si ipse percussus fuisset ex verberere.
in his thought as if he-himself struck had-been by the-blow

De aqua, quam in vertice montis ex petra produxit

V · WATER FROM THE ROCK

Three monasteries stand high on the mountain, and the walk down to the lake for water is so hard and dangerous that the monks ask to move them. Benedict prays that night on the crag with the boy Placidus and lays three stones there, then tells the monks to hollow out the rock; they find it sweating, water springs up, and it still flows down the mountain.

Ex his autem monasteriis, quae in eodem loco construxerat,
of these moreover monasteries which in the-same place he-had-built
 tria sursum in rupibus montis erant, et valde erat
three up on the-craggs of-the-mountain were and very it-was
 fratribus laboriosum, semper ad lacum descendere, ut aquam
for-the-brothers laborious always to the-lake to-go-down that water
 haurire debuissent, maxime quia ex divexo montis latere
to-draw they-had-to especially because from the-steep of-the-mountain side
 erat grave descendentibus in timore periculum. Tunc collecti
there-was grave for-those-going-down in fear danger then gathered
 fratres ex eisdem tribus monasteriis ad Dei famulum
the-brothers from the-same three monasteries to of-God the-servant
 Benedictum venerunt dicentes: Laboriosum nobis est propter
Benedict came saying laborious for-us it-is on-account-of
 aquam quotidie usque ad lacum descendere, et idcirco necesse
water daily all-the-way to the-lake to-go-down and therefore necessary
 est ex eodem loco monasteria mutari. Quos blande consolatos
it-is from the-same place the-monasteries to-be-moved whom gently consoled

dimisit, et nocte eadem cum parvo puerulo, nomine
he-sent-away and on-night the-same with a-small little-boy by-name
 Placido, cujus superius memoriam feci, ejusdem montis
Placidus of-whom above mention I-made of-the-same mountain
 ascendit rupem ibique diutius oravit. Et oratione completa
he-climbed the-crag and-there rather-long prayed and the-prayer completed
 tres petras in loco eodem pro signo posuit atque ad suum
three stones in place the-same as a-sign he-placed and to his-own
 cunctis illic nescientibus monasterium rediit. Cumque die
all there not-knowing monastery returned and-when on-day
 alio ad eum pro necessitate aquae praedicti fratres redissent,
another to him for the-need of-water the-aforesaid brothers had-returned
 dixit: Ite et rupem illam, in qua tres super invicem positas
he-said go and crag that on which three upon each-other placed
 petras invenietis, in modico cavate, valet enim omnipotens
stones you-will-find in a-little hollow-out is-able for almighty
 Deus etiam in illo montis cacumine aquam producere,
God even on that of-the-mountain summit water to-bring-forth
 ut vobis laborem tanti itineris dignetur auferre. Qui
that from-you the-labor of-so-great a-journey he-may-deign to-take-away who
 euntes rupem montis, quam pater Benedictus praedixerat,
going the-crag of-the-mountain which father Benedict had-foretold
 jam sudantem invenerunt. Cumque in ea concavum locum
already sweating found and-when in it a-hollow place
 fecissent, statim aqua repletus est, quae tam sufficienter
they-had-made at-once with-water filled it-was which so sufficiently
 emanavit, ut nunc usque ubertim defluat atque ab illo
flowed-out that now even abundantly it-flows-down and from that
 montis cacumine usque ad inferiora derivetur.
of-the-mountain summit all-the-way to the-lower-parts is-channeled

De ferro ex profundo aquae ad manubrium reverso

VI · THE BLADE RETURNED TO ITS HANDLE

A simple Goth received into the monastery is clearing brambles by the lake when the blade of his billhook flies into the deep water. Benedict puts the handle into the lake, the blade rises and fits back onto it, and he hands it to the Goth, saying, "Work, and do not be sad."

Alio quoque tempore Gothus quidam pauper spiritu ad
at-another also time a-Goth certain poor in-spirit to
conversationem venit, quem vir dei Benedictus libentissime
the-way-of-life came whom the-man of-God Benedict most-gladly
suscepit. Quadam vero die ei dari ferramentum iussit,
received on-a-certain indeed day to-him to-be-given a-tool be-ordered
quod ad falcis similitudinem falcastrum vocatur, ut de
which after of-a-sickle the-likeness a-billhook is-called that from
loco quodam vepres abscederet, quatenus illic fieri
a-place certain brambles he-might-cut-away so-that there to-be-made
hortus deberet; locus autem ipse, quem mundandum Gothus
a-garden should the-place moreover itself which to-be-cleared the-Goth
susceperat, super ipsam laci ripam jacebat. Cumque
had-undertaken above the-very of-the-lake bank lay and-when
Gothus isdem densitatem veprium totius virtutis adnisi
the-Goth same the-thickness of-the-brambles of-all strength with-the-effort
succideret, ferrum de manubrio prosiliens in lacum cecidit,
cut-down the-iron from the-handle leaping-out into the-lake fell
ubi scilicet, tanta erat aquarum profunditas, ut spes
where namely so-great was of-the-waters the-depth that hope
requerendi ferramenti nulla jam esset. Itaque ferro perduto
of-recovering the-tool no now there-was and-so the-iron lost
tremebundus ad Maurum monachum cucurrit Gothus, damnum
trembling to Maurus the-monk ran the-Goth the-loss

quod fecerat nuntiavit et reatus sui egit poenitentiam.

which he-had-caused reported and of-guilt his did penance

Quod Maurus quoque monachus mox Benedicto Dei

which Maurus also the-monk at-once to-Benedict of-God

famulo curavit indicare. Vir igitur Domini Benedictus

the-servant took-care to-make-known the-man therefore of-the-Lord Benedict

haec audiens accessit ad lacum, tulit de manu Gothi

these-things hearing went to the-lake took from the-hand of-the-Goth

manubrium et misit in lacum: et mox ferrum de profundo

the-handle and put into the-lake and at-once the-iron from the-depth

rediit atque in manubrio intravit. Qui statim ferramentum

returned and into the-handle entered who at-once the-tool

Gotho reddidit dicens: Ecce, labora et noli contristari.

to-the-Goth gave-back saying behold work and do-not be-saddened

De ejus discipulo, qui super aquas pedibus ambulavit

VII • MAURUS WALKS ON THE WATER

The boy Placidus falls into the lake and is swept away. Benedict, in his cell, knows at once and sends Maurus, who runs across the water, pulls him out by the hair, and only on shore realizes what he has done. Benedict credits Maurus's obedience and Maurus credits Benedict's command, and Placidus settles the dispute: he saw the abbot's sheepskin over his head as he was pulled out.

Quadam vero die dum idem venerabilis Benedictus in cella

on-a-certain indeed day while the-same venerable Benedict in the-cell

consisteret, praedictus Placidus puer sancti viri monachus, ad

was-staying the-aforesaid Placidus boy of-the-holy man monk for

hauriendam de lacu aquam egressus est, qui vas, quod

drawing from the-lake water gone-out has who the-vessel which

tenuerat, in aquam incaute submittens ipse quoque cadendo

he-had-held into the-water carelessly letting-down he-himself also by-falling

secutus est. Quem mox unda rapuit et pene in unius
followed has whom at-once the-wave seized and almost to of-one
 sagittae cursum a terra introrsus traxit. Vir autem Dei
arrow the-flight from the-land inward drew the-man but of-God
 intra cellam positus hoc protinus agnovit, et Maurum festine
within the-cell placed this at-once knew and Maurus hastily
 vocavit dicens: Frater Maure, curre, quia puer ille, qui ad
called saying O-brother O-Maurus run because boy that who for
 hauriendam aquam perrexerat, in lacum cecidit, jamque eum
drawing water had-gone into the-lake has-fallen and-now him
 longius unda trahit. Res mira et post Petrum Apostolum
further the-wave drags a-thing wondrous and after Peter the-Apostle
 inusitata! Benedictione etenim postulata atque percepta, ad
unheard-of the-blessing for asked and received at
 Patris sui imperium concitus perrexit Maurus atque usque
of-the-Father his the-command roused went Maurus and all-the-way
 ad eum locum, quo ab unda ducebatur puer, per terram se
to that place where by the-wave was-being-carried the-boy over land himself
 ire existimans super aquam concurrit, eumque per capillos
to-go thinking over the-water ran and-him by the-hair
 tenuit, rapido quoque cursu rediit. Qui mox ut terram tetigit,
beld with-swift also course returned who as-soon as land he-touched
 ad se reversus post terga respexit, et quia super aquas
to himself having-retained behind (his)-back looked and that over the-waters
 cucurrisset agnovit, et quod praesumere non potuisset, ut
he-had-run recognized and what to-presume not he-could-have that
 fieret, miratus extremuit factum. Reversus ad Patrem
it-should-be-done having-marveled trembled-at (it)-done having-retained to the-Father
 rem gestam retulit. Vir autem venerabilis Benedictus hoc
the-thing done he-reported the-man but venerable Benedict this
 non suis meritis, sed obedientiae illius deputare coepit. At
not to-his-own merits but to-the-obedience of-him to-ascribe began but

contra Maurus pro solo ejus imperio factum dicebat
on-the-other-side Maurus for the-only his command done said
 seque conscium in illa virtute non esse, quam nesciens
and-himself aware in that power not to-be which unknowing
 fecisset. Sed in hac humilitatis mutuae amica contentione
he-had-done but in this of-humility mutual friendly contest
 accessit arbiter puer, qui ereptus est; nam dicebat: Ego cum
came-up (as)-arbiter the-boy who rescued was for he-said I when
 ex aqua traherer, super caput meum abbatis melotem
from the-water I-was-being-drawn above head my of-the-abbot the-sheepskin
 videbam atque ipsum me ex aquis educere considerabam.
I-saw and him me from the-waters to-lead-out I-observed

PETRUS. Magna sunt valde, quae narras et multorum
great are very which you-relate and of-many
 aedificationi profutura: ego autem boni viri miracula quo
to-the-edification about-to-profit I but of-the-good man the-miracles the
 plus bibo, plus sitio.
more I-drink more I-thirst

De infecto per venenum pane, per corvum longius projecto

VIII • THE POISONED BREAD

The envious priest Florentius sends Benedict poisoned bread, which a raven carries away at his command, and then sends naked girls to tempt the monks. Benedict leaves with a few monks, and Florentius dies when his balcony falls; Benedict mourns him and gives Maurus a penance for rejoicing. Peter sees in these deeds Moses, Elisha, Peter, Elijah, and David, and Gregory answers that Benedict had the spirit of Christ. At Cassino Benedict smashes Apollo's idol, overturns his altar, cuts down the groves, and builds chapels of Saint Martin and Saint John in the temple, and the devil rages at him.

GREGORIUS. Cum jam loca eadem in amore Dei Domini nostri
when now places the-same in the-love of-God the-Lord our
 Christi longe lateque fervererent, secularem vitam multi
Christ far and-wide were-glowing secular life many
 relinquerent, et sub levi Redemptoris iugo cervicem cordis
were-leaving and under the-light of-the-Redeemer yoke the-neck of-the-heart
 edomarent, sicut mos pravorum est invidere aliis virtutis
were-taming as the-custom of-the-wicked is to-envy in-others of-virtue
 bonum, quod ipsi habere non appetunt, vicinae
the-good which they-themselves to-have not seek of-a-neighboring
 ecclesiae presbyter, Florentius nomine, hujus nostri subdiaconi
church the-priest Florentius by-name of-this our subdeacon
 Florentii avus, antiqui hostis malitia percussus,
Florentius the-grandfather of-the-ancient enemy by-the-malice struck
 sancti viri studiis coepit aemulari, ejus quoque conversationi
of-the-holy man the-pursuits began to-rival his also way-of-life
 derogare, quosque etiam posset, ab illius visitatione
to-disparage and-whomever even he-could from his visiting
 compescere. Cumque jam se conspiceret ejus profectibus
to-restrain and-when now himself he-saw his progress
 obviare non posse, et conversationis illius opinionem
to-oppose not to-be-able and of-way-of-life his the-repute
 crescere, atque multos ad statum vitae melioris ipso
to-grow and many to the-state of-life better by-the-very
 quoque opinionis ejus praeconio indesinenter vocari, invidiae
also of-repute his proclamation unceasingly to-be-called of-envy
 facibus magis succensus deterior fiebat, quia conversationis
by-the-torches more kindled worse he-became because of-way-of-life
 illius habere appetebat laudem, sed habere laudabilem vitam
his to-have he-sought the-praise but to-have a-praiseworthy life
 nolebat. Qui ejusdem invidiae tenebris caecatus ad hoc
he-would-not who of-the-same envy by-the-darkness blinded to this

usque perductus est, ut servo omnipotentis Domini
even brought he-was that to-the-servant of-the-almighty Lord
 infectum veneno panem quasi pro benedictione transmitteret.
infected with-poison bread as-if for a-blessing he-sent
 Quem vir Dei cum gratiarum actione suscepit, sed eum
which the-man of-God with of-thanks the-giving received but him
 non latuit, quae pestis in pane lateret. Ad horam vero
not escaped what plague in the-bread lay-bidden at the-hour indeed
 refectionis illius ex vicina silva corvus venire consueverat
of-meal his from a-nearby wood a-raven to-come was-accustomed
 et panem de manu ejus accipere. Qui cum more solito
and bread from the-hand his to-take which when in-the-way usual
 venisset, panem, quem presbyter transmiserat, vir Dei
it-had-come the-bread which the-priest had-sent the-man of-God
 ante corvum projecit eique praecepit dicens: In nomine
before the-raven threw and-to-it commanded saying in the-name
 Jesu Christi Domini tolle hunc panem et tali eum in
of-Jesus Christ the-Lord take-up this bread and in-such it in
 loco projice, ubi a nullo hominum possit inveniri. Tunc
place throw where by no of-men it-can to-be-found then
 corvus aperto ore, expansis alis, circa eundem panem coepit
the-raven with-opened beak with-spread wings around the-same bread began
 discurrere atque gracitare, ac si aperte diceret et obedire
to-run-about and to-croak as if openly it-said both to-obey
 se velle, et tamen jussa implere non posse. Cui
itself to-wish and yet the-commands to-fulfill not to-be-able to-which
 vir Dei iterum atque iterum praecipiebat dicens: Leva,
the-man of-God again and again was-commanding saying lift
 leva securus atque ibi projice, ubi inveniri non possit.
lift without-fear and there throw where to-be-found not it-can
 Quem diu demoratus quandoque corvus momordit, levavit et
which long having-delayed at-length the-raven bit lifted and

recessit. Post trium horarum spatium abjecto pane rediit
withdrew after of-three hours the-space thrown-away the-bread returned
 et de manu hominis Dei annonam, quam consueverat,
and from the-hand of-the-man of-God the-ration which it-was-accustomed
 accepit. Venerabilis autem Pater contra vitam suam inardescere
received the-venerable but Father against life his to-burn
 sacerdotis animum videns illi magis, quam sibi, doluit.
of-the-priest the-mind seeing for-him more than for-himself grieved
 Sed praedictus Florentius, quia magistri corpus necare non
but the-aforesaid Florentius because of-the-master the-body to-kill not
 potuit, se ad extinguendas discipulorum animas accendit,
was-able himself to extinguishing of-the-disciples the-souls kindled
 ita ut in horto cellae, cui Benedictus inerat, ante eorum
so that into the-garden of-the-cell in-which Benedict was before their
 oculos nudas septem puellas mitteret, quae coram eis sibi
eyes naked seven girls he-sent who before them to-each
 invicem manus tenentes et diutius ludentes illorum mentem
other hands holding and rather-long playing their mind
 ad perversitatem libidinis inflammarent. Quod sanctus vir de
to the-perversity of-lust might-inflame which the-holy man from
 cella conspiciens lapsumque adhuc tenerioribus discipulis
the-cell seeing and-a-fall still for-the-more-tender disciples
 pertimescens idque pro sua solius fieri persecutione
greatly-fearing and-this for his alone to-be-done persecution
 pertractans, invidiae locum dedit atque oratoria cuncta,
considering to-envy place gave and the-oratories all
 quae construxerat, sub statutis praepositis, adjunctis fratribus
which he-bad-built under appointed provosts with-added brothers
 ordinavit, et paucis secum monachis ablatis habitationem
he-ordered and a-few with-him monks taken the-dwelling
 mutavit loci. Moxque ut vir Dei ejus odia humiliter
changed of-place and-as-soon as the-man of-God his hatreds humbly

declinavit, hunc omnipotens Deus terribiliter percussit. Nam

avoided him almighty God terribly struck for

cum praedictus presbyter stans in solario Benedictum

when the-aforesaid priest standing on the-balcony Benedict

discessisse cognosceret et exultaret, perdurante immobiliter

to-have-departed learned and exulted remaining unmoved

tota domus fabrica hoc ipsum, in quo stabat, solarium

the-whole of-the-house the-structure this very on which he-stood balcony

cecidit et Benedicti hostem conterens extinxit. Quod viri

fell and of-Benedict the-enemy crushing killed which of-the-man

Dei discipulus, Maurus nomine, statim venerabili Patri

of-God the-disciple Maurus by-name at-once to-the-venerable Father

Benedicto, qui adhuc loco eodem vix decem milibus

Benedict who still from-place the-same scarcely ten miles

aberat, aestimavit esse nuntiandum dicens: Revertere, quia

was-away judged to-be to-be-announced saying return because

presbyter, qui te persequabatur, extinctus est. Quod vir

the-priest who you was-persecuting dead is which the-man

dei Benedictus audiens sese in gravibus lamentis dedit,

of-God Benedict bearing himself to heavy laments gave

vel quia inimicus occubuit, vel quia de inimici morte

either because the-enemy had-fallen or because at of-the-enemy the-death

discipulus exultavit. Qua de re factum est, ut eidem

the-disciple exulted which for thing done it-was that on-the-same

quoque discipulo poenitentiam indiceret, quod mandans

also disciple a-penance he-imposed because announcing

talia gaudere de inimici interitu praesumisset.

