

I. A translation

1-2 That the world vary its harmonious ways in stable trust;
 3-4 That pugnacious seeds hold a perpetual truce;
 5-6 That Phoebus bring forth rosy dawn with his golden chariot;
 7-8 So that Phoebe rule over the nights that Hesperos has brought;
 9-10 So that the greedy sea constrain the waves within sure bounds,
 11-12 Lest it be permitted to stretch its broad limits into the sprawling lands;—
 13-15 Love binds this series of things, governing the lands and the seas and ruling over
 heaven.

16 If he should loosen the reins
 17-18 Whatever things now love one another would immediately wage war
 19-21 And strive to undo the engine that they now propel in mutual trust and beautiful
 motions.

22-23 He binds peoples, too, joined by a sacred agreement,
 24-25 And he knots the rite of marriage for chaste loves;
 26-27 He also declares his laws to faithful comrades.

28-30 O happy race of men, if the love by which heaven is ruled would also rule your
 minds.

II. Trevet's commentary

THAT THE WORLD: the eighth and last meter of this second <book>. <The meter> is called glyconic, which was discussed above in book one meter six. Because Philosophy had said above that friends are the most valuable type of wealth, for this reason she praises love in this meter. First she shows divine love and how worldly harmony is united through it. Second she teaches love of men and how human friendship is united through it. <The second parts begins> at <22> HE BY A SACRED.

First, then, she says <14> LOVE, GOVERNING THE LANDS AND SEAS AND RULING OVER HEAVEN that is, divine love, by which created things are brought forth and governed, <13> BINDS THIS SERIES that is, the harmony of things <1> THAT THE WORLD, IN STABLE TRUST, that is in a sure agreement, VARY ITS HARMONIOUS WAYS, to wit, according to the four seasons of the year and the alternation of day and night.

<3> THAT PUGNACIOUS SEEDS, that is, the elements, from which, as though from seeds, elemented things come into being, <4> HOLD A PERPETUAL TRUCE, to wit, according to the reciprocity of generation.

<5> THAT PHOEBUS, that is, the sun, BRING FORTH ROSY DAWN WITH HIS GOLDEN CHARIOT. This is explained above in meter three.

<7> SO THAT PHOEBE, that is, the moon, RULE OVER THE NIGHTS THAT HESPEROS HAS BROUGHT. Hesperus is said to bring night because he appears at the beginning of night, which was discussed above in book one meter five.

<9> SO THAT THE GREEDY SEA, to wit, <greedy> to go forth as is seen when <the tide> flows, CONSTRAIN THE WAVES WITHIN SURE BOUNDS <11> LEST IT BE PERMITTED TO STRETCH, that is, extend, ITS BROAD LIMITS INTO THE SPRAWLING LANDS, as if he said “lest it totally cover the earth.”

<16> HE, to wit, divine love, IF <HE> SHOULD LOOSEN THE REINS, that is, the law of government by which things are restrained within sure limits <17> WHATEVER THINGS NOW LOVE ONE ANOTHER, that is, are bound together in concord: she says “love” for “concord,” because love is not correctly predicated of reasonless things, <18> IMMEDIATELY WAGE WAR AND STRIVE, that is, they would strive TO UNDO THE *MACHINA*, that is, the worldly <*machina*> <19> THAT THEY NOW PROPEL WITH BEAUTIFUL MOTIONS, that is, make to move regularly.

Then, when she says <22> HE BY A SACRED, she shows how human friendship is united through love, saying HE, that is, love, KNOTS <AND> BINDS PEOPLES, TOO, JOINED BY A SACRED AGREEMENT, to wit, of love, and <24> HE, to wit, love, KNOTS A RITE, that is, a sacrament OF MARRIAGE FOR CHASTE LOVES, to wit, of man and wife, <26> HE ALSO, to wit, love, DECLARES HIS LAWS, that is, imposes laws of friendship TO FAITHFUL COMRADES.

And because all this proceeds from divine love as though from its origin she therefore adds <28> O HAPPY RACE OF MEN, to wit, I say <HAPPY> is <THE RACE OF MEN> <29> IF THE LOVE BY WHICH HEAVEN IS RULED, that is, divine love, which causes concord in the heavens RULES YOUR MINDS, to wit, by causing concord of friendship in them.