

## Notations on the Commentary on the Song of Songs by Bernard of Clairvaux

### Introduction

This is the third and final installment of notations on three authors who wrote commentaries on the biblical Song of Songs, Origen, (185-254) Gregory of Nyssa (c.335-c.394) and Bernard of Clairvaux (1090-1153). The first two have been published on both this home page and that of Gregory of Nyssa. Without a doubt Bernard's **Commentary** is the longest, consisting of eighty-six sermons composed in Latin. Also he is considerably distant from the first two authors who were separated by less than two centuries and most important of all, had Greek as their common language. As it had been pointed out with regard to Origen's **Commentary**, he composed the text in Greek but only the Latin has survived.

The document at hand follows the method of the first two, that is, key excerpts from each sermon of the **Song Commentary** are listed. The choice of these excerpts were done at my discretion; certainly more could be added but that would overload the document. The way each excerpt is identified is by three numbers: first the sermon, then the paragraph and finally the verse. Both the Latin and English texts employ a similar method of enumeration to designate paragraphs and verses. Within each excerpt are important Latin words and phrases. Towards the beginning of these notations such references are few but obviously increase the further into the text. For the most part direct biblical citations are omitted. It is important to realize, however, that compared with the other two authors, Bernard weaves his own words into many scriptural texts sometimes making the two indistinguishable. After the text comes a series of brief notations concerning the Latin words. Since the **Commentary** itself is quite lengthy, there is bound to be a certain repetition of explanations concerning these Latin words. However, that does not alter their use in the text itself as a means for practicing *lectio divina*.

The critical Latin text is used and consists of two volumes: S. Bernardi Opera Vol. 1 (**Sermones super Cantica Canticorum**, 1-35) and **Sermones super Cantica Canticorum**, 36-86; Rome, 1957 and 1958). The English translation comes from the four volume series in Cistercian Publications. It should be noted that for the most part, the English translation is rather free. That is to say, some English words do not exist in the original Latin. Also to clarify the enumerations...since the critical text is used starting with the sermon number followed by the paragraph number and finally the verse number, the order of listings in this document may appear disjointed. For example, 1.11.25 refers to Sermon One, paragraph 11 and line 25. It is followed immediately by 1.11.3 or Sermon One, paragraph 11 and line 3, line three being on the next (physical) page of the critical text.

As with the two earlier documents, the one at hand has in mind the reading of Bernard's **Commentary** in the spirit of *lectio divina*. Other than that, it and the notations below have little or no value. Postings will be added on a regular basis until the task is complete.

### Sermon One

1.1.13. Be ready [*paro*: to be prepared], then, to feed [*fauces*] on bread rather than milk. Solomon [*apud*: prefaced to Solomon] has bread to give that is splendid [*splendidus*] and delicious [*sapidus*], the great of that book called the Song of Songs. Let us bring it forth [*profero*], then if you please, and break [*frango*] it.

Bernard advises preparation to feed on bread, not milk, which is consumed through *fauces* or with emphasis upon the act of swallowing itself. Bread from (*apud* means being nearby or in the presence of) Solomon has the characteristic of light as well as being savory (*sapidus*). This bread is broken or *frango*, a rather violent word implying that it is dashed into pieces.

1.2.15. Unless I am mistaken, by the grace [*gratia*] of God you have understood [*instructus*] quite well from the book of Ecclesiastes how to recognize [*cognosco*] and have done [*contemno*] with the false promises [*vanitas*] of this world. And then the book of Proverbs—has not your life and your conduct [*mos*] been sufficiently amended [*emendo*] and enlightened [*informo*] by the doctrine it inculcates [*invenio*: to come upon]?

*Instructus*: with regard to the classical distinction made by Origen concerning the three stages of the spiritual life by the three books of Ecclesiastes (the recognition of vanity and holding it in contempt,

*contemno*), Proverbs (wisdom as it relates to *mos* or human custom and interaction which is informed or *informo*, molded by what it finds, *invenio*) and the Song of Songs (love).

1.2.21. Since there are two evils [*malum*] that comprise the only, or at least the main, enemies [*milito* & *adversus*] of the soul [*anima*]: a misguided [*vanus*] love [*amor*] of the world and an excessive love [*superfluous*] of self, the two books previously mentioned can provide an antidote [*obvio*] to each of these infections [*pestis*]. One uproots pernicious habits [*mos*] of mind and body with the hoe of self-control [*disciplina*]. The other, by the use of enlightened reason [*ratio*], quickly perceives a delusive tinge [*fucus*] in all that the world holds [*deprehendo*] glorious [*gloria*], truly distinguishing [*distinguo*] between it and deeper truth.

Two evils or enemies (*milito* suggesting enemy in the military sense made stronger by the adverb *adversus*, against): a love which is both misguided or empty (*vanus*) and beyond the proper measure (*superfluous*).