such-things to-rejoice at of-an-enemy the-ruin he-had-presumed

PETRUS. Mira sunt et multum stupenda, quae dicis.

wondrous are and much to-be-marveled-at which you-say

Nam in aqua ex petra producta Moysen, in ferro vero,

for in the-water from the-rock brought-forth Moses in the-iron but

quod ex profundo aquae rediit, Elisaeum, in aquae
which from the-depth of-the-water returned Elisba in on-the-water
 itinere Petrum, in corvi obedientia Eliam, in luctu
the-walk Peter in of-the-raven the-obedience Elijah in the-grief
 autem mortis inimici David video et perpendo, vir iste
but at-the-death of-an-enemy David I-see and I-weigh man this
 spiritu justorum omnium plenus fuit.

with-the-spirit of-the-just all full was

GREGORIUS. Vir Domini Benedictus, Petre, unius spiritum

the-man of-the-Lord Benedict O-Peter of-one the-spirit

habuit, qui per concessam redemptionis gratiam electorum
had who through the-granted of-redemption grace of-the-elect
 corda omnium implevit, de quo Joannes ait: »Erat lux vera,
the-hearts all filled of whom John says was the-light true
 quae illuminat omnem hominem venientem in hunc mundum«,

which enlightens every man coming into this world

et de quo rursus scriptum est: »et de plenitudine ejus nos
and of whom again written it-is and of the-fullness his we
 omnes accepimus.« Nam sancti Dei homines potuerunt a

all have-received for holy of-God men were-able from

Domino virtutes habere, non etiam aliis tradere. Ille autem
the-Lord powers to-have not also to-others to-hand-on he but

signa virtutis dedit subditis, qui se daturum signum Jonae
the-signs of-power gave to-his-subjects who himself about-to-give the-sign of-Jonah

prophetae promisit inimicis, ut coram superbis mori dignaretur,
the-prophet promised to-enemies that before the-proud to-die he-deigned

coram humilibus resurgere, quatenus et illi viderent, quod
before the-humble to-rise-again so-that both those might-see what

contemnerent, et isti, quod venerantes amare debuissent. Ex
they-might-despise and these what revering to-love they-ought from

quo mysterio actum est, ut dum superbi aspiciunt despectum

which mystery done it-was that while the-proud behold the-contempt

mortis, humiles contra mortem acciperent gloriam potestatis.

of-death the-humble against death might-receive the-glory of-power

PETRUS. Quaeso te post haec, ad quae loca vir sanctus

I-ask you after these-things to what places the-man holy

migraverit, vel si aliquas in eis virtutes postmodum

moved or if any in them powers afterward

ostenderet innotesce.

he-showed make-known

GREGORIUS. Sanctus vir ad alia demigrans, loca, non hostem,

the-holy man to other moving places not the-enemy

mutavit. Nam tanto post graviora proelia pertulit, quanto

changed for so-much afterward heavier battles he-endured as

contra se aperte pugnantem ipsum magistrum malitiae

against himself openly fighting the-very master of-malice

invenit. Castrum namque, quod Casinum dicitur, in excelsi

he-found the-fort for which Cassino is-called on of-a-lofty

montis latere situm est, qui videlicet mons distenso sinu

mountain the-side situated is which namely mountain with-widened hollow

hoc idem castrum recipit, sed per tria milia in altum se

this same fort receives but through three miles into the-height itself

subrigens velut ad aëra cacumen tendit, ubi vetustissimum

raising as-if to the-air the-summit stretches where a-most-ancient

fanum fuit, in quo antiquorum more gentilium a stulto

shrine there-was in which of-the-ancient in-the-custom pagans by the-foolish

rusticorum populo Apollo colebatur. Circumquaque etiam in

of-rustics people Apollo was-worshiped all-around also in

cultu daemonum luci succreverant, in quibus adhuc eodem

the-worship of-demons groves had-grown-up in which still at-the-same

tempore infidelium insana multitudo sacrificiis sacrilegis

time of-unbelievers a-mad multitude over-sacrifices sacrilegious

insudabat. Ibi itaque vir Dei perveniens contrivit idolum,
was-toiling there and-so the-man of-God arriving smashed the-idol
 subvertit aram, succidit lucos, atque in ipso templo Apollinis
overturned the-altar cut-down the-groves and in the-very temple of-Apollo
 oraculum beati Martini, ubi vero ara ejusdem Apollinis
a-chapel of-blessed Martin where but the-altar of-the-same Apollo
 fuit, oraculum sancti construxit Joannis et commorantem
was a-chapel of-Saint built John and living
 circumquaque multitudinem praedicatione continua ad fidem
round-about the-multitude by-preaching continual to faith
 vocabat. Sed haec antiquus hostis tacite non ferens, non
he-was-calling but these-things the-ancient enemy silently not bearing not
 occulte vel per somnium, sed aperta visione ejusdem Patris
secretly or through a-dream but in-open vision of-the-same Father
 oculis se ingerebat et magnis clamoribus vim se
to-the-eyes himself thrust and with-great cries violence himself
 perpeti conquerebatur, ita ut voces illius etiam fratres
to-suffer complained so that the-voices of-him even the-brothers
 audirent, quamvis imaginem minime cernerent. Ut enim
heard although the-image by-no-means they-saw as for
 discipulis suis venerabilis Pater dicebat, corporalibus ejus oculis
to-disciples his the-venerable Father used-to-say to-bodily his eyes
 idem antiquus hostis teterrimus et succensus apparebat, qui
the-same ancient enemy most-bideous and burning appeared who
 in eum ore oculisque flammantibus saevire videbatur.
against him with-mouth and-eyes flaming to-rage seemed
 Jam vero quae diceret, audiebant omnes; prius enim hunc
now indeed what he-said heard all first for him
 vocabat ex nomine, cui cum vir dei minime
he-was-calling by name to-whom when the-man of-God by-no-means
 responderet, ad ejus mox contumelias erumpebat. Nam cum
answered into his at-once insults he-burst-out for when

clamaret dicens: Benedicte, Benedicte, et eum sibi nullo
he-cried saying O-Benedict O-Benedict and him to-himself in-no
 modo respondere conspiceret, protinus adjungebat: Maledicte,
way to-answer he-saw at-once he-added O-Cursed-(one)
 et non Benedicte, quid tecum habes? quid me persequeris?
and not O-Benedict what with-me have-you why me do-you-persecute
 Sed jam nunc spectanda sunt contra Dei famulum
but now at-this-point to-be-looked-at are against of-God the-servant
 antiqui hostis nova certamina, cui pugnam quidem
of-the-ancient enemy new contests to-whom battle indeed
 volens intulit, sed occasiones victoriae ministravit invitus.
willingly he-brought but the-occasions of-victory supplied unwillingly

De ingenti saxo per ejus orationem levigato

IX · THE STONE THAT WOULD NOT MOVE

The brothers cannot shift a stone they need for building, however many push, because the devil is sitting on it. Benedict prays and blesses it, and it lifts as though it had no weight at all.

Quadam vero die dum fratres habitacula ejusdem cellae
on-a-certain indeed day while the-brothers the-dwellings of-the-same cell
 construerent, lapis in medio jacebat, quem in aedificium levare
were-building a-stone in the-middle lay which into the-building to-raise
 decreverunt. Cumque eum duo vel tres movere non possent,
they-decided and-when it two or three to-move not could
 plures adjuncti sunt, sed ita immobilis mansit, ac si radicitus
more added were but so unmoving it-remained as if by-roots
 in terra teneretur, ut palam daretur intellegi, quod super
in the-earth it-were-held that openly it-was-given to-be-understood that upon

eum ipse per se antiquus hostis sederet, quem tantorum
it himself through himself the-ancient enemy was-sitting which of-so-many
 virorum manus movere non possent. Difficultate igitur facta
men the-hands to-move not could the-difficulty therefore made
 ad virum Dei missum est, ut veniret et orando
to the-man of-God sent it-was that he-should-come and by-praying
 hostem repelleret, ut lapidem levare potuissent. Qui mox
the-enemy drive-back that the-stone to-raise they-might-be-able who at-once
 venit, orationem faciens benedictionem dedit, et tanta lapis
came prayer making a-blessing gave and with-such the-stone
 celeritate levatus est, ac si nullum prius pondus habuisset.
speed raised was as if no before weight it-had-had

De fantastico coquinae incendio

X · THE PHANTOM FIRE

Digging on the site, the brothers find a bronze idol and throw it into the kitchen, and the whole kitchen seems to burst into flames. Benedict sees no fire, prays, and opens the brothers' eyes, so that they see the building standing whole and the devil's flames gone.

Tunc in conspectu viri Dei placuit, ut in loco eodem
then in the-sight of-the-man of-God it-pleased that in place the-same
 terram foderent, quam dum fodiendo altius penetrarent,
the-earth they-should-dig which while by-digging deeper they-penetrated
 aereum illic idolum fratres invenerunt. Quo ad horam
bronze there an-idol the-brothers found which for the-hour
 casu in coquinam projecto, exire ignis repente visus est,
by-chance into the-kitchen thrown to-come-out fire suddenly seen was
 atque in cunctorum monachorum oculis, quia omne ejusdem
and in of-all monks the-eyes that all of-the-same

coquinae aedificium consumeretur, ostendit. Cumque jaciendo
kitchen the-building was-being-consumed it-showed and-when by-throwing
 aquam et ignem quasi extinguentes perstreperent, pulsatus
water and the-fire as-if extinguishing they-made-an-uproar struck
 eodem tumultu vir Domini advenit. Qui eundem ignem
by-the-same tumult the-man of-the-Lord came who the-same fire
 in oculis fratrum esse, in suis vero non esse considerans
in the-eyes of-the-brothers to-be in his but not to-be considering
 caput protinus in orationem flexit et eos, quos phantasmatico
(bis)-head at-once in prayer bent and those whom by-phantom
 repperit igne deludi, vocavit fratres ad oculos suos, ut
he-found fire to-be-deceived he-called the-brothers to eyes their that
 et sanum illud coquinae aedificium cernerent adsistere et
both sound that of-the-kitchen building they-might-see to-stand and
 flammas, quas antiquus hostis finxerat, non viderent.
the-flames which the-ancient enemy had-feigned not might-see

De servo Dei parvulo fracto et sanato

XI · THE BOY CRUSHED BY THE WALL

The devil tells Benedict he is going to the brothers at work, and Benedict sends them a warning, but the messenger has scarcely delivered it when the wall falls on a young monk. Benedict has the crushed body laid on his prayer mat, shuts himself in, and prays, and within the hour he sends the boy back to work whole. From then on Benedict also begins to prophesy.

Rursum dum fratres parietem, quia res ita exigebat, paulo
again while the-brothers a-wall because the-matter so required a-little
 altius aedificarent, vir Dei in orationis studio intra cellulae
higher were-building the-man of-God in of-prayer the-pursuit within of-cell
 suae claustra morabatur, cui antiquus hostis insultans
his the-enclosure was-staying to-whom the-ancient enemy mocking

apparuit et quia ad laborantes fratres pergeret indicavit.
appeared and that to the-laboring brothers he-was-going made-known
 Quod vir Domini per nuntium celerrime fratribus
which the-man of-the-Lord through a-messenger most-quickly to-the-brothers
 indicavit dicens: Fratres, caute vos agite, quia ad vos hac
made-known saying O-brothers carefully yourselves conduct because to you at-this
 hora malignus spiritus venit. Is, qui mandatum detulit, vix
hour a-malign spirit comes he who the-message brought scarcely
 verba compleverat, et malignus spiritus eundem parietem,
the-words had-finished and the-malign spirit the-same wall
 qui aedificabatur, evertit atque unum puerulum monachum,
which was-being-built overturned and one little-boy monk
 cujusdam curialis filium, opprimens ruina contrivit.
of-a-certain councilor the-son overwhelming by-the-collapse crushed
 Contristati omnes ac vehementer afflicti, non damno parietis,
saddened all and vehemently afflicted not at-the-loss of-the-wall
 sed contritione fratris. Quod venerabili Patri Benedicto
but at-the-crushing of-the-brother which to-the-venerable Father Benedict
 studuerunt celeriter cum gravi luctu nuntiare. Tunc isdem Pater
they-were-eager quickly with heavy grief to-announce then the-same Father
 ad se dilaceratum puerum deferri jubet. Quem portare
to himself the-mangled boy to-be-brought orders whom to-carry
 nonnisi in sago potuerunt, quia collapsi saxa parietis ejus
only in a-blanket they-could because of-the-fallen the-stones wall his
 non solum membra, sed etiam ossa contriverant. Eumque vir
not only limbs but even bones had-crushed and-him the-man
 Dei praecepit statim in cella sua in spytathio, quod vulgo
of-God commanded at-once in cell his on the-rush-mat which commonly
 matta vocatur, in quo orare consueverat, projici, missisque foras
mat is-called on which to-pray he-was-accustomed to-be-laid and-sent outside
 fratribus cellam clausit, qui orationi instantius, quam solebat,
the-brothers the-cell he-closed who to-prayer more-urgently than he-was-wont

incubuit. Mira res! hora eadem hunc puerum incolumen
applied-himself wondrous thing at-hour the-same this boy unharmed
 atque ut prius valentem ad eundem laborem iterum misit,
and as before strong to the-same labor again he-sent
 ut ipse quoque parietem cum fratribus perficeret, de cuius
that he-himself also the-wall with the-brothers might-finish over whose
 se interitu antiquus hostis Benedicto insultare credidisset.
himself death the-ancient enemy Benedict to-mock had-believed
 Coepit vero inter ista vir Dei etiam prophetiae spiritu
began indeed among these-things the-man of-God also of-prophecy in-the-spirit
 pollere, ventura praedicere, praesentibus absentia nuntiare.
to-excel things-to-come to-foretell to-those-present absent-things to-announce

De monachis, qui extra cellam comederant

XII · THE MONKS WHO ATE OUTSIDE

It is the custom of the monastery that brothers sent out on an errand take no food or drink outside, but some brothers kept out late eat at a devout woman's house and deny it. Benedict tells them whose house they entered, what they ate, and how many cups they drank, and they fall at his feet and confess; he pardons them, judging that they will not do it again in his absence, since they know him present in spirit.

Mos etenim cellae fuit, ut quotiens ad responsum
the-custom for of-the-cell was that as-often-as on an-errand
 aliquod egrederentur fratres, cibum potumque extra cellam
some went-out the-brothers food and-drink outside the-cell
 minime sumerent. Cumque hoc de regulae usu
by-no-means they-took and-when this from of-the-rule the-practice
 sollicitè servaretur, quadam die ad responsum fratres egressi
carefully was-kept on-a-certain day on an-errand brothers gone-out
 sunt, in quo tardiori compulsi sunt hora demorari,
have in which to-a-later compelled they-were hour to-stay

qui manere juxta religiosam foeminam noverant, cujus
who to-live near a-devout woman knew whose
 ingressi habitaculum sumpserunt cibum. Cumque jam
having-entered dwelling they-took food and-when now
 tardius ad cellam rediissent, benedictionem Patris ex
rather-late to the-cell they-had-returnd the-blessing of-the-Father by
 more petierunt. Quos ille protinus percunctatus est dicens:
custom they-asked whom he at-once questioned has saying
 Ubi comedistis? Qui responderunt dicentes: Nusquam. Quibus
where did-you-eat who answered saying nowhere to-whom
 ille ait: Quare ita mentimini? Numquid illius talis foeminae
he says why thus do-you-lie surely-not of-that such woman
 habitaculum non intrastis? Numquid hos atque illos cibos
the-dwelling not you-entered surely-not these and those foods
 non accepistis? Numquid tot calices non bibistis? cumque
not you-took surely-not so-many cups not you-drunk and-when
 eis venerabilis Pater et hospitium mulieris et genera
to-them the-venerable Father both the-lodging of-the-woman and the-kinds
 ciborum et numerum potionum diceret, recognoscentes
of-foods and the-number of-drinks told recognizing
 cuncta, quae egerant, ad ejus pedes tremefacti ceciderunt,
all-things which they-had-done at his feet terrified they-fell
 se deliquisse confessi sunt. Ipse autem protinus
themselves to-have-done-wrong confessed they-have he-himself but at-once
 culpam pepercit perpendens, quod in ejus absentia ultra non
the-fault spared weighing that in his absence further not
 facerent, quem praesentem sibi esse in spiritu scirent.
they-would-do whom present to-them to-be in spirit they-knew

De fratre Valentiniani, ut supra

XIII · VALENTINIAN'S BROTHER

Valentinian's brother, a devout layman, comes to the monastery fasting every year. A fellow traveler urges him three times to eat, and the third time, beside a pleasant spring, he gives in; when he arrives, Benedict reproaches him for yielding to the devil at the third temptation, and he falls at his feet in shame. Peter sees Elisha's spirit in Benedict, and Gregory tells him to wait for greater things.

Frater quoque Valentiniani, ejus monachi, cujus superius
the-brother also of-Valentinian that monk of-whom above
memoriam feci, vir erat laicus, sed religiosus. Qui ut
mention I-made a-man was lay but devout who that
servi Dei orationem perciperet et germanum fratrem
of-the-servant of-God the-prayer he-might-receive and (his)-own brother
videret, annis singulis de loco suo ad cellam jejunos venire
might-see in-years each from place his to the-cell fasting to-come
consueverat. Quadam igitur die dum iter ad monasterium
was-accustomed on-a-certain therefore day while the-journey to the-monastery
faceret, sese illi alter viator adjunxit, qui sumendos
he-was-making himself to-him another traveler joined who to-be-eaten
in itinere portabat cibos. Cumque jam hora tardior
on the-journey was-carrying foods and-when now the-hour later
excrevisset, dixit: Veni, frater, sumamus cibum, ne lassemur
had-grown he-said come O-brother let-us-take food lest we-grow-weary
in via. Cui ille respondit: Absit, frater, non facio, quia
on the-way to-whom he answered far-be-it O-brother not I-do because
ad venerabilem Patrem Benedictum jejunos semper pervenire
to the-venerable Father Benedict fasting always to-arrive
consuevi. Quo responso percepto ad horam conviator
I-have-been-accustomed which answer received for the-moment the-fellow-traveler

conticuit. Sed cum posthaec aliquantulum itineris spatium
fell-silent but when after-this a-little of-the-journey the-space
 egissent, rursus admonuit, ut manducarent. Consentire noluit,
they-had-gone again he-urged that they-eat to-consent would-not
 qui jejunos pervenire decreverat. Tacuit quidem, qui ad
(he)-who fasting to-arrive had-decided was-silent indeed (he)-who to
 manducandum invitaverat, et cum eo jejunos adhuc pergere
eating had-invited and with him fasting still to-proceed
 ad modicum consensit. Cumque iter longius agerent et
for a-little agreed and-when the-journey further they-went and
 eos tardior hora fatigaret ambulantes, invenerunt in itinere
them the-later hour wearied walking they-found on the-way
 pratum et fontem et quaeque poterant ad reficiendum
a-meadow and a-spring and whatever-things could for refreshing
 corpus delectabilia videri. Tunc conviator ait: Ecce aqua,
the-body delightful to-seem then the-fellow-traveler says behold water
 ecce pratum, ecce amoenus locus, in quo possumus refici
behold a-meadow behold a-pleasant place in which we-can to-be-refreshed
 et parum quiescere, ut valeamus iter nostrum postmodum
and a-little to-rest that we-may-be-able journey our afterward
 incolumes explere. Cum igitur et verba auribus et loca oculis
unharmed to-complete when therefore both words to-the-ears and places to-the-eyes
 blandirentur, hac tertia admonitione persuasus consensit et
coaxed by-this third urging persuaded he-consented and
 comedit atque vespertina hora pervenit ad cellam. Praesentatus
ate and at-the-evening hour arrived at the-cell presented
 autem venerabili Benedicto Patri sibi orationem petiit:
moreover to-the-venerable Benedict Father for-himself prayer he-asked
 sed mox ei vir sanctus hoc, quod in via egerat,
but at-once to-him the-man holy this which on the-way he-had-done
 improperavit dicens: Quid est, frater, quod malignus hostis, qui
reproached saying what is-it O-brother that the-malign enemy who

tibi per conviatorem tuum locutus est, semel tibi persuadere
to-you through fellow-traveler your spoken has once you to-persuade
 non potuit, secundo non potuit, ad tertium persuasit et
not could a-second-time not could at the-third persuaded and
 te ad hoc, quod voluit, superavit? Tunc ille reatum infirmæ
you to this which he-wished overcame then he the-guilt of-weak
 suae mentis agnoscens, ejus pedibus provolutus, tanto magis
his mind recognizing at-his feet prostrate so-much more
 coepit culpam deflere et erubescere, quanto se cognovit
began the-fault to-bewail and to-blush as himself he-knew
 etiam absentem in Benedicti Patris oculis deliquisse.

even absent in of-Benedict the-Father the-eyes to-have-done-wrong

PETRUS. Ego sancti viri prae cordiis Elisaei spiritum video

I of-the-holy man in-the-breast of-Elisba the-spirit see

inesse, qui absenti discipulo praesens fuit.

to-be-in who to-the-absent disciple present was

GREGORIUS. Oportet, Petre, ut interim sileas, quatenus adhuc

it-bebooves O-Peter that meanwhile you-be-silent so-that yet

majora cognoscas.

greater-things you-may-learn

De simulatione regis Totilae deprehensa

XIV · TOTILA'S DECEPTION

The Gothic king Totila tests Benedict's gift of prophecy by sending his sword-bearer Riccho in royal robes with a retinue. Benedict calls to him from afar, "Take off, son, take off what you wear; it is not yours," and Riccho falls to the ground in terror and returns to the king.

Gothorum namque temporibus cum rex eorum Totila
of-the-Goths for in-the-times when king their Totila
 sanctum virum prophetiae habere spiritum audisset, ad ejus
the-holy man of-prophecy to-have the-spirit had-heard to his
 monasterium pergens paulo longius substitit eique se
monastery going a-little farther-off he-balted and-to-him himself
 venturum esse nuntiavit. Cui dum protinus mandatum de
about-to-come to-be announced to-whom when at-once sent-word from
 monasterio fuisset, ut veniret, ipse, sicut perfidae mentis
the-monastery had-been that he-come he as of-a-faithless mind
 fuit, an vir Dei prophetiae spiritum haberet, explorare
he-was whether the-man of-God of-prophecy the-spirit had to-test
 conatus est. Quidam vero ejus spatharius Riccho dicebatur,
tried has a-certain indeed his sword-bearer Riccho was-called
 cui calciamenta sua praeiuit eumque indui regalibus
to-whom shoes his he-gave and-him to-be-clothed in-royal
 vestibus fecit, quem quasi in persona sua pergere ad
garments he-made whom as-if in person his to-go to
 Dei hominem praecepit. In cujus obsequio tres, qui sibi
of-God the-man he-commanded in whose attendance three who to-him
 prae caeteris adhaerere consueverant, comites misit, scilicet
before the-others to-cling had-been-accustomed counts he-sent namely
 Wilderich et Blidin, ut ante servi Dei oculos ipsum esse
Wilderich and Blidin that before of-the-servant of-God the-eyes him to-be
 regem Totilam simulantes ejus lateri obambulant, cui alia
king Totila pretending at-his side they-might-walk to-whom other
 quoque obsequia atque spatharios praeiuit, ut tam ex eisdem
also attendants and sword-bearers he-gave that both from the-same
 obsequiis quam ex purpureis vestibus rex esse putaretur.
attendants and from the-purple garments king to-be he-might-be-thought
 Cumque idem Riccho decoratus vestibus, obsequentum
and-when the-same Riccho adorned with-garments of-attendants

frequentia comitatus monasterium fuisset ingressus, vir
by-the-crowd accompanied the-monastery had entered the-man
 Dei eminus sedebat. Quem venientem conspiciens cum jam
of-God at-a-distance was-sitting whom coming seeing when now
 ab eo audire potuisset, clamavit dicens: Pone, fili, pone hoc,
from him to-hear he-could he-cried saying put-off O-son put-off this
 quod portas, non est tuum. Qui Riccho protinus in terram
which you-wear not is yours who Riccho at-once to the-ground
 cecidit, et quia tanto viro inludere praesumsisset, expavit,
fell and because so-great a-man to-mock he-had-presumed was-terrified
 omnesque, qui cum eo ad Dei hominem veniebant, terrae
and-all who with him to of-God the-man were-coming to-the-ground
 consternati sunt. Surgentes autem ad eum appropinquare
prostrated were rising but to him to-draw-near
 minime praesumserunt, sed ad suum regem reversi
by-no-means they-presumed but to their king having-returned
 nuntiaverunt trepidi, in quanta velocitate fuerant deprehensi.
reported trembling with how-great speed they-had-been found-out

De prophetia, quae de eodem rege Totila facta est

XV · THE PROPHECY TO TOTILA

Totila comes himself and falls prostrate, and Benedict raises him, rebukes his crimes, and foretells that he will enter Rome, cross the sea, reign nine years, and die in the tenth, which comes to pass. When the bishop of Canosa says Totila will leave Rome uninhabited, Benedict answers that it will not be destroyed by the nations but will crumble from storms and earthquakes, which Gregory sees fulfilled; Honoratus heard this from the brothers, not from Benedict.

Tunc per se idem Totila ad Dei hominem accessit, quem
then by himself the-same Totila to of-God the-man approached whom
 cum longe sedentem cerneret, non ausus accedere sese
when far-off sitting he-saw not having-dared to-approach himself
 in terram dedit. Cui cum vir Dei diceret: Surge; sed
to the-ground he-gave to-whom when the-man of-God said rise but
 ipse ante eum de terra erigi non auderet, Benedictus,
he before him from the-ground to-be-raised not dared Benedict
 Jesu Christi famulus, per semetipsum dignatus est accedere
of-Jesus Christ the-servant by himself deigned has to-approach
 ad regem prostratum, quem de terra levavit et de suis
to the-king prostrate whom from the-ground he-raised and for his
 actibus increpavit atque in paucis sermonibus cuncta, quae
acts rebuked and in a-few words all-things which
 illi erant ventura, prae-nuntiavit dicens: Multa mala facis,
to-him were about-to-come foretold saying many evils you-do
 multa fecisti: jam aliquando ab iniquitate compescere.
many you-have-done now at-some-time from iniquity be-restrained
 Et quidem Romam ingressurus es, mare transiturus,
and indeed Rome about-to-enter you-are the-sea about-to-cross
 novem annis regnas, decimo morieris. Quibus auditis rex
nine years you-reign in-the-tenth you-will-die which heard the-king
 vehementer territus oratione petita recessit atque ex illo
vehemently terrified prayer asked withdrew and from that-time
 jam minus crudelis fuit. Cum non multo post Romam
now less cruel he-was when not much after Rome
 adiit, ad Siciliam perrexit: anno autem regni sui decimo,
he-reached to Sicily he-went in-the-year but of-reign his tenth
 omnipotentis Dei judicio, regnum cum vita perdidit.
of-almighty God by-the-judgment the-kingdom with life be-lost

Praeterea antistes Canusinae ecclesiae ad eundem Domini
moreover the-bishop of-Canosa church to the-same of-the-Lord
 famulum venire consueverat, quem vir Dei pro vitae suae
servant to-come was-accustomed whom the-man of-God for of-life his
 merito valde diligebat. Is itaque dum cum illo de ingressu regis
merit greatly loved he and-so while with him about the-entry of-king
 Totilae et Romanae urbis perditione colloquium haberet, dixit:
Totila and of-the-Roman city the-ruin conversation had said
 Per hunc regem civitas ista destruitur, ut jam amplius non
through this king city that is-being-destroyed so-that now further not
 inhabitetur. Cui vir Dei respondit: Roma a gentibus
it-may-be-inhabited to-whom the-man of-God answered Rome by the-nations
 non exterminabitur, sed tempestatibus coruscis et turbinibus
not will-be-destroyed but by-storms with-lightnings and whirlwinds
 ac terrae motu fatigata marcessit in semetipsa. Cujus
and of-the-earth by-the-quaking worn-out withers in itself of-which
 prophetiae mysteria nobis jam facta sunt luce clariora, qui
prophecy the-mysteries to-us now made have-been than-light clearer who
 in hac urbe dissoluta moenia, eversas domos, destructas ecclesias
in this city dissolved walls overturned houses destroyed churches
 turbine cernimus ejusque aedificia longo senio lassata, quia
by-whirlwind we-see and-its buildings by-long age exhausted that
 ruinis crebrescentibus prosternantur, videmus. Quamvis hoc
with-ruins multiplying they-are-laid-low we-see although this
 Honoratus, ejus discipulus, cujus mihi relationi compertum
Honoratus his disciple from-whose to-me account ascertained
 est, nequaquam ex ore illius se audisse perhibet, sed
it-is by-no-means from the-mouth of-him himself to-have-heard declares but
 quia hoc dixerit, dictum sibi a fratribus fuisse testatur.
that this he-said said to-him by the-brothers to-have-been testifies

De clerico a daemonio liberato

XVI · THE CLERIC FREED FROM A DEMON

A cleric of Aquino, sent in vain to the martyrs' shrines, is freed from a demon by Benedict, who then forbids him ever to eat meat or seek holy orders. Years later, seeing younger men ordained above him, he takes orders, and the demon seizes him until he dies. Peter marvels that Benedict saw God's secrets, and Gregory explains that the saints know God's judgments insofar as they are one with him: they know what God speaks and not what he keeps silent, so Paul and David agree.

Eodem quoque tempore quidam Aquinensis ecclesiae clericus
at-the-same also time a-certain of-the-Aquino church cleric
daemonio vexabatur, qui a venerabili viro Constantino, ejus
by-a-demon was-barassed who by the-venerable man Constantine of-that
ecclesiae antistite, per multa fuerat martyrum loca transmissus,
church the-bishop through many had of-martyrs places been-sent
ut sanari potuisset. Sed sancti Dei martyres noluerunt
that to-be-healed he-might but the-holy of-God martyrs would-not
ei sanitatis donum tribuere, ut, quanta esset in Benedicto
to-him of-health the-gift to-grant that how-great was in Benedict
gratia, demonstrarent. Ductus itaque est ad omnipotentis Dei
grace they-might-show led and-so he-was to of-almighty God
famulum Benedictum, qui Jesu Christo Domino preces fundens
the-servant Benedict who to-Jesus Christ the-Lord prayers pouring-out
antiquum hostem de obsesso homine protinus expulit.
the-ancient enemy from the-possessed man at-once expelled
Cui sanato praecepit dicens: Vade et posthac carnem
to-whom healed he-commanded saying go and hereafter meat
non comedas, ad sacrum vero ordinem nunquam accedere
not eat to the-holy but order never to-approach
praesumas; quacumque autem die sacrum ordinem temerare
presume on-whatever but day the-holy order to-profane

praesumseris, statim juri diaboli iterum manciparis.

you-shall-have-presumed at-once to-the-right of-the-devil again you-are-made-over

Discessit igitur clericus sanus, et, sicut terrere solet animum

departed therefore the-cleric sound and as to-terrify is-wont the-mind

recens poena, ea, quae vir Dei praeceperat, interim

recent punishment those-things which the-man of-God had-commanded meanwhile

custodivit. Cum vero post annos multos omnes priores illius

he-kept when but after years many all seniors his

de hac luce migrassent, et minores suos sibimet superponi

from this light had-passed and juniors his over-himself to-be-set

in sacris ordinibus cerneret, verba viri Dei quasi

in holy orders he-saw the-words of-the-man of-God as-if

ex longo tempore oblitus postposuit atque ad sacrum

from long time having-forgotten he-set-aside and to the-holy

ordinem accessit, quem mox is qui reliquerat diabolus tenuit

order approached whom at-once he who had-left the-devil seized

eumque vexare, quousque animam ejus excuteret, non cessavit.

and-him to-harass until the-soul his he-shook-out not ceased

PETRUS. Iste vir Dei divinitatis, ut video, etiam secreta

this man of-God of-the-divinity as I-see even the-secrets

penetravit, qui perspexit, hunc clericum idcirco diabolo

has-penetrated who perceived this cleric for-this-reason to-the-devil

traditum, ne ad sacrum ordinem accedere auderet.

handed-over lest to the-holy order to-approach he-dare

GREGORIUS. Quare divinitatis secreta non nosset, qui

why of-the-divinity the-secrets not should-be-know who

divinitatis praecepta servaret, cum scriptum sit, quia, qui

of-the-divinity the-precepts kept since written it-is that (he)-who

adhaeret Domino, unus spiritus est?

clings to-the-Lord one spirit is

PETRUS. Si unus fit cum Domino spiritus, qui Domino
if one becomes with the-Lord spirit (he)-who to-the-Lord
 adhaeret, quid est, quod iterum idem egregius praedicator
clings what is-it that again the-same outstanding preacher
 dicit: Quis novit sensum Domini, aut quis consiliarius ejus
says who has-known the-mind of-the-Lord or who counselor his
 fuit? Valde enim esse inconveniens videtur, ejus sensum,
has-been very for to-be unfitting it-seems his mind
 cum quo unum factus fuerit, ignorare.
with whom one made he-has-been to-be-ignorant-of

GREGORIUS. Sancti viri, in quantum cum Domino unum sunt,
holy men in as-far-as with the-Lord one they-are
 sensum Domini non ignorant. Nam idem quoque Apostolus
the-mind of-the-Lord not are-ignorant-of for the-same also Apostle
 dicit: Quis enim scit hominum, quae sunt hominis, nisi
says who for knows of-men what are of-a-man except
 spiritus hominis, qui est in ipso? Ita et quae Dei sunt,
the-spirit of-the-man which is in him so also what of-God are
 nemo cognovit, nisi spiritus Dei. Qui ut se ostenderet
no-one has-known except the-spirit of-God who that himself he-might-show
 nosse, quae Dei sunt, adjunxit: Nos autem non spiritum
to-know what of-God are added we but not the-spirit
 hujus mundi accepimus, sed Spiritum, qui ex Deo est. Hinc
of-this world have-received but the-Spirit which from God is hence
 iterum dicitur: Quod oculus non vidit, nec auris audivit,
again it-is-said what eye not has-seen nor ear has-beard
 nec in cor hominis ascendit, quae praeparavit Deus
nor into the-heart of-man has-risen which has-prepared God
 diligentibus se, nobis autem revelavit per Spiritum suum.
for-those-loving him to-us but he-has-revealed through the-Spirit his