The books of Ecclesiastes and Proverbs are an antidote or active meet (*obvio*) both infections, *pestis* suggesting a quickly spreading plague. Ecclesiastes uproots habits (*mos* pertains to established customs and ways of doing things) through discipline whereas Proverbs uses *ratio* or reason to perceive (no verb in the Latin) a tinge or reddish color (*fucus* suggests the color red or purple as camouflage or a cover with the intent to deceive) in that which the world seizes (*deprhendo*) as glorious and distinguishes between that exterior *fucus* and a truth which lies deeper.

1.3.12. Before the flesh has been tamed [*edomito*] and the spirit [*spiritus*] set free [*mancipo*] by zeal for truth [*studium*], before the world's [*saeculum*] glamor [*pompa*] and entanglements [*sarcina*] have been firmly repudiated, it is a rash enterprise [*indigne*] on any man's part to presume [*praesumo*] to study spiritual doctrines [*lectio*].

Reference to the flesh as requiring *edomito*, a thorough taming and the spirit as needing freedom (*mancipo* pertains to delivering up as property by way of a transfer) with respect to *studium* or application (implies exertion both physical and mental).

*Saeculum* refers to a people or race of a particular place and time which here has both *pompa* and *sarcina*, parading around in public and the weight of baggage. Unless both are repudiated, a person cannot presume to study *lectio* which are spiritual, this word originally referring to a picking or choosing.

1.3.18. How can there be harmony [*societas*] between the wisdom [*sapientia*] that come down from above and the wisdom of the world which is foolishness [*stultitia*] to [*apud*: 1.1.13] God?

*Societas* refers more to association which is impossible between the *sapientia* (originally refers to the sense of taste, *sapor*) of heaven and the world, the latter consisting of *stultitia* or silliness made all the more ridiculous as suggestive of being at home with (*apud*) God.

1.4.27. I myself am one of the seekers [*expectatio*], one who begs [*mendico*] along with you for the food [*cibus*] of my soul [*anima*: 2.21], the nourishment [*alimonium*] of my spirit [*spiritus*: 1.3.12].

*Expectatio*: a longing for or desire which is not unlike *mendico*, the asking for what one does not possess.

Two types of sustenance: *cibus* as the means of nourishment and *alimonium* as a more general form of nourishment. The former pertains to *anima* or the vital principle of life and the latter to soul as well as mind. Both words suggest breathing as well as the blowing of wind.

1.5.11. How delightful [*iucundus*] a ploy of speech [*eloquium*] of speech this, prompted [*sumo* & *principium*] into life by the kiss, with Scripture's own engaging [*blandus*] countenance [*facies*] inspiring [*afficio*] the reader and enticing [*allicio*] him on, that he may find pleasure [*delecto*] even in the laborious pursuit [*investigo*] of what lies hidden [*lateo*], with a fascinating theme [*eloquium*] to sweeten [*mulceo* & *suavitas*] the fatigue [*difficultas*] of research [*inquiero*].

*Eloquium*: an utterance of speech which is pleasant (*iucundus*) and is brought into life (or shares in its first divine principle, *principium*) by a kiss from this *principium*.

Scripture has a countenance which is *blandus* or flattering with three intents directed toward the reader: attracting (*afficio* refers to exerting an influence on body or mind), attracting (*allicio*) and charming (*delecto*) directed toward an investigation of what lies hidden.

*Eloquium* or that utterance just described as being *iucundus* or pleasant sweetens or touches lightly (*mulceo*) with fondness (*suavitas* as sweetness) the difficulty involved with inquiry into Scripture.

1.5.17. It must follow too that this work [*opus*] was composed [*compositus*], not by any human skill [*ingenium*] but by the artistry [*ars*] of the Spirit, difficult to understand [*intellectus*] indeed but yet enticing [*delectabilis*] one to investigate [*inquisitus*].

*Opus* involves toil regarding the Song of Songs which is well-ordered or composed not by any innate human quality or intent (*ingenium*) but by the art of the Spirit. Though the intellect may have difficulty understanding this book, it is a delectable pursuit (*inquisitus*: suggests inquiry).

1.6.23. Only men of peaceful [*pacificus*] minds [*mens*], men who can achieve mastery [*praevaléo*] over the turmoil of the passions [*perturbatio*] and the distracting burden [*tumultus*] of daily chores [*cura*], are invited to the study [*intelligo*] of this book.

A mind which is peaceful enables a person to have superior power (*praevaléo*) over *perturbatio* or the disorder caused by passions as well as the tumult of daily *cura* or cares. Then the mind can understand (*intelligo*) the Song of Songs.

1.8.13. We must conclude, then, it was a special divine impulse that inspired [*inspiratus*] these songs of his (Solomon) that now celebrate the praises of Christ and his Church, the gift [*gratia*: 1.2.15] of holy love [*amor*: 1.2.21], the sacrament of endless [*aeternus*] union [*connubium*] with God. Here too are expressed the mounting desires [*desiderium*] of the soul [*anima*: 1.4.27], its marriage song, an exultation [*exulto*] of spirit [*spiritus*: 1.4.27, with *in*] poured forth in figurative language [*figuratus*] pregnant with delight [*iucundus*: 1.5.11].