PETRUS. Si ergo eidem Apostolo ea, quae Dei sunt,
if therefore to-the-same Apostle those-things which of-God are
 per Dei Spiritum fuerant revelata, quomodo super hoc,
through of-God the-Spirit had-been revealed how above this
 quod proposuit, praemisit dicens: O altitudo divitiarum
which he-proposed did-he-set-before saying O depth of-the-riches
 sapientiae et scientiae Dei! Quam incomprehensibilia sunt
of-the-wisdom and of-the-knowledge of-God how incomprehensible are
 judicia ejus et investigabiles viae ejus! Sed rursum mihi
the-judgments his and unsearchable the-ways his but again to-me
 haec dicenti alia suboritur quaestio: nam David propheta
these-things saying another arises question for David the-prophet
 Domino loquitur dicens: In labiis meis pronuntiaui omnia
to-the-Lord speaks saying with lips my I-have-pronounced all
 judicia oris tui. Et cum minus sit nosse, quam etiam
the-judgments of-mouth your and since less it-is to-know than also
 pronuntiare, quid est, quod Paulus incomprehensibilia esse
to-declare what is-it that Paul incomprehensible to-be
 Dei judicia asserit, David autem haec se omnia non
of-God the-judgments asserts David but these himself all not
 solum nosse sed etiam in labiis pronuntiasse testatur?
only to-know but also with the-lips to-have-declared testifies

GREGORIUS. Ad utraque haec tibi superius sub brevitate respondi
to both these to-you above in brevity I-answered
 dicens, quod sancti viri, in quantum cum Domino unum
saying that holy men in as-far-as with the-Lord one
 sunt, sensum Domini non ignorant; omnes enim, qui devote
they-are the-mind of-the-Lord not are-ignorant-of all for who devoutly
 Dominum sequuntur, etiam devotione cum Deo sunt, sed
the-Lord follow even by-devotion with God are but
 adhuc carnis corruptibilis pondere gravati cum Deo non
still of-flesh corruptible by-the-weight weighed-down with God not

sunt. Occulta itaque Dei judicia in quantum conjuncti sunt,
they-are the-hidden and-so of-God judgments in as-far-as joined they-are
 sciunt, in quantum disjuncti sunt, nesciunt: quia enim
they-know in as-far-as disjoined they-are they-do-not-know because for
 ejus secreta adhuc perfecte non penetrant, incomprehensibilia
his secrets still perfectly not they-penetrate incomprehensible
 ejus judicia esse testantur; qui vero et mente inhaerent
his judgments to-be they-testify who but also in-mind cling
 atque inhaerendo vel sacrae scripturae eloquiis vel occultis
and by-clinging either of-sacred scripture by-the-words or by-bidden
 revelationibus, in quantum accipiunt, agnoscunt, haec et
revelations in as-far-as they-receive recognize these-things both
 noverunt et pronuntiant. Judicia igitur, quae Deus tacet,
know and declare the-judgments therefore which God keeps-silent
 nesciunt, quae Deus loquitur, sciunt. Unde et David
they-do-not-know which God speaks they-know whence also David
 propheta cum dixisset: In labiis meis pronuntiavi omnia
the-prophet when he-had-said with lips my I-have-declared all
 judicia, protinus addidit, oris tui, ac si aperte dicat: Illa
the-judgments at-once added of-mouth your as if openly he-says those
 ego judicia nosse et pronuntiasse potui, quae te dixisse
I judgments to-know and to-have-declared was-able which you to-have-said
 cognovi; nam ea, quae ipse non loqueris, nostris procul
I-knew for those-things which yourself not you-speak from-our far
 dubio cognitionibus abscondis. Concordat ergo prophetica
from-doubt knowledge you-bide agrees therefore the-prophetic
 apostolicaque sententia, quia et incomprehensibilia sunt Dei
and-apostolic statement because both incomprehensible are of-God
 judicia, et tamen, quae de ore ejus prolata fuerint,
the-judgments and yet (those)-which from the-mouth his uttered have-been

humanis labiis pronuntiantur, quoniam sciri ab hominibus
by-human lips are-declared since to-be-known by men

et prolata per Deum possunt, et occultata non possunt.
both uttered by God they-can and bidden not they-can

PETRUS. In objectione meae quaestiunculae patuit causa
in the-objection of-my little-question has-appeared the-cause

rationis. Sed quaeso te, si qua sunt adhuc de hujus
of-the-reasoning but I-ask you if any-things there-are still about this

virī virtute, subjunge.

man's power add

De prophetia destructionis monasterii sui

XVII • THE PROPHECY OF THE MONASTERY'S FALL

The nobleman Theopropus finds Benedict weeping and learns that God has given the monastery over to the barbarians and spared only the monks' lives. Gregory notes that the Lombards have lately sacked it by night without taking a single man, as Paul lost his ship while every life was saved.

GREGORIUS. Vir quidam nobilis, Theopropus nomine, ejusdem
a-man certain noble Theopropus by-name of-the-same

Patris Benedicti fuerat ammonitione conversus, qui pro vitae
Father Benedict had by-the-admonition been-converted who for of-life

suae merito magnam apud eum familiaritatis fiduciam habebat.
his merit great with him of-familiarity confidence had

Hic cum quadam die ejus cellulam fuisset ingressus, hunc
he when on-a-certain day his cell had entered him

amarissime flentem repperit. Cumque diu subsisteret ejusque
most-bitterly weeping found and-when long he-stood and-his

non finiri lacrimas videret, nec tamen, ut vir Dei
not to-be-ended tears he-saw nor yet as the-man of-God

consueverat, orando plangeret, sed moerendo: quaenam causa
was-accustomed in-praying lamented but in-grieving what cause
 tanti luctus existeret, inquisivit. Cui vir Dei ilico
of-such grief there-was he-asked to-whom the-man of-God at-once
 respondit: Omne hoc monasterium, quod construxi, et cuncta,
answered all this monastery which I-built and all-things
 quae fratribus praeparavi, omnipotentis Dei iudicio
which for-the-brothers I-prepared of-almighty God by-the-judgment
 gentibus tradita sunt. Vix autem obtinere potui, ut
to-the-nations handed-over are scarcely but to-obtain could-I that
 mihi ex hoc loco animae concederentur. Cujus vocem tunc
to-me from this place the-souls be-granted whose voice then
 Theopropus audivit, nos autem cernimus, qui destructum
Theopropus heard we but see who destroyed
 modo a Langobardorum gente ejus monasterium scimus.
lately by of-the-Lombards the-nation his monastery know
 Nocturno enim tempore et quiescentibus fratribus nuper
by-night for time and resting the-brothers lately
 illic Langobardi ingressi sunt, qui diripientes omnia nec
there the-Lombards entered have who plundering all-things not-even
 unum quidem illic hominem tenere potuerunt, sed implevit
one indeed there man to-seize could but fulfilled
 omnipotens Deus, quod fidei famulo Benedicto promiserat,
almighty God what to-the-faithful servant Benedict he-had-promised
 ut si res gentibus traderet, animas custodiret. Qua
that if the-property to-the-nations he-handed-over the-souls he-would-keep which
 in re Pauli vicem video tenuisse Benedictum, cujus dum
in matter of-Paul the-lot I-see to-have-held Benedict whose while
 navis rerum omnium jacturam pertulit, ipse in consolatione
the-ship of-things all the-loss suffered he-himself in consolation
 vitam omnium, qui eum comitabantur, accepit.
the-life of-all who him accompanied received

De sublato flascone et per spiritum cognito

XVIII · THE HIDDEN FLAGON

Exhilaratus is sent with two flagons of wine but hides one on the way. Benedict thanks him for the one and warns him not to drink from the bidden flagon but to tip it carefully; when he does, a serpent comes out, and he is terrified of the wrong he has done.

Quodam quoque tempore Exhilaratus noster, quem ipse
at-a-certain also time Exhilaratus our whom yourself
conversum nosti, transmissus a domino suo fuerat, ut Dei
converted you-know sent by master his had-been that of-God
viro in monasterium vino plena duo lignea vascula, quae
to-the-man into the-monastery with-wine full two wooden flasks which
vulgo flascones vocantur, deferret: qui unum detulit, alterum
commonly flagons are-called he-should-bring who one delivered the-other
vero pergens in itinere abscondit. Vir autem Domini, quem
but going on the-journey bid the-man but of-the-Lord whom
facta absentia latere non poterant, unum cum gratiarum
things-done in-absence to-escape not could one with of-thanks
actione suscepit et descendentem puerum monuit dicens: Vide,
the-giving received and going-down the-boy warned saying see
fili, de illo flascone, quem abscondisti, jam non bibas, sed
O-son of that flagon which you-bid now not drink but
inclina illum caute et invenies, quid intus habet. Qui confusus
tip it carefully and you-will-find what inside it-has who confounded
valde a Dei homine exivit. Et reversus volens adhuc
greatly from of-God the-man went-out and having-returned wishing still
probare, quod audierat, cum flasconem inclinasset, de eo
to-test what he-had-beard when the-flagon he-had-tipped from it

protinus serpens egressus est. Tunc praedictus puer Exhilaratus
at-once a-serpent come-out has then the-aforsaid boy Exhilaratus
 per hoc, quod in vino repperit, expavit malum, quod fecit.
through this which in the-wine he-found dreaded the-evil which he-had-done

De mappulis a servo Dei acceptis

XIX · THE HANDKERCHIEFS

A monk sent to preach to some nuns accepts handkerchiefs from them and hides them in his bosom. On his return Benedict asks how iniquity entered his bosom and reminds him that he was present in spirit, and the monk repents and throws them away.

Non longe autem a monasterio vicus erat, in quo magna
not far moreover from the-monastery a-village there-was in which a-great
 multitudo hominum ad fidem Dei ab idolorum cultu
multitude of-men to the-faith of-God from of-idols the-worship
 Benedicti fuerat exhortatione conversa. Ibi quoque quaedam
of-Benedict had by-the-exhortation been-converted there also certain
 sanctae moniales feminae inerant, et crebro illuc pro exhortandis
holy nuns women were and often thither for exhorting
 animabus fratres suos mittere Benedictus Dei famulus curabat.
souls brothers his to-send Benedict of-God the-servant took-care
 Quadam vero die misit ex more, sed is, qui missus fuerat
on-a-certain indeed day he-sent by custom but he who sent had-been
 monachus, post admonitionem factam a sanctimonialibus
the-monk after the-admonition made by the-consecrated
 foeminis rogatus mappulas accepit sibi que eas abscondit
women asked handkerchiefs accepted and-for-himself them hid
 in sinu. Qui mox ut reversus est, eum vir Dei
in (his)-bosom who as-soon as returned he-has him the-man of-God

vehementissima amaritudine coepit increpare dicens: Quomodo
with-most-vehement bitterness began to-rebuke saying how
 ingressa est iniquitas in sinum tuum? At ille obstupuit et quid
entered has iniquity into bosom your but he was-astounded and what
 egisset oblitus, unde corripiebatur ignorabat. Cui ait:
he-had-done having-forgotten whence he-was-being-rebuke did-not-know to-whom he-says
 Numquid ego illic praesens non eram, quando ab ancillis
surely-not I there present not was when from the-handmaids
 Dei mappulas accepisti tibiue eas in sinum misisti? Qui
of-God handkerchiefs you-accepted and-for-yourself them into bosom put who
 mox ejus vestigiis provolutus stulte se egisse poenituit
at-once at-his feet prostrate foolishly himself to-have-acted repented
 et eas, quas in sinu absconderat, mappulas projecit.
and those which in (his)-bosom he-had-bidden handkerchiefs threw-away

De cogitatione pueri superba per spiritum cognita

XX • THE PROUD THOUGHT

A young monk holding a lamp at Benedict's supper thinks proudly, "Who am I, to serve him?" Benedict turns at once, rebukes him, and tells him to sign his heart, and sends him from his task. Asked by the brothers, the monk confesses his thoughts, and all see that nothing is hidden from Benedict.

Quadam quoque die dum venerabilis Benedictus Pater
on-a-certain also day while the-venerable Benedict Father
 vespertina jam hora corporis alimenta perciperet, ejus
at-the-evening now hour of-the-body the-nourishment was-taking his
 monachus, cujusdam Defensoris filius, fuerat, qui ei ante
monk of-a-certain Defensor the-son had-been who to-him before
 mensam lucernam tenebat. Cumque vir Dei ederet, ipse
the-table a-lamp was-holding and-when the-man of-God was-eating he

autem cum lucernae ministerio adstaret, coepit per superbiae
but with of-the-lamp the-service stood-by he-began through of-pride
 spiritum in mente sua tacitus volvere et per cogitationem
the-spirit in mind his silent to-turn-over and through thought
 dicere: Quis est hic, cui ego manducanti adsisto, lucernam
to-say who is this-one to-whom I eating stand-by the-lamp
 teneo, servitium impendo? Quis sum ego, ut isti serviam?
I-hold service I-render who am I that to-this-one I-should-serve
 Ad quem vir Dei statim conversus vehementer eum coepit
to whom the-man of-God at-once turned vebemently him began
 increpare dicens: Signa cor tuum, frater, quid est, quod
to-rebuke saying sign heart your O-brother what is-it that
 loqueris? signa cor tuum. Vocatisque fratribus statim praecepit,
you-say sign heart your and-called the-brothers at-once he-commanded
 ei lucernam de manibus tolli, ipsum vero iussit a
from-him the-lamp from (his)-hands to-be-taken him but he-ordered from
 ministerio recedere et sibi hora eadem quietum sedere.
service to-withdraw and by-himself at-hour the-same quiet to-sit
 Qui requisitus a fratribus, quid habuerit in corde, per ordinem
who questioned by the-brothers what he-had-had in heart in order
 narravit, quanto superbiae spiritu intumuerat et quae contra
told with-bow-great of-pride a-spirit he-had-swelled and what against
 virum Dei verba per cogitationem tacitus dicebat. Tunc
the-man of-God words through thought silent he-had-been-saying then
 liquido omnibus patuit, quod venerabilem Benedictum latere
clearly to-all it-became-plain that the-venerable Benedict to-escape
 nil posset, in cujus aure etiam cogitationis verba sonuissent.
nothing could in whose ear even of-thought the-words had-sounded

De ducentis modiis farinae ante cellam tempore famis inventis

XXI • FLOUR IN TIME OF FAMINE

In a famine the monastery is down to five loaves, and Benedict promises the saddened brothers plenty tomorrow; the next morning two hundred measures of flour stand in sacks at the door. Peter asks whether the spirit of prophecy was always with him, and Gregory answers that it comes and goes, as with Nathan and Elisha, so that prophets remain humble.

Alio igitur tempore in eadem Campaniae regione fames

at-another therefore time in the-same of-Campania region famine

incubuerat magnaue alimentorum indigentia coangustabat.

had-settled and-great of-foods want was-pressing

Jamque in Benedicti monasterio triticum deerat, panes

and-now in of-Benedict the-monastery wheat was-lacking the-loaves

vero pene omnes consumpti fuerant, ut non plus quam

indeed almost all consumed had-been so-that not more than

quinque ad refectionis horam fratribus inveniri potuissent.

five for of-the-meal the-hour for-the-brothers to-be-found could

Cumque eos venerabilis Pater contristatos cerneret, eorum

and-when them the-venerable Father saddened saw their

pusillanimitatem studuit modesta increpatione corrigere et

faint-heartedness he-strove with-modest rebuke to-correct and

rursum promissione sublevare dicens: Quare de panis

again by-a-promise to-lift-up saying why about of-bread

inopia vester animus contristatur? Hodie quidem minus

the-shortage your mind is-saddened today indeed less

est, sed die crastina abundanter habebitis. Sequenti

there-is but on-day tomorrow's abundantly you-will-have on-the-following

autem die ducenti farinae modii ante fores cellae in saccis

but day two-hundred of-flour measures before the-doors of-the-cell in sacks

inveni sunt, quos omnipotens Deus quibus deferentibus
found were which almighty God by-whom bringing
 transmisisset nunc usque manet incognitum. Quod cum
he-had-sent now even remains unknown which when
 fratres cernerent, Domino gratias referentes didicerunt jam
the-brothers saw to-the-Lord thanks returning they-learned now
 de abundantia nihil in egestate dubitare.

of abundance nothing in want to-doubt

PETRUS. Dic, quaeso te, numquidnam credendum est, huic

tell I-ask you surely-not to-be-believed is to-this

Dei famulo semper prophetiae spiritum adesse potuisse?

of-God servant always of-prophecy the-spirit to-be-present to-have-been-able

an per intervalla temporum ejus mentem prophetiae spiritus

or at intervals of-times his mind of-prophecy the-spirit

implebat?

was-filling

GREGORIUS. Prophetiae spiritus, Petre, prophetarum mentes non

of-prophecy the-spirit O-Peter of-the-prophets the-minds not

semper inradiat, quia sicut de Spiritu Sancto secundum

always illumines because as of the-Spirit Holy according-to

Joannem scriptum est: Ubi vult aspirat, ita sciendum est,

John written it-is where he-wills he-breathes so to-be-known it-is

quia et quando vult aspirat. Hinc est enim quod Nathan

that also when he-wills he-breathes hence it-is for that Nathan

a rege requisitus, si construere templum posset, prius

by the-king asked whether to-build a-temple he-could first

consensit et postmodum prohibuit. Hinc est, quod Elisaeus

consented and afterward forbade hence it-is that Elisa

cum flentem mulierem cerneret causamque nescisset, ad

when a-weeping woman he-saw and-the-cause did-not-know to

prohibentem hanc puerum dicit: Dimitte eam, quia anima

the-restraining her servant says let-go her because the-soul

ejus in amaritudine est et Dominus celavit me et non
her in bitterness is and the-Lord has-hidden-from me and not
 indicavit mihi. Quod omnipotens Deus ex magnae pietatis
has-shown to-me which almighty God from of-great goodness
 dispensatione disponit, quia dum prophetiae spiritum aliquando
a-dispensation arranges because while of-prophecy the-spirit sometimes
 dat et aliquando subtrahit, prophetantium mentes et elevat
he-gives and sometimes withdraws of-those-propheying the-minds both he-raises
 in celsitudine et custodit in humilitate, ut et accipientes
in height and keeps in humility that both receiving
 spiritum inveniant, quid de Deo sint, et rursum prophetiae
the-spirit they-may-find what from God they-are and again of-prophecy
 spiritum non habentes cognoscant, quid sint de semetipsis.
the-spirit not having they-may-learn what they-are of themselves
 PETRUS. Ita hoc esse, ut asseris, magna ratio clamat. Sed
so this to-be as you-assert great reason cries-out but
 quaeso, de venerabili Patre Benedicto quicquid adhuc
I-ask about the-venerable Father Benedict whatever still
 animo occurrit, exequere.
to-the-mind occurs recount

De fabrica monasterii Terracinensis per visionem disposita

XXII • THE PLAN GIVEN IN A DREAM

Benedict sends monks to found a monastery near Terracina and promises to come and show them where to build. On the appointed night he appears to the abbot and his provost in a dream and marks out every building, and when they complain that he never came, he tells them to build as they saw. Gregory explains to Peter that the spirit moves more freely than the body, as Habakkuk was carried to Chaldea.

GREGORIUS. Alio quoque tempore a quodam fidei viro fuerat
at-another also time by a-certain faithful man he-had
 rogatus, ut in ejus praedio juxta Terracinensem urbem
been-asked that on his estate near the-Terracinan city
 missis discipulis suis construere monasterium debuisset. Qui
sent disciples his to-build a-monastery he-should who
 roganti consentiens deputatis fratribus Patrem constituit
to-the-one-asking consenting assigned brothers a-Father appointed
 et quis eis secundus esset ordinavit. Quibus euntibus
and who for-them second should-be arranged to-whom going
 spondit dicens: Ite, et die illa ego venio et ostendo
he-promised saying go and on-day that I come and show
 vobis, in quo loco oratorium, in quo refectory fratrum,
you in what place the-oratory in what the-refectory of-the-brothers
 in quo susceptionem hospitem vel quaeque sunt necessaria
in what the-reception of-guests or whatever-things are necessary
 aedificare debeatis. Qui benedictione percepta ilico perrexerunt
to-build you-should who the-blessing received at-once set-out
 et constitutum diem magnopere praestolantes paraverunt
and the-appointed day eagerly awaiting prepared
 omnia, quae his, qui cum tanto Patre venire potuissent,
all-things which for-those who with so-great a-Father to-come might
 videbantur esse necessaria. Nocte vero eadem, qua promissus
seemed to-be necessary on-night indeed the-same on-which the-promised
 inluciscebat dies, eidem servo Dei, quem illic Patrem
was-dawning day to-the-same servant of-God whom there Father
 constituerat, atque ejus praeposito vir Domini in somnis
he-had-appointed and to-his provost the-man of-the-Lord in dreams
 apparuit et loca singula, ubi quid aedificare debuissent,
appeared and the-places one-by-one where what to-build they-should
 subtiliter designavit. Cumque utrique a somno surgerent,
precisely marked-out and-when both from sleep rose

sibi invicem quod viderant retulerunt. Non tamen visioni
to-each other what they-had-seen related not yet to-vision
 illi omnimodo fidem dantes virum Dei, sicut se venire
that entirely faith giving the-man of-God as himself to-come
 promiserat, expectabant. Cumque vir Dei constituto
he-had-promised they-awaited and-when the-man of-God on-the-appointed
 die minime venisset, ad eum cum moerore reversi sunt
day by-no-means had-come to him with grief returned they-have
 dicentes: Expectavimus, Pater, ut venires, sicut promiseras,
saying we-waited O-Father that you-might-come as you-had-promised
 et nobis ostenderes, ubi quid aedificare deberemus, et
and to-us might-show where what to-build we-should and
 non venisti. Quibus ipse ait: Quare, fratres, quare ista
not you-came to-whom he says why O-brothers why these-things
 dicitis? Numquid, sicut promisi, non veni? Cui cum ipsi
do-you-say surely-not as I-promised not I-came to-whom when they
 dicerent: Quando venisti? respondit: Numquid utrisque
said when did-you-come he-answered surely-not to-both
 vobis dormientibus non apparui et loca singula designavi?
you sleeping not I-appeared and the-places one-by-one marked-out
 Ite, et sicut per visionem audistis, omne habitaculum
go and as through the-vision you-heard every dwelling
 monasterii ita construite. Qui haec audientes vehementer
of-the-monastery so build who these-things hearing vehemently
 ammirati ad praedictum praedium sunt reversi et cuncta
amazed to the-aforesaid estate have returned and all
 habitacula, sicut ex revelatione didicerant, construxerunt.
dwellings as from the-revelation they-had-learned built

PETRUS. Doceri velim, quo fieri ordine potuit, ut
to-be-taught I-would-wish by-what to-be-done order it-could that
 longe iret, responsum dormientibus diceret, quod ipsi
far-off he-might-go an-answer to-the-sleeping he-might-speak which they
 per visionem audirent et recognoscerent.
through vision might-hear and recognize

GREGORIUS. Quid est, quod perscrutans rei gestae ordinem
what is-it that examining of-the-thing done the-order
 ambigis, Petre? Liqueet profecto, quia mobilioris naturae est
you-doubt O-Peter it-is-clear surely that of-a-more-mobile nature is
 spiritus, quam corpus. Et certe scriptura testante novimus,
the-spirit than the-body and certainly scripture testifying we-know
 quod propheta ex Iudaea sublevatus repente est cum prandio
that the-prophet from Judea lifted suddenly was with a-meal
 in Chaldaea depositus, quo videlicet prandio prophetam
in Chaldea set-down with-which namely meal the-prophet
 reficit seque repente in Iudaea iterum invenit. Si igitur
he-refreshes and-himself suddenly in Judea again found if therefore
 tam longe Habacuc potuit sub momento corporaliter ire et
so far Habakkuk could in a-moment bodily to-go and
 prandium deferre, quid mirum, si Benedictus Pater obtinuit,
a-meal to-bring what wonder if Benedict the-Father obtained
 quatenus iret per spiritum et fratrum quiescentium
that he-might-go through the-spirit and of-the-brothers resting
 spiritibus necessaria narraret, ut sicut ille ad cibum corporis
to-the-spirits necessary-things might-tell that as he for the-food of-the-body
 corporaliter perrexit, ita iste ad institutionem spiritualis
bodily went so this-one for the-ordering of-spiritual
 vitae spiritaliter pergeret?
life spiritually might-go

PETRUS. Manus tuae locutionis tersit a me, fateor,
the-hand of-your speech has-wiped from me I-confess
 dubietatem mentis. Sed velim nosse in communi locutione,
the-doubt of-mind but I-would-wish to-know in common speech
 qualis iste vir fuerit.
what-kind this man was

De ancillis Dei, quae post mortem
 per oblationem ejus communioni sunt redditae

XXIII · THE NUNS RESTORED TO COMMUNION

Two noble nuns insult the devout man who serves them, and Benedict threatens to excommunicate them unless they curb their tongues. They die unamended, and their nurse sees them leave their tombs whenever the deacon dismisses those not communicating; Benedict sends an offering for them, and they are no longer seen to leave. Gregory tells Peter that the power to bind and loose was given to a man still in the flesh.

GREGORIUS. Vix ipsa, Petre, communis ejus locutio a
scarcely itself O-Peter common his speech from
 virtutis erat pondere vacua, quia cujus cor sese in alta
of-power was weight empty because whose heart itself on high-things
 suspenderat, nequaquam verba de ore illius incassum
had-hung by-no-means words from the-mouth of-him in-vain
 cadebant. Si quid vero unquam non jam decernendo, sed
fell if anything but ever not now in-deciding but
 minando diceret, tantas vires sermo illius habebat, ac si
in-threatening he-said such force word his had as if
 hoc non dubie atque suspense, sed jam per sententiam
this not doubtfully and in-suspense but already by sentence
 protulisset. Nam non longe ab ejus monasterio duae
he-had-pronounced for not far from his monastery two

quaedam sanctimoniales feminae, nobiliori genere exortae, in
certain consecrated women of-nobler family born in
 loco proprio conversabantur, quibus quidam religiosus vir ad
place their-own were-living to-whom a-certain devout man for
 exterioris vitae usum praebebat obsequium. Sed sicut nonnullis
of-outward life the-use offered service but as for-some
 solet nobilitas generis parere ignobilitatem mentis, ut minus
is-wont nobility of-family to-beget ignobility of-mind that less
 se in hoc mundo despiciant, qui plus se caeteris
themselves in this world they-despise who more themselves than-others
 aliquid fuisse meminerunt; necdum praedictae sanctimoniales
something to-have-been remember not-yet the-aforesaid consecrated
 feminae perfecte linguam sub habitus sui freno restrinxerant,
women perfectly the-tongue under of-habit their the-bridle had-restrained
 et eundem religiosum virum, qui ad exteriora necessaria eis
and the-same devout man who for outward necessities to-them
 obsequium praebebat, incautis saepe sermonibus ad iracundiam
service offered with-careless often words to anger
 provocabant. Qui cum diu ista toleraret, perrexit ad
provoked who when long these-things he-bore went to
 Dei hominem quantasque pateretur verborum contumelias
of-God the-man and-how-great he-was-suffering of-words insults
 enarravit. Vir autem Dei haec de illis audiens eis
recounted the-man but of-God these-things about them hearing to-them
 protinus mandavit dicens: Corrigite linguam vestram, quia
at-once sent-word saying correct tongue your because
 si non emendaveritis, excommunico vos. Quam videlicet
if not you-amend I-excommunicate you which namely
 excommunicationis sententiam non proferendo intulit, sed
of-excommunication sentence not by-pronouncing he-imposed but
 intentando. Illae autem a pristinis moribus nihil mutatae
by-threatening they but from former ways in-nothing changed

intra paucos dies defunctae sunt atque in ecclesia sepultae.

within a-few days died they-have and in the-church buried

Cumque in eadem ecclesia missarum solemnia celebrarentur

and-when in the-same church of-Masses the-solemnities were-celebrated

atque ex more Diaconus clamaret: Si quis non communicat,

and by custom the-Deacon cried if anyone not communicates

det locum; nutrix earum, quae pro eis oblationem

let-him-give place the-nurse of-them who for them an-offering

Domino deferre consueverat, eas de sepulcris suis progredi

to-the-Lord to-bring had-been-accustomed them from tombs their to-come-forth

et exire ecclesiam videbat. Quod dum saepius cerneret,

and to-go-out-of the-church saw which when rather-often she-saw

quia ad vocem diaconi clamantis exiebant foras atque intra

that at the-voice of-the-deacon crying they-went outside and within

ecclesiam permanere non poterant, ad memoriam rediit,

the-church to-remain not could to memory came-back

quae vir Dei illis adhuc viventibus mandavit. Eas

what the-man of-God to-them still living had-sent-word them

quippe se communione privare dixerat, nisi mores suos et

for himself of-communion to-deprive had-said unless ways their and

verba corrigerent. Tunc servo Dei cum gravi moerore

words they-corrected then to-the-servant of-God with heavy grief

indicatum est, qui manu sua protinus oblationem dedit

made-known it-was who with-hand his at-once an-offering gave

dicens: Ite et hanc oblationem pro eis offerri Domino

saying go and this offering for them to-be-offered to-the-Lord

facite, et ulterius excommunicatae non erunt. Quae dum

cause and any-longer excommunicated not they-will-be which when

oblatio pro eis fuisset immolata, et a diacono juxta

offering for them had-been sacrificed and by the-deacon according-to

morem clamatum est, ut non communicantes ab ecclesia

custom cried it-was that the-not communicating from the-church

exirent, illae exire ab ecclesia ulterius visae non sunt.

should-go-out they to-go-out from the-church any-longer seen not were

Qua ex re indubitanter patuit, quia dum inter eos, qui

which from thing indubitably it-became-plain that while among those who

communione privati sunt, minime recederent, communionem

of-communion deprived are by-no-means they-withdrew communion

a Domino per servum Domini receperissent.

from the-Lord through the-servant of-the-Lord they-had-received

PETRUS. Mirum valde! quamvis venerabilem et sanctissimum

wondrous very although venerable and most-holy

virum adhuc tamen in hac carne corruptibili degentem

a-man still yet in this flesh corruptible living

potuisse animas solvere in illo jam invisibili iudicio

to-have-been-able souls to-loose in that now invisible judgment

constitutas.

placed

GREGORIUS. Numquidnam, Petre, in hac adhuc carne non erat,

surely-not O-Peter in this still flesh not he-was

qui audiebat: »Quodcumque ligaveris super terram erit

who heard whatever you-shall-bind on earth will-be

ligatum et in coelis: et quaecumque solveris super terram,

bound also in the-heavens and whatever you-shall-loose on earth

soluta erunt et in coelis? Cujus nunc vicem et ligando et

loosed will-be also in the-heavens whose now the-office both in-binding and

solvendo optinent, qui locum sancti regiminis fide et moribus

in-loosing hold who the-place of-holy government in-faith and in-ways

tenent. Sed ut tanta valeat homo de terra, coeli et

hold but that such-things may-be-able man from earth of-heaven and

terrae conditor in terram venit e coelo, atque ut judicare

of-earth the-maker to earth came from heaven and that to-judge

caro etiam de spiritibus possit, hoc ei largiri dignatus

flesh even concerning spirits may-be-able this to-it to-bestow deigned

est factus pro hominibus Deus caro, quia unde surrexit ultra
has made for men God flesh because whence rose beyond

se infirmitas nostra, inde sub se infirmata est firmitas Dei.
itself weakness our thence below itself weakened was the-strength of-God

PETRUS. Cum virtute signorum concorditer loquitur ratio

with the-power of-the-signs harmoniously speaks the-reason
 verborum.

of-the-words

De puerulo monacho, quem sepultum terra projectit

XXIV · THE BOY THE EARTH CAST OUT

A young monk who leaves without a blessing to visit his parents dies the same day, and the earth casts his body out of the grave twice. Benedict gives the Lord's Body to be laid on his breast, and the earth keeps him, having cast out one who lacked Benedict's grace.

GREGORIUS. Quadam quoque die dum quidam ejus puerulus

on-a-certain also day when a-certain his little-boy
 monachus parentes suos ultra quam debebat diligens atque ad
monk parents his beyond what he-ought loving and to
 eorum habitaculum tendens sine benedictione de monasterio
their dwelling heading without a-blessing from the-monastery

exisset, eodem die mox ut ad eos pervenit defunctus
had-gone-out on-the-same day as-soon as to them he-came died

est. Cumque esset sepultus, die altero projectum foras
he-has and-when he-had-been buried on-day the-next thrown outside

corpus ejus inventum est. Quod rursum tradere sepulturae
body his found was which again to-hand-over to-burial

curaverunt, sed sequenti die iterum projectum exterius atque
they-took-care but on-the-following day again thrown outside and

inhumatum sicut prius invenerunt. Tunc concite ad Benedicti

unburied as before they-found then hurriedly to of-Benedict

Patris vestigia currentes cum magno fletu petierunt, ut

the-Father the-feet running with great weeping they-asked that

ei suam gratiam largiri dignaretur. Quibus vir Dei

to-him his grace to-bestow he-would-deign to-whom the-man of-God

manu sua protinus communionem Dominici corporis dedit

with-hand his at-once the-communion of-the-Lord's body gave

dicens: Ite atque hoc Dominicum corpus super pectus ejus

saying go and this Lord's body upon breast his

cum magna reverentia ponite eumque sepulturae sic tradite.

with great reverence place and-him to-burial so hand-over

Quod dum factum fuisset, susceptum corpus ejus terra

which when done it-had-been received body his the-earth

tenuit nec ultra projecit. Perpendis, Petre, apud Dominum

held nor any-more threw-out do-you-weigh O-Peter with the-Lord

Jesum Christum cujus meriti iste vir fuerit, ut ejus corpus

Jesus Christ of-what merit this man was that his body

etiam terra projiceret, qui Benedicti gratiam non haberet.

even the-earth threw-out who of-Benedict the-grace not had

PETRUS. Perpendo plane et vehementer stupeo.

I-weigh plainly and vehemently I-am-amazed

De monacho, qui ingrato eodem monasterio
discedens draconem contra se in itinere invenit

XXV · THE DRAGON ON THE ROAD

A restless monk keeps begging to leave, and Benedict, worn out by his importunity, angrily orders him to go. On the road he meets a dragon with open jaws and cries for help; the brothers see nothing and lead him back, and he never leaves again, having seen by the holy man's prayers the dragon he had been following unseen.

GREGORIUS. Quidam ejus monachus mobilitati mentem dederat et
a-certain his monk to-fickleness (his)-mind had-given and
permanere in monasterio nolebat. Cumque eum vir Dei
to-remain in the-monastery was-unwilling and-when him the-man of-God
assidue corripere et frequenter ammoneret, ipse vero nullo
constantly corrected and frequently admonished he but in-no
modo consentiret in congregatione persistere atque inportunis
way would-consent in the-community to-persist and with-importunate
precibus, ut relaxaretur, immineret: quadam die isdem
prayers that he-be-released pressed on-a-certain day the-same
venerabilis Pater nimietatis ejus taedio affectus iratus jussit,
venerable Father of-excess his by-weariness affected angered ordered
ut discederet. Qui mox ut monasterium exiit, contra se
that he-depart who as-soon as the-monastery he-left against himself
adsistere aperto ore draconem in itinere invenit. Cumque
to-stand with-open mouth a-dragon on the-road found and-when
eum isdem draco, qui apparuerat, devorare vellet, coepit
him the-same dragon which had-appeared to-devour wished began
ipse tremens et palpitans magnis vocibus clamare dicens:
he trembling and quivering with-great voices to-cry saying
currite, currite, quia draco iste me devorare vult. Currentes
run run because dragon this me to-devour wishes running

autem fratres draconem minime viderunt, sed trementem
but the-brothers the-dragon by-no-means saw but trembling
 atque palpitantem monachum ad monasterium reduxerunt.
and quivering the-monk to the-monastery led-back
 Qui statim promisit, nunquam se esse jam a monasterio
who at-once promised never himself to-be now from the-monastery
 recessurum, atque ex hora eadem in sua promissione
about-to-withdraw and from hour the-same in his promise
 permansit, quippe qui sancti viri orationibus contra se
remained since (he)-who of-the-boly man by-the-prayers against himself
 assistere draconem viderat, quem prius non videndo sequebatur.
to-stand the-dragon had-seen whom before not by-seeing he-was-following

De elephantioso curato

XXVI • THE LEPER HEALED

The noble Abdonius tells Gregory that his father's servant, swollen and covered with sores from elephantiasis, was sent to Benedict and restored to health at once.

Sed neque hoc silendum puto, quod inlustri viro
but not-even this to-be-passed-over-in-silence I-think which the-illustrious man
 Abdonio narrante cognovi, qui ajebat, patris sui puerum
Abdonius relating I-learned who said of-father his a-servant
 morbo elephantino fuisse correptum, ita ut jam pilis
by-disease elephantine to-have-been seized so that now the-hairs
 cadentibus cutis intumesceret, atque increscentem saniem
falling the-skin swelled and growing pus
 occultare non posset. Qui ad virum Dei ab eodem patre ejus
to-hide not he-could who to the-man of-God by the-same father his
 missus est et saluti pristinae sub omni celeritate restitutus.
sent was and to-health former with all speed restored

De solidis per miraculum debitori redditis

XXVII · THE COINS ON THE GRAIN CHEST

A man in debt for twelve solidi asks Benedict for help, and Benedict, having none, tells him to come back in two days while he prays; thirteen solidi then appear on the grain chest, twelve for the debt and one to spare. Benedict also heals a man whose skin an enemy's poison had mottled like leprosy.

Neque illud taceam, quod ejus discipulus, Perigrinus
nor that let-me-leave-unsaid which his disciple Perigrinus
nomine, narrare consueverat, quia quadam die fidelis vir quidam
by-name to-relate was-accustomed that on-a-certain day faithful man a-certain
necessitate debiti compulsus unum sibi fore remedium
by-the-necessity of-debt compelled one for-himself to-be remedy
credidit, si ad Dei virum pergeret et quae eum urgueret debiti
believed if to of-God the-man he-went and what him pressed of-debt
necessitas indicaret. Venit itaque ad monasterium, omnipotentis
the-necessity he-showed he-came and-so to the-monastery of-almighty
Dei famulum repperit, quia a creditore suo pro XII
God the-servant found that by creditor his for twelve
solidis graviter affligeretur intimavit. Cui venerabilis Pater
solidi heavily he-was-afflicted he-disclosed to-whom the-venerable Father
nequaquam se habere duodecim solidos respondit, sed tamen
by-no-means himself to-have twelve solidi answered but yet
ejus inopiam blanda locutione consolatus ait: Vade et post
his want with-gentle speech having-consolated says go and after
biduum revertere, quia deest hodie, quod tibi debeam dare.
two-days return because is-lacking today what to-you I-should to-give
In ipso autem biduo more suo in oratione fuit occupatus.
in the-very but two-days in-the-way his in prayer he-was occupied
Cum die tertio is, qui necessitate debiti affligebatur, rediit,
when on-day the-third he who by-the-necessity of-debt was-afflicted returned

super arcam monasterii, quae erat frumento plena, subito
upon the-chest of-the-monastery which was with-grain full suddenly
 tredecim solidi sunt inventi. Quos vir Dei deferri
thirteen solidi were found which the-man of-God to-be-brought
 iussit et afflicto petitori tribuit dicens, ut duodecim
ordered and to-the-afflicted petitioner gave saying that twelve
 redderet debiti, et unum in expensis proprius haberet.
he-should-repay of-the-debt and one for expenses as-his-own he-should-have
 Sed ad ea nunc redeam, quae ejus discipulis in libri
but to those-things now let-me-return which his disciples in of-book
 hujus exordio praedictis referentibus agnovi. Quidam vir
this the-beginning aforesaid relating I-learned a-certain man
 gravissima adversarii sui aemulatione laborabat, cujus ad hoc
from-most-grave of-enemy his rivalry was-suffering whose to this
 usque odium prorupit, ut ei nescienti in potu venenum
point hatred broke-out that to-him unknowing in a-drink poison
 daret. Qui quamvis vitam auferre non valuit, cutis tamen
he-gave which although the-life to-take-away not was-able of-the-skin yet
 colorem mutavit, ita ut diffusa in corpore suo varietas
the-color it-changed so that spread over body his the-mottling
 leprae morem imitari videretur. Sed ad Dei famulum
of-leprosy the-manner to-imitate seemed but to of-God the-servant
 deductus salutem pristinam citius recepit; nam mox ut
brought health former quickly he-recovered for as-soon as
 eum contigit, omnem cutis illius varietatem fugavit.
him he-touched all of-the-skin his the-mottling he-put-to-flight

De ampulla vitrea in saxis projecta et non fracta

XXVIII • THE GLASS THROWN ON THE ROCKS

In a famine Benedict orders the last of the oil given to the subdeacon Agapitus, but the cellarer holds it back. Benedict has the glass thrown out of the window onto the rocks, where it lands unbroken, gives it to Agapitus, and rebukes the monk for his faithlessness and pride.

Eo quoque tempore, quo alimentorum inopia Campaniam
at-that also time in-which of-foods the-want Campania
graviter affligebat, vir Dei diversis indigentibus monasterii
heavily was-afflicting the-man of-God to-various needy-ones of-monastery
sui cuncta tribuerat, ut pene nihil in cellario nisi parum
his all-things had-given so-that almost nothing in the-storeroom except a-little
quid olei in vitreo vase remaneret. Tunc quidam subdiaconus,
some of-oil in a-glass vessel remained then a-certain subdeacon
Agapitus nomine, advenit magnopere postulans, ut sibi
Agapitus by-name came earnestly begging that to-him
aliquantulum olei dari debuisset. Vir autem Domini,
a-little of-oil to-be-given should the-man but of-the-Lord
qui cuncta decreverat in terra tribuere, ut in coelo omnia
who all-things had-decided on earth to-give that in heaven all-things
reservaret, hoc ipsum parum, quod remanserat, olei jussit
he-might-store-up this very little which had-remained of-oil ordered
petenti dari. Monachus vero, qui cellarium tenebat,
to-the-one-asking to-be-given the-monk but who the-storeroom kept
audivit quidem jubentis verba, sed implere distulit.
heard indeed of-the-one-ordering the-words but to-fulfill put-off
Cumque post paululum, si id, quod jusserat, datum
and-when after a-little whether that which he-had-ordered given
esset inquireret, respondit monachus, se minime dedisse,
had-been he-inquired answered the-monk himself by-no-means to-have-given

quia si illud ei tribueret, omnino nihil fratribus
because if that to-him he-were-to-give altogether nothing for-the-brothers
 remaneret. Tunc iratus aliis praecepit, ut hoc ipsum vas
would-remain then angered to-others he-commanded that this very vessel
 vitreum, in quo parum olei remansisse videbatur, per
glass in which a-little of-oil to-have-remained seemed through
 fenestram projicerent, ne in cella aliquid per inobedientiam
the-window they-should-throw lest in the-cell anything through disobedience
 remaneret. Factumque est ita. Sub fenestra autem eadem
remain and-done it-was so below window moreover the-same
 ingens praecipitium patebat saxorum molibus asperum.
a-buge precipice lay-open of-rocks with-masses rough
 Projectum itaque vas vitreum venit in saxis, sed sic
thrown and-so the-vessel glass came onto the-rocks but so
 mansit incolome, ac si projectum minime fuisset, ita ut
remained unharmed as if thrown by-no-means it-had-been so that
 neque frangi neque oleum effundi potuisset. Quod vir
neither to-be-broken nor the-oil to-be-poured-out could which the-man
 Domini praecepit levare, atque ut erat integrum petenti
of-the-Lord commanded to-be-lifted and as it-was whole to-the-one-asking
 tribui. Tunc collectis fratribus inobedientem monachum de
to-be-given then gathered the-brothers the-disobedient monk for
 infidelitate sua et de superbia coram omnibus increpavit.
faithlessness his and for pride before all rebuked

De dolio vacuo et oleo repleto

XXIX · THE JAR FILLED WITH OIL

Benedict prays with the brothers beside an empty oil jar, and the oil rises until it lifts the lid and floods the floor; when he stops praying, it stops flowing. He urges the disobedient brother to learn faith and humility, and the brother is ashamed.

Qua increpatione completa sese cum eisdem fratribus in
which rebuke completed himself with the-same brothers to
orationem dedit. In eo autem loco, ubi cum fratribus
prayer gave in that moreover place where with the-brothers
orabat, vacuus erat ab oleo dolius et coopertus. Cumque
he-was-praying empty was of oil a-jar and covered and-when
sanctus vir in oratione persisteret, coepit operimentum
the-holy man in prayer persisted began the-cover
ejusdem dolii oleo excrescente sublevari. Quo demoto atque
of-the-same jar with-oil increasing to-be-lifted which moved and
sublevato oleum, quod excreverat, ora dolii transiens
lifted the-oil which had-increased the-rims of-the-jar passing
pavimentum loci, in quo incubuerat, inundabat. Quod
the-floor of-the-place on which he-had-lain-prostrate flooded which
Benedictus Dei famulus ut aspexit, protinus orationem
Benedict of-God the-servant as-soon-as he-saw at-once prayer
complevit, atque in pavimentum oleum difluere cessavit. Tunc
finished and onto the-floor the-oil to-flow ceased then
diffidentem inobedientemque fratrem latius admonuit,
the-distrustful and-disobedient brother at-greater-length admonished
ut fidem habere disceret et humilitatem. Isdem vero
that faith to-have he-should-learn and humility the-same indeed
frater salubriter correptus erubuit, quia venerabilis Pater
brother wholesomely corrected blushed because the-venerable Father

virtutem omnipotentis Domini, quam ammonitione intimaverat,
the-power of-the-almighty Lord which by-admonition he-had-intimated
 miraculis ostendebat: nec erat jam ut quisquam de ejus
by-miracles was-showing nor was-it now that anyone of his
 promissionibus dubitare posset, qui in uno eodemque momento
promises to-doubt could who in one and-the-same moment
 pro vitreo vase pene vacuo plenum oleo dolium reddidisset.
for a-glass vessel almost empty full with-oil a-jar had-given-back

De monacho a daemonio liberato

XXX · THE MONK FREED FROM A DEMON

The devil, disguised as a doctor with a horn and a tripod, tells Benedict he is taking the brothers a potion, then throws an old monk to the ground; Benedict drives the demon out with a single slap. Gregory explains to Peter that saints work wonders sometimes by prayer and sometimes by power, as Peter raised Tabitha by prayer but delivered Ananias and Sapphira to death by rebuke.

Quadam vero die dum ad beati Joannis Oratorium, quod
on-a-certain indeed day while to of-blessed John the-Oratory which
 in ipsa montis celsitudine situm est, pergeret, ei
on the-very of-the-mountain height situated is he-was-going to-him
 antiquus hostis in mulo medici specie obviam factus
the-ancient enemy on a-mule of-a-physician in-the-form in-the-way made
 est, cornu et tripedicam ferens. Quem cum requisisset
was a-born and a-tripod carrying whom when he-had-asked
 dicens: Ubi vadis? ille respondit: Ecce ad fratres vado,
saying where do-you-go he answered behold to the-brothers I-go
 potionem eis dare. Itaque perrexit venerabilis Benedictus
a-potion to-them to-give and-so went-on the-venerable Benedict
 ad orationem, qua completa concitus rediit. Malignus vero
to prayer which completed hurriedly returned the-malign but

spiritus unum seniore[m] monachum invenit aquam haurientem,
spirit one senior monk found water drawing
 in quo statim ingressus est eumque in terram projecit
into whom at-once entered he-has and-him onto the-ground threw
 et vehementissime vexavit. Quem cum vir Dei ab
and most-vehemently tormented whom when the-man of-God from
 oratione rediens tam crudeliter vexari conspiceret, ei
prayer returning so cruelly to-be-tormented saw to-him
 solummodo alapam dedit et malignum ab eo spiritum
only a-slap gave and the-malign from him spirit
 protinus excussit, ita ut ad eum redire ulterius non auderet.
at-once shook-out so that to him to-return further not it-dared

PETRUS. Velim nosse, si haec tanta miracula virtute
I-would-wish to-know whether these so-great miracles by-the-power
 semper orationis impetrabat, an aliquando etiam solo
always of-prayer he-obtained or sometimes also by-the-mere
 voluntatis exhibebat nutu.

of-will he-displayed nod

GREGORIUS. Qui devota mente Deo adhaerent, cum rerum
(those)-who with-devout mind to-God cling when of-things
 necessitas exposcit, exhibere signa modo utroque solent,
the-need demands to-display signs in-manner both are-wont
 ut mira quaeque aliquando ex prece faciant, aliquando ex
so-that wondrous things sometimes from prayer they-do sometimes from
 potestate. Cum enim Joannes dicat: Quotquot autem receperunt
power since for John says as-many-as but received
 eum, dedit eis potestatem filios Dei fieri; quod si filii
him he-gave to-them the-power sons of-God to-become which if sons
 Dei ex potestate sunt, quid mirum, si signa facere ex potestate
of-God by power they-are what wonder if signs to-do by power
 valent? Quia enim utroque modo miracula exhibeant, testat
they-are-able that for in-both ways miracles they-display testifies

Petrus, qui Thabitham mortuam orando suscitavit, Ananiam
Peter who Tabitha dead by-praying raised Ananias
 vero et Saffiram mentientes morti increpando tradidit. Neque
but and Sapphira lying to-death by-rebuking handed-over nor
 enim orasse in eorum extinctione legitur, sed solummodo
for to-have-prayed in their destruction he-is-read but only
 culpam, quam perpetraverant, increpasse. Constat ergo, quod
the-fault which they-had-committed to-have-rebuked it-is-agreed therefore that
 aliquando haec ex potestate, aliquando exhibent ex
sometimes these-things from power sometimes they-display from
 postulatione, dum et istis vitam increpando abstulit, et
petition since both from-these life by-rebuking he-took and
 illi reddidit orando. Nam duo quoque fidelis Dei famuli
to-her gave-back by-praying for two also faithful of-God of-the-servant
 Benedicti facta nunc replo, in quibus aperte claret, aliud hunc
Benedict deeds now I-unfold in which openly it-is-clear one-thing him
 accepta divinitus ex potestate, aliud ex oratione potuisse.
received divinely by power another by prayer to-have-been-able

De ligato rustico et solo ejus visu soluto

XXXI • THE PEASANT FREED BY A LOOK

The Arian Goth Zalla tortures a peasant for his goods, and the peasant says Benedict holds them. Bound, he leads Zalla to Benedict, who is reading at his door; Benedict looks at the peasant's arms, the thongs fall away, and Zalla falls terrified at his feet and never troubles the peasant again. Gregory shows this as a miracle done by power.

Gothorum quidam, Zalla nomine, perfidiae fuit Arianae, qui
of-the-Goths a-certain-one Zalla by-name of-heresy was Arian who
 Totilae regis eorum temporibus contra catholicae ecclesiae
of-Totila king their in-the-times against of-the-catholic church

religiosos viros ardore inmanissimae crudelitatis exarsit, ita
devout men with-the-heat of-most-monstrous cruelty blazed so
 ut quisquis ei clericus monachusve ante faciem venisset,
that whatever to-him cleric or-monk before (his)-face had-come
 ab ejus manibus vivus nullo modo exiret. Quadam
from his hands alive in-no way would-get-out on-a-certain
 vero die avaritiae suae aestu succensus in rapinam rerum
indeed day of-avarice his by-the-heat inflamed for plunder of-goods
 inhians, dum quendam rusticum crudelibus tormentis affligeret
gaping while a-certain peasant with-cruel tortures he-afflicted
 eumque per supplicia diversa laniaret, victus poenis rusticus
and-him with torments various tore overcome by-pains the-peasant
 sese res suas Benedicto Dei famulo commendasse
himself property his to-Benedict of-God the-servant to-have-entrusted
 professus est, ut dum hoc a torquente crederetur, suspensa
declared has that while this by the-torturer was-believed suspended
 interim crudelitate ad vitam raperetur. Tunc idem Zalla
meanwhile the-cruelty to life he-might-be-snatched then the-same Zalla
 cessavit rusticum tormentis affligere, sed ejus brachia loris
ceased the-peasant with-tortures to-afflict but his arms with-thongs
 fortibus astringens ante equum suum coepit inpellere, ut
strong binding before horse his began to-drive that
 quis esset Benedictus, qui ejus res suscepit, demonstraret.
who was Benedict who his property had-received he-might-show
 Quem ligatis brachiis rusticus antecedens duxit ad sancti
whom with-bound arms the-peasant going-ahead led to of-the-holy
 viri monasterium eumque ante ingressum cellae solum
man the-monastery and-him before the-entrance of-the-cell alone
 sedentem repperit et legentem. Eidem autem subsequenti
sitting found and reading to-the-same moreover following
 et saevienti Zallae rusticus dixit: Ecce iste est, de quo
and raging Zalla the-peasant said behold this is of whom

dixeram, Benedictus Pater. Quem dum fervido spiritu cum
I-had-spoken Benedict the-Father whom when with-boiling spirit with
 perversae mentis insania fuisset intuitus, eo terrore,
of-perverse mind the-madness he-had looked-at with-that terror
 quo consueverat, acturum se existimans magnis coepit
with-which he-was-wont about-to-act himself thinking with-great began
 vocibus clamare dicens: Surge, surge, et res istius rustici
voices to-cry saying rise rise and the-property of-this peasant
 redde, quas accepisti. Ad cuius vocem vir Dei protinus
give-back which you-received at whose voice the-man of-God at-once
 oculos levavit a lectione eumque intuitus mox etiam
(his)-eyes raised from reading and-him having-looked-at at-once also
 rusticum, qui ligatus tenebatur, adtendit: ad cuius brachia
the-peasant who bound was-held noticed to whose arms
 dum oculos deflexisset, miro modo tanta se celeritate
when (his)-eyes he-had-turned in-wondrous way with-such themselves speed
 coeperunt inligata brachiis lora devolvere, ut dissolvi
began bound-on to-the-arms the-thongs to-unroll that to-be-undone
 tam concite nulla hominum festinatione potuissent. Cumque
so quickly by-no of-men haste they-could-have and-when
 is, qui ligatus venerat, coepisset subito adstare solutus, ad
he who bound had-come had-begun suddenly to-stand loosed at
 tantae potestatis vim tremefactus Zalla ad terram corruit
of-so-great power the-force terrified Zalla to the-ground collapsed
 et cervicem crudelitatis rigidae ad ejus vestigia inclinans
and the-neck of-cruelty rigid to his feet bending
 orationibus se illius commendavit. Vir autem sanctus a
to-the-prayers himself of-him commended the-man but holy from
 lectione minime surrexit, sed vocatis fratribus eum introrsus
reading by-no-means rose but called the-brothers him inside
 tolli, ut benedictionem acciperet, praecepit. Quem ad
to-be-taken that a-blessing he-might-receive commanded whom to

se reductum, ut a tantae crudelitatis insania quiescere
himself brought-back that from of-so-great cruelty the-madness to-rest
 deberet, ammonuit, qui fractus recedens nil ulterius petere
he-ought admonished who broken withdrawing nothing further to-ask
 a rustico praesumsit, quem vir Dei non tangendo, sed
from the-peasant presumed whom the-man of-God not by-touching but
 respiciendo solverat. Ecce est, Petre, quod dixi, quia hi, qui
by-looking had-loosed behold it-is O-Peter what I-said that those who
 omnipotenti Deo familiaris serviunt, aliquando mira facere
the-almighty God more-intimately serve sometimes wonders to-do
 etiam ex potestate possunt; qui enim ferocitatem Gothi
even from power can (he)-who for the-ferocity of-the-Goth
 terribilis sedens repressit, lora vero nodosque ligaturae,
terrible sitting repressed the-thongs but and-the-knots of-the-binding
 quae innocentis brachia adstrinxerant, oculo dissolvit,
which of-the-innocent the-arms had-tightened with-(his)-eye undid
 ipsa miraculi celeritate indicat, quia ex potestate
by-the-very of-the-miracle speed shows that from power
 acceperat habere, quod fecit. Rursum quoque, quale
he-had-received to-have what he-did again also what-kind
 quantumque miraculum orando valuit obtinere, subjungam.
and-how-great a-miracle by-praying he-was-able to-obtain I-shall-add

De mortuo suscitato

XXXII · THE DEAD BOY RAISED

A peasant lays his dead son at the monastery door and demands that Benedict give him back. Benedict protests that such miracles belong to the apostles, but when the father will not leave, he kneels over the body and prays, and the boy trembles back to life. Gregory calls this a miracle obtained by prayer, and Peter asks whether the saints can do everything they wish.

Quadam die cum fratribus ad agri opera fuerat egressus,
on-a-certain day with the-brothers to of-the-field the-works he-had gone-out
quidam vero rusticus defuncti filii corpus in ulnis ferens,
a-certain but peasant of-a-dead son the-body in (his)-arms carrying
orbitatis luctu aestuans, ad monasterium venit, Benedictum
of-bereavement with-grief burning to the-monastery came Benedict
Patrem quaesivit. Cui cum dictum esset, quia isdem Pater
the-Father sought to-whom when told it-had-been that the-same Father
cum fratribus in agro moraretur, protinus ante monasterii
with the-brothers in the-field was-staying at-once before of-the-monastery
januam corpus extincti filii projecit et dolore turbatus ad
the-door the-body of-the-dead son threw and by-grief disturbed for
inveniendum venerabilem Patrem se concitus in cursum
finding the-venerable Father himself hurriedly into running
dedit. Eadem vero hora vir Dei ab agri opere jam
gave at-the-same indeed hour the-man of-God from of-the-field work already
cum fratribus revertebatur. Quem mox ut orbatus rusticus
with the-brothers was-returning whom as-soon as the-bereaved peasant
aspexit, clamare coepit: Redde filium meum, redde filium
saw to-cry he-began give-back son my give-back son
meum. Vir autem Dei in hac voce substitit dicens:
my the-man but of-God at this voice stopped saying

Numquid ego filium tuum abstuli? Cui ille respondit:
surely-not I son your took-away to-whom he answered
 Mortuus est, veni, resuscita eum. Quod mox ut Dei
dead he-is come raise-again him which as-soon as of-God
 famulus audivit, valde contristatus est dicens: Recedite,
the-servant heard greatly saddened he-was saying withdraw
 fratres, recedite; haec nostra non sunt, sed sanctorum
O-brothers withdraw these-things ours not are but of-the-holy
 Apostolorum. Quid vultis onera nobis imponere, quae non
Apostles why do-you-wish burdens on-us to-lay which not
 possumus portare? At ille igitur, quem nimius cogebat dolor,
we-can to-carry but he therefore whom excessive was-driving grief
 in sua petitione perstitit iurans, quod non recederet, nisi
in his petition persisted swearing that not he-would-withdraw unless
 ejus filium resuscitaret. Quem mox Dei famulus inquisivit
his son he-raised whom at-once of-God the-servant asked
 dicens: Ubi est? Cui ille respondit: Ecce corpus ejus ad
saying where is-he to-whom he answered behold body his at
 januam monasterii jacet. Ubi dum vir Dei cum fratribus
the-door of-the-monastery lies where when the-man of-God with the-brothers
 pervenisset, flexit genua et super corpusculum infantis
had-arrived he-bent the-knees and upon the-little-body of-the-child
 incubuit seseque erigens ad coelum palmas tetendit dicens:
lay and-himself raising to heaven the-palms stretched saying
 Domine, non aspicias peccata mea, sed fidem hujus hominis,
O-Lord not look-at sins my but the-faith of-this man
 qui resuscitari filium suum rogat, et redde in hoc corpusculo
who to-be-raised son his asks and give-back into this little-body
 animam, quam abstulisti. Vix in oratione verba compleverat,
the-soul which you-took-away scarcely in prayer the-words he-had-completed
 et regrediente anima ita corpusculum pueri omne contremuit,
and returning the-soul so the-little-body of-the-boy all trembled

ut sub oculis omnium, qui aderant, apparuerit concussione

that under the-eyes of-all who were-present it-appeared with-a-shaking

mirifica tremendo palpitasse. Cujus mox manum tenuit

wondrous in-trembling to-have-quivered whose at-once hand he-held

et eum patri viventem atque incolomem dedit. Lique,

and him to-the-father living and unharmed gave it-is-clear

Petre, quia hoc miraculum in potestate non habuit, quod

O-Peter that this miracle in power not he-had which

prostratus petiit, ut exhibere potuisset.

prostrate he-asked that to-display he-might-be-able

PETRUS. Sic cuncta esse, ut asseris, constat patenter, quia

so all-things to-be as you-assert it-is-agreed plainly because

verba, quae proposueras, rebus probas. Sed quaeso te, ut

the-words which you-had-put-forward by-facts you-prove but I-ask you that

mihi indices, si sancti viri omnia, quae volunt, possunt

to-me you-show whether holy men all-things which they-wish can

et cuncta impetrant, quae desiderant obtinere.

and all-things obtain which they-desire to-obtain

De miraculo Scholasticae sororis ejus

XXXIII · SCHOLASTICA'S MIRACLE

Gregory tells Peter that Benedict, like Paul, once wished for something he could not obtain. His sister Scholastica visits him once a year, and after a day of holy talk she begs him to stay the night. He refuses; she prays with her head in her hands, and a storm breaks from a clear sky so that he cannot leave, and they spend the night in holy talk. She could do more than her brother because, as John says, God is love, and she loved more.

GREGORIUS. Quisnam erit, Petre, in hac vita Paulo sublimior,
who will-be O-Peter in this life than-Paul loftier
 qui de carnis suae stimulo ter Dominum rogavit
who about of-flesh his the-goat three-times the-Lord asked
 et tamen, quod voluit, obtinere non valuit? Ex qua re
and yet what he-wished to-obtain not was-able from which thing
 necesse est, ut tibi de venerabili Patre Benedicto narrem,
necessary it-is that to-you of the-venerable Father Benedict I-relate
 quia fuit quiddam, quod voluit, sed non valuit implere.
that there-was something which he-wished but not was-able to-fulfill
 Soror ejus namque, Scholastica nomine, omnipotenti Domino
sister his for Scholastica by-name to-the-almighty Lord
 ab ipso infantiae tempore dedicata ad eum semel per
from the-very of-infancy time dedicated to him once in
 annum venire consueverat. Ad quam vir Dei non longe
the-year to-come was-accustomed to whom the-man of-God not far
 extra januam in possessione monasterii descendebat. Quadam
outside the-gate on a-property of-the-monastery used-to-go-down on-a-certain
 vero die venit ex more, atque ad eam cum discipulis
indeed day she-came by custom and to her with disciples
 venerabilis ejus descendit frater, qui totum diem in Dei
venerable her went-down brother who the-whole day in of-God
 laudibus sacrisque colloquiis ducentes incumbenibus jam
praises and-holy conversations spending pressing-on now
 noctis tenebris simul acceperunt cibos. Cumque adhuc
of-the-night the-darkness together took food and-when still
 ad mensam sederent et inter sacra colloquia tardior se
at table they-sat and amid holy conversations later itself
 hora protraheret, eadem sanctimonialis femina soror ejus
the-hour was-drawing-out the-same consecrated woman sister his
 eum rogavit dicens: Quaeso te, ne ista nocte me deseras,
him asked saying I-beg you not on-this night me leave

ut usque mane aliquid de coelestis vitae gaudiis loquamur.

that up-to morning something of of-heavenly life the-joys we-may-speak

Cui ille respondit: Quid est, quod loqueris, soror? Manere

to-whom he answered what is-it that you-say O-sister to-remain

extra cellam nullatenus possum. Tanta vero erat coeli

outside the-cell by-no-means I-can so-great indeed was of-the-sky

serenitas, ut nulla in aëre nubes appareret. Sanctimonialis

the-serenity that no in the-air cloud appeared the-consecrated

autem femina cum verba fratris negantis audisset,

but woman when the-words of-her-brother refusing she-had-heard

insertas digitis manus super mensam posuit et caput

interlaced with-fingers the-hands upon the-table placed and the-head

in manibus omnipotentem Deum rogatura declinavit.

into the-hands almighty God about-to-entreat bowed

Cumque levaret de mensa caput, tanta coruscationis et

and-when she-raised from the-table (her)-head such of-lightning and

tonitruī virtus tantaque inundatio pluviae erupit, ut neque

of-thunder the-force and-such a-flood of-rain burst-out that neither

venerabilis Benedictus, neque fratres, qui cum eo aderant,

the-venerable Benedict nor the-brothers who with him were-present

extra loci limen, quo consederant, pedem movere

beyond of-the-place the-threshold where they-had-sat a-foot to-move

potuissent. Sanctimonialis femina quippe caput in manibus

could the-consecrated woman for (her)-head into (her)-hands

declinans lacrimarum fluvium in mensam fuderat, per quas

bowing of-tears a-river onto the-table had-poured through which

serenitatem aëris ad pluviam traxit. Nec paulo tardius post

the-serenity of-the-air to rain she-drew nor a-little later after

orationem inundatio illa secuta est, sed tanta fuit convenientia

the-prayer flood that followed has but so-great was the-agreement

orationis et inundationis, ut de mensa caput jam cum

of-the-prayer and of-the-flood that from the-table (her)-head already with

tonitruo levaret, quatenus unum idemque esset momentum,
thunder she-raised so-that one and-the-same was the-moment
 et levare caput, et pluviam deponere. Tunc vir Dei
both to-raise the-head and rain to-bring-down then the-man of-God
 inter coruscos tonitruos atque ingentis pluviae inundationem
amid flashing thunders and of-huge rain the-flood
 videns, se ad monasterium non posse remeare, coepit
seeing himself to the-monastery not to-be-able to-go-back began
 conqueri contristatus dicens: Parcat tibi omnipotens Deus!
to-complain saddened saying may-spare you almighty God
 soror, quid est, quod fecisti? Cui illa respondit: Ecce te
O-sister what is-it that you-have-done to-whom she answered behold you
 rogavi, et audire me noluit: rogavi Dominum meum, et
I-asked and to-hear me you-would-not I-asked Lord my and
 audivit me. Modo ergo, si potes, egredere, et me dimissa
he-heard me now therefore if you-can go-out and me left
 ad monasterium recede. Ipse autem extra tectum exire non
to the-monastery withdraw he-himself but outside the-roof to-go not
 valens, qui manere sponte noluit, in loco mansit invitus.
being-able who to-remain willingly would-not in the-place remained unwilling
 Sicque factum est, ut totam noctem pervigilem ducerent
and-so done it-was that the-whole night wakeful they-spent
 atque per sacra spiritalis vitae colloquia sese vicaria
and through holy of-spiritual life conversations themselves with-alternating
 relatione satiarent. Qua de re dixi, eum voluisse aliquid,
recounting sated which for thing I-said him to-have-wished something
 sed minime potuisse, quia si venerabilis viri mentem
but by-no-means to-have-been-able because if of-the-venerable man the-mind
 aspiciamus, dubium non est, quod eandem serenitatem voluerit,
we-look-at doubtful not it-is that the-same serenity he-wished
 in qua descenderat, permanere, sed contra hoc, quod voluit,
in which he-had-come-down to-remain but against this which he-wished

in virtute omnipotentis Dei ex feminae pectore miraculum
in the-power of-almighty God from of-a-woman the-breast a-miracle
 invenit. Nec mirum, quod plus illo femina, quae diu
be-found nor wonder that more than-be the-woman who long
 fratrem videre cupiebat, in eodem tempore valuit, quia
(her)-brother to-see was-desiring at the-same time was-able because
 (enim) juxta Joannis vocem Deus caritas est, justo valde
for according-to of-John the-voice God love is by-just very
 iudicio illa plus potuit, quae amplius amavit.
judgment she more could who more loved
 PETRUS. Fateor, multum placet, quod dicis.
I-confess much it-pleases what you-say

De anima sororis ejus visa, qualiter e corpore sit egressa

XXXIV · SCHOLASTICA'S SOUL

Three days later Benedict, in his cell, sees his sister's soul leave her body and enter heaven in the form of a dove. He gives thanks, tells the brothers of her death, and sends them to bring her body and lay it in the tomb he had prepared for himself, so that not even burial separates them.

GREGORIUS. Cumque die altero eadem venerabilis femina ad
and-when on-day the-next the-same venerable woman to
 cellam propriam, et vir Dei ad monasterium rediit. Cum
cell her-own and the-man of-God to the-monastery returned when
 post triduum in cella consistens elevatis in aëra oculis vidit
after three-days in the-cell standing with-raised into the-air eyes he-saw
 ejusdem sororis suae animam de ejus corpore egressam in
of-the-same sister his the-soul from her body gone-forth in
 columbae specie coeli secreta penetrare. Qui tantae ejus gloriae
of-a-dove the-form of-heaven the-secrets to-penetrate who in-such her glory

congaudens omnipotenti Deo in ymnis et laudibus gratias
rejoicing to-the-almighty God in hymns and praises thanks
 reddidit ejusque obitum fratribus denuntiavit, quos etiam
rendered and-her death to-the-brothers announced whom also
 protinus misit, ut ejus corpus ad monasterium deferrent
at-once he-sent that her body to the-monastery they-should-bring
 atque in sepulcro, quod sibi ipse paraverat, ponerent.
and in the-tomb which for-himself he-himself had-prepared they-should-place
 Quo facto contigit, ut quorum mens una semper in Deo
which done it-happened that of-those-whose mind one always in God
 fuerat, eorum quoque corpora nec sepultura separaret.
had-been their also bodies not-even burial should-separate

De mundo ante oculos ejus collecto et de anima

Germani Capuanae civitatis episcopi

XXXV · THE WORLD IN A RAY OF LIGHT

While the deacon Servandus is visiting, Benedict prays at night at his tower window and sees a light brighter than day, in which the whole world is gathered as if in one ray and the soul of Germanus, bishop of Capua, is carried to heaven in a fiery sphere; a messenger finds that Germanus died that moment. Gregory explains to Peter that the world did not shrink but the soul that sees its Creator was enlarged.

Alio quoque tempore Servandus, diaconus atque abbas ejus
at-another also time Servandus deacon and abbot of-that
 monasterii, quod in Campaniae partibus a Liberio quondam
monastery which in of-Campania the-parts by Liberius formerly
 patricio fuerat constructum, ad eum visitationis gratia ex
patrician had-been built to him of-visiting for-the-sake by
 more convenerat. Ejus quippe monasterium frequentabat, ut,
custom had-come his for monastery he-frequented that

quia isdem quoque vir doctrina gratiae coelestis influebat,
since the-same also man in-teaching of-grace heavenly was-overflowing
 dulcia sibi invicem vitae verba transfunderent et suavam
sweet to-each other of-life words they-might-pour and the-pleasant
 cibum coelestis patriae, quia adhuc perfecte gaudendo non
food of-the-heavenly homeland because still perfectly by-rejoicing not
 poterant, saltem suspirando gustarent. Cum vero hora
they-could at-least by-sighing they-might-taste when indeed the-hour
 jam quietis exigeret, in cuius turris superioribus se
now of-rest required in of-which tower the-upper-parts himself
 venerabilis Benedictus, in ejus quoque inferioribus sese
the-venerable Benedict in its also lower-parts himself
 Servandus diaconus collocavit, quo videlicet in loco inferiora
Servandus the-deacon placed which namely in place the-lower-parts
 superioribus pervius continuabat ascensus. Ante eandem
with-the-upper a-passable joined ascent before the-same
 vero turrim largius erat habitaculum, in quo utriusque
indeed tower more-spacious was a-dwelling in which of-both
 discipuli quiescebant. Cumque vir Domini Benedictus adhuc
the-disciples were-resting and-when the-man of-the-Lord Benedict still
 quiescentibus fratribus, instans vigiliis, nocturnae orationis
resting the-brothers intent on-vigils of-the-night prayer
 tempora praevenisset, ad fenestram stans et omnipotentem
the-times had-anticipated at the-window standing and the-almighty
 Dominum deprecans, subito intempesta noctis hora respiciens
Lord entreating suddenly at-the-dead of-night hour looking
 vidit fusam lucem desuper cunctas noctis tenebras
he-saw poured-out a-light from-above all of-the-night the-darkness
 exfugasse tantoque splendore clarescere, ut diem vinceret
to-have-put-to-flight and-with-such splendor to-shine that the-day surpassed
 lux illa, quae inter tenebras radiasset. Mira autem valde
light that which amid the-darkness had-beamed wondrous moreover very

res in hac speculatione secuta est, quia, sicut post ipse
a-thing in this contemplation followed has that as afterward he-himself
 narrabat, omnis etiam mundus velut sub uno solis radio
used-to-relate the-whole also world as-if under one of-the-sun ray
 collectus ante oculos ejus adductus est. Qui venerabilis Pater,
gathered before eyes his brought was who the-venerable Father
 dum intentam oculorum aciem in hoc splendore coruscae
while the-fixed of-the-eyes gaze into this splendor of-flashing
 lucis infigeret, vidit Germani, Capuani episcopi, animam in
light he-was-fixing saw of-Germanus of-Capua bishop the-soul in
 spera ignea ab angelis in coelum ferri. Tunc tanti
a-sphere fiery by angels into heaven to-be-borne then of-so-great
 sibi testem volens adhibere miraculi, Servandum diaconum
for-himself a-witness wishing to-bring of-a-miracle Servandus the-deacon
 iterato bis terque ejus nomine cum clamoris magnitudine
repeated twice and-three-times his name with of-shouting greatness
 vocavit. Cumque ille fuisset insolito tanti viri clamore
called and-when he had-been by-the-unusual of-so-great a-man shout
 turbatus, ascendit, respexit partemque jam lucis exiguam
disturbed he-went-up looked and-a-part now of-the-light small
 vidit. Cui tantum hoc obstupescenti miraculum vir
saw to-whom so-great this marveling-at miracle the-man
 Dei per ordinem, quae fuerant gesta, narravit statimque in
of-God in order what had-been done told and-at-once to
 Casinum castrum religioso viro Theopropo mandavit, ut ad
Cassino the-fort to-the-devout man Theopropus sent-word that to
 Capuanam urbem sub eadem nocte transmitteret, et quid
of-Capua the-city within the-same night he-should-send and what
 de Germano episcopo ageretur, agnosceret et indicaret.
about Germanus the-bishop was-happening should-learn and report
 Factumque est, et reverentissimum virum Germanum
and-done it-was and the-most-reverend man Germanus

episcopum is, qui missus fuerat, jam defunctum repperit
the-bishop he who sent had-been already dead found
 et requirens subtiliter agnovit, eodem momento fuisse
and inquiring precisely learned at-the-same moment to-have-been
 illius obitum, quo vir Domini ejus cognovit ascensum.
his death in-which the-man of-the-Lord his knew ascent

PETRUS. Mira res valde et vehementer stupenda: sed hoc,
wondrous a-thing very and vehemently to-be-marveled-at but this
 quod dictum est, quia ante oculos ipsius quasi sub uno solis
which said is that before the-eyes of-him as-if under one of-the-sun
 radio collectus omnis mundus adductus est, sicut nunquam
ray gathered the-whole world brought was as never
 expertus sum, ita nec conjicere scio, quonam ordine
experienced I-have so neither to-guess do-I-know by-what order
 fieri potest, ut mundus omnis ab homine uno videatur.
to-be-done it-can that the-world whole by man one be-seen

GREGORIUS. Fixum tene, Petre, quod loquor, quia animae videnti
fixed hold O-Peter what I-say that to-the-soul seeing
 creatorem angusta est omnis creatura. Quamlibet etenim
the-creator narrow is all creation however for
 parum de luce creatoris aspexerit, breve ei fit omne,
little of the-light of-the-creator it-has-seen small to-it becomes all
 quod creatum est, quia ipsa luce visionis intimae, mentis
which created is because by-the-very light of-vision inward of-the-mind
 laxatur sinus tantumque expanditur in Deo, ut superior
is-loosened the-bosom and-so-much is-expanded in God that higher
 existat mundo. Fit vero ipsa videntis anima etiam super
it-stands than-the-world becomes indeed itself of-the-seer the-soul even above
 semetipsam; cumque in Dei lumine rapitur super se,
itself and-when in of-God the-light it-is-snatched-up above itself
 in interioribus ampliatur, et dum sub se conspicit, exaltata
in the-inner-parts it-is-enlarged and while below itself it-looks exalted

comprehendit, quam breve sit, quod comprehendere humiliata
it-grasps how small is what to-grasp humbled
 non poterat. Vir ergo, qui intueri globum igneum, angelos
not it-could the-man therefore who to-behold the-globe fiery the-angels
 quoque ad coelum redeuntes videbat, haec procul dubio
also to heaven returning was-seeing these-things far from-doubt
 cernere non nisi in Dei lumine poterat. Quid itaque mirum,
to-see not except in of-God the-light could what and-so wonder
 si mundum ante se collectum vidit, qui sublevatus in mentis
if the-world before himself gathered he-saw who lifted-up in of-mind
 lumine extra mundum fuit? Quod autem collectus mundus
the-light outside the-world was that moreover gathered the-world
 ante ejus oculos dicitur, non coelum et terra contracta est,
before his eyes is-said not heaven and earth contracted was
 sed videntis animus dilatatus, qui in Deo raptus videre
but of-the-seer the-mind widened which in God snatched-up to-see
 sine difficultate potuit omne, quod infra Deum est. In illa
without difficulty could all that below God is in that
 ergo luce, quae exterioribus oculis fulsit, lux in interiori
therefore light which to-outward eyes shone a-light in the-inner
 mente fuit, quae videntis animum, quia ad superiora rapuit,
mind was which of-the-seer the-mind because to higher-things it-snatched
 ei quam angusta essent omnia inferiora monstravit.

to-it how narrow were all lower-things showed
 PETRUS. Videor mihi utiliter non intellexisse, quae dixeras,
I-seem to-myself usefully not to-have-understood what you-had-said
 quando ex tarditate mea tantum crevit expositio tua. Quia
since from slowness my so-much has-grown exposition your since
 haec liquide meis sensibus infundisti, quaeso ut ad
these-things clearly into-my senses you-have-poured I-ask that to
 narrationis ordinem redeas.
of-the-narration the-order you-return

De eo, quod regulam monachorum scripserit

XXXVI • BENEDICT'S RULE

Gregory passes over much else but notes that Benedict also wrote a rule for monks, outstanding in discretion and clear in style, in which anyone may learn his life, since he could not teach otherwise than he lived.

GREGORIUS. Libet, Petre, adhuc de hoc venerabili Patre multa
it-pleases O-Peter still of this venerable Father much
narrare; sed quaedam ejus studiose praetereo, quia ad aliorum
to-relate but some-things of-his deliberately I-pass-over because to of-others
gesta volvenda festino. Hoc autem nolo ut te lateat,
the-deeds to-be-unrolled I-hasten this but I-do-not-wish that you should-escape
quod vir Dei inter tot miracula, quibus in mundo
that the-man of-God amid so-many miracles by-which in the-world
claruit, doctrinae quoque verbo non mediocriter fulsit.
he-was-famous of-teaching also by-the-word not moderately shone
Nam scripsit monachorum regulam, discretionem praecipuam,
for he-wrote of-monks a-rule by-discretion outstanding
sermone luculentam, cujus si quis velit subtilius mores
in-speech lucid whose if anyone wishes more-precisely the-character
vitamque cognoscere, potest in eadem institutione regulae
and-life to-know he-can in the-same ordinance of-the-rule
omnis magisterii actus invenire, quia sanctus vir nullo
all of-teaching the-acts to-find because the-holy man in-no
modo potuit aliter docere, quam vixit.
way could otherwise to-teach than he-lived

De prophetia sui exitus fratribus denuntiata

XXXVII · BENEDICT'S DEATH

In the year of his death Benedict foretells its day to his disciples, and six days before it he has his tomb opened. He falls sick, and on the sixth day he receives the Lord's Body and Blood in the oratory and dies standing, held up by his disciples, with his hands raised in prayer. Two monks far apart see a road hung with cloths and lit with lamps running from his cell to heaven, and he is buried in the oratory of Saint John the Baptist, which he had built where he destroyed the altar of Apollo.

Eodem vero anno, quo de hac vita erat exiturus,
in-the-same indeed year in-which from this life he-was about-to-depart
quibusdam discipulis secum conversantibus, quibusdam
to-some disciples with-him living to-some
longe manentibus, sanctissimi sui obitus denuntiavit diem,
far-off dwelling of-most-holy his death he-announced the-day
praesentibus indicens, ut audita per silentium tegerent,
to-those-present charging that the-things-heard in silence they-should-keep
absentibus indicans, quod vel quale eis signum fieret,
to-the-absent indicating what or what-kind to-them a-sign would-be-made
quando ejus anima de corpore exiret. Ante sextum vero sui
when his soul from the-body went-out before the-sixth indeed of-his
exitus diem aperiri sibi sepulturam jubet. Qui mox
departure day to-be-opened for-himself the-tomb he-orders who at-once
correptus febribus acri coepit ardore fatigari; cumque
seized by-fevers with-sharp began burning to-be-wearied and-when
per singulos dies languor ingravesceret, sexto die
through each day the-weakness grew-heavier on-the-sixth day
portari se in oratorium a discipulis fecit ibique exitum
to-be-carried himself into the-oratory by the-disciples he-caused and-there departure
suum Dominici corporis et sanguinis perceptione munivit
his of-the-Lord's body and blood by-the-receiving fortified

atque inter discipulorum manus inbecillia membra sustentans
and between of-the-disciples the-hands weak limbs supporting
 erectis in coelum manibus stetit et ultimum spiritum inter
with-raised to heaven hands he-stood and the-last breath amid
 verba orationis efflavit. Qua scilicet die duobus de eo
the-words of-prayer breathed-out on-which namely day to-two of his
 fratribus, uni in cella commoranti, alteri autem longius
brothers to-one in the-cell staying to-the-other but farther-off
 posito, revelatio unius atque indissimilis visionis apparuit.
placed a-revelation of-one and not-unlike vision appeared
 Viderunt namque, quia strata palliis atque innumeris corusca
they-saw for that strewn with-cloaks and with-countless glittering
 lampadibus via recto Orientis tramite ab ejus cella in
lamps a-road in-straight of-the-East path from his cell into
 coelum usque tendebatur. Cui venerando habitu vir desuper
heaven up was-stretching to-which in-venerable dress a-man from-above
 clarus assistens, cujus esset via, quam cernerent, inquisivit.
shining standing-by whose was the-road which they-saw asked
 Illi autem se nescire professi sunt. Quibus ipse ait: Haec
they but themselves not-to-know declared have to-whom he says this
 est via, qua dilectus Domini coelum Benedictus ascendit.
is the-road by-which the-beloved of-the-Lord heaven Benedict ascended
 Tunc itaque sancti viri obitum, sicut praesentes discipuli
then and-so of-the-holy man the-death as present disciples
 viderunt, ita absentes ex signo, quod eis praedictum fuerat,
saw so the-absent from the-sign which to-them foretold had-been
 agnoverunt. Sepultus vero est in oratorio beati Joannis
recognized buried indeed he-was in the-oratory of-blessed John
 Baptistae, quod destructa ara Apollinis ipse construxit.
the-Baptist which destroyed the-altar of-Apollo he-himself built

De insana muliere per ejus specum sanata

XXXVIII · THE MADWOMAN HEALED IN THE CAVE

A madwoman wandering the hills spends a night in Benedict's cave at Subiaco and leaves it sane for the rest of her life. Peter asks why the martyrs work greater signs through relics than through their bodies, and Gregory answers that where their presence may be doubted they show greater signs, as Christ withdrew his body so that his disciples might learn to love in the spirit.

Qui et in eo specu, in quo prius Sublacus habitavit, nunc
who also in that cave in which before at-Subiaco he-dwelt now
usque, si petentium fides exigat, miraculis coruscat. Nuper
even if of-those-seeking the-faith demands with-miracles shines lately
namque est res gesta, quam narro, quia quaedam mulier
for was a-thing done which I-relate that a-certain woman
mente capta, dum sensum funditus perdidisset, per montes
in-mind deranged when (her)-sense utterly she-had-lost through mountains
et valles, silvas et campos die noctuque vagabatur ibique
and valleys woods and fields by-day and-by-night wandered and-there
tantummodo quiescebat, ubi hanc quiescere lassitudo coegisset.
only she-rested where her to-rest weariness had-compelled
Quadam vero die dum vaga nimium erraret, ad beati
on-a-certain indeed day while roving too-much she-strayed to of-the-blessed
viri Benedicti Patris specum devenit, ibi nesciens ingressa
man Benedict the-Father the-cave she-came there unknowing having-entered
mansit. Facto autem mane ita sanato sensu egressa est, ac si
she-stayed come but morning so with-healed sense gone-out she-has as if
eam nunquam insania capitis ulla tenuisset, quae omni vitae
her never madness of-the-head any had-held who for-all of-life
suae tempore in eadem quam acceperat salute permansit.
her the-time in the-same which she-had-received health remained

PETRUS. Quidnam esse dicimus, quod plerumque in ipsis quoque

what to-be do-we-say that often in the-very also
 patrociniis Martirum sic esse sentimus, ut non tanta per
patronages of-the-Martirs so to-be we-perceive that not so-many through
 sua corpora, quanta beneficia per reliquias ostendant, atque
their bodies as benefits through relics they-show and
 illic majora signa faciant, ubi minime per semetipsos jacent?
there greater signs they-do where by-no-means in themselves they-lie

GREGORIUS. Ubi in suis corporibus sancti martires jacent,

where in their bodies the-holy martyrs lie
 dubium, Petre, non est, quod multa valeant signa monstrare,
doubtful O-Peter not it-is that many they-can signs to-show
 sicut et faciunt et pura mente quaerentibus innumera
as also they-do and with-pure mind to-those-seeking countless
 miracula ostendunt. Sed quia ab infirmis potest mentibus
miracles show but because by weak it-can minds
 dubitari, utrumne ad exaudiendum ibi praesentes sint, ubi
to-be-doubted whether for hearing there present they-are where
 constat, quia in suis corporibus non sint, ibi eos necesse
it-is-agreed that in their bodies not they-are there them necessary
 est majora signa ostendere, ubi de eorum praesentia potest
it-is greater signs to-show where of their presence can
 mens infirma dubitare. Quorum vero mens in Deo fixa est,
a-mind weak to-doubt whose but mind on God fixed is
 tanto magis habet fidei meritum, quanto illic eos novit et
so-much more has of-faith the-merit as there them it-knows both
 non jacere corpore, et tamen non deesse ab exaudicione.
not to-lie in-body and yet not to-be-absent from hearing
 Unde ipsa quoque Veritas, ut fidem discipulis augeret,
whence the-very also Truth that faith in-the-disciples he-might-increase
 dixit: Si non abiero, Paraclitus non veniet ad vos.
said if not I-shall-have-gone-away the-Paraclete not will-come to you

Cum enim constet, quia Paraclitus Spiritus ex Patre semper
since for it-is-agreed that the-Paraclete Spirit from the-Father always
 procedit et Filio, cur se Filius recessurum dicit, ut ille
proceeds and the-Son why himself the-Son about-to-withdraw says that he
 veniat, qui a Filio nunquam recedit? Sed quia discipuli in
may-come who from the-Son never withdraws but because the-disciples in
 carne Dominum cernentes corporeis hunc semper oculis videre
flesh the-Lord seeing with-bodily him always eyes to-see
 sitebant, recte eis dicitur: Nisi ego abiero, Paraclitus
thirsted rightly to-them it-is-said unless I shall-have-gone-away the-Paraclete
 non veniet, ac si aperte diceretur: Si corpus non subtraho,
not will-come as if openly it-were-said if the-body not I-withdraw
 quis sit amor spiritus non ostendo; et nisi me desieritis
what is the-love of-the-spirit not I-show and unless me you-shall-have-ceased
 corporaliter cernere, nunquam me discitis spiritualiter amare.
bodily to-see never me you-learn spiritually to-love

PETRUS. Placet, quod dicis.

it-pleases what you-say

GREGORIUS. Aliquantum jam a locutione cessandum est, ut,
for-a-while now from speech to-be-ceased it-is that
 si ad aliorum miracula narranda tendimus, loquendi vires
if to of-others the-miracles to-be-told we-are-heading of-speaking the-strength
 interim per silentium reparemus.
meanwhile through silence we-may-restore