*Inspiratus*: referring to King Solomon who was breathed-in, presumably by the Holy Spirit whose book inspires the Church with *amor* or love or a marriage (*connubium*) with God.

*Desiderium*: desires pertaining to the *anima* or vital principle of the soul; *exulto*: an exultation of or literally in the spirit as well as mind.

The Song's language gives shape (*figuratus*) to the delight of both *anima* and *spiritus* (i.e., two constituents of human nature pertaining to breathing).

1.9.2. And when, as happens, texts of Scripture hitherto dark [*clausus*] and impenetrable [*obscurus*] at last become bright [*elucido*] with meaning for you, then, in gratitude for this nurturing [*alimonium*: 1.4.27] bread of heaven, you must charm [*mulceo*: 1.5.11] the ears of God with a voice of exultation and praise [*confessio*], a festal song [*epularis*, adjective]. You learn by what you experience that man's life on earth is a ceaseless [*incessenter*] warfare [*experimentum*] and impelled to repeat [*innovo*] your songs day after day for every victory won.

Scripture is *clausus* and *obscurus* or closed and dark which the Song makes bright and offers nourishment from heaven.

*Mulceo*: the fondling or touching lightly of God's ears through exultation and a *confessio* or acknowledgment within the context of a banquet (*epularis*).

*Experimentum*: more a proof or test which does not cease, making one renew (*innovo*) song daily for each victory.

1.10.17. I think that your own experience [*vobismetipsis*] reveals [*recognosco*] to you the meaning of those psalms which are called not Songs of Songs but Songs of the Steps, in that each one, at whatever stage of growth [*profectus*] he be, in accord with the upward movements [*ascensio*] of his heart may chose one of these songs to praise and give glory to him who empowers you to advance [*promoveo*].

Personal experience makes a person recognize (*recognosco*: to recall) those Psalms of the Steps or Ascents (Pss. 120-134).

*Profectus* pertains to advancement and growth which is in accord with the more upward movement of *ascensio*. God imparts the power of *promoveo* or to move forward.

1.11.25. But there is that other song which, by its unique dignity [*dignitas*] and sweetness [*suavitas*: 1.5.11], excels [*antecello*] all those I have mentioned and any others there might be...It stands at a point where all the others culminate [*fructus*]. Only the touch of the Spirit can inspire a song like this, and only personal experience

[*experientia*] can unfold its meaning [*addisco*]. Let those who are versed [*expertus*: tried, experienced] in the mystery revel in it [*recogno*: 1.10.17]; let all others burn [*inardesco*] with desire [*desiderium*: 1.8.13] rather to attain to this experience [*experiens*] than merely to learn [*cogno*: 1.2.15] about it.

The Song of Songs has both dignity and sweetness which are more prominent (*antecello*) than others in Scripture and is a *fructus* or enjoyment. *Experientia*: involves trial and proof to obtain further knowledge, *addisco* suggesting that one has some prior *experientia* of God.

Persons who are *expertus* or tried in the Song's mystery can recall (*recogno*) it compared with others who are enkindled to glow (*inardesco*) with desire which contrasts to a *cogno* of the Song, this verb suggesting here more a casual acquaintance with it.

1.11.3. It is preeminently a marriage song telling [*exprimo*] of chaste [*castus*] souls [*animus*] in loving embrace [*complexus*], of their wills in sweet concord [*concordia*], of the mutual exchange [*consentaneus*] of the heart's affections [*affectus*].

The Song as proper to a celebration of marriage squeezes forth (*exprimo*) its contents for souls which are chaste. Note three words with the preposition *cum* (or *con*, with) prefaced to them and suggest the squeezing action of *exprimo*: *complexus*, *concordia* and *consentaneus* (embrace, concord and exchange). All pertain to the heart's *affectus* or state of mind, disposition.

1.12.7. But the mind [*mens*: 1.6.23] which now has advanced [*provectus*] and has been educated [*eruditus*] and which by its own advances [*profectus*] has been moved [*promoveo*: 1.10.17] by God and has increased [*cresco*], such has arrived at [*pervenio*] the perfect age for marriage—years measured out not in time but in merits [*meritum*—only he is truly prepared [*idoneus*] for nuptial union with the divine partner.

Three words with the preposition *pro* (before) prefaced to them as pertaining to the mind: *provectus*, *profectus* and *promoveo* (carried forward, advanced and moved forward). All culminate in an growth (*cresco* suggests a growth which is ongoing) with respect to an arrival-through (*venio* prefaced by *per*) the age for marriage determined by *meritum* or service, this word also pertaining to kindness. *Idoneus*: suitable or fit for marriage with God.

## Sermon Two

2.1.23. Which of us does the consummation [*exhibito*] of that event [*gratia*: 1.8.13] (Incarnation) fill with as much joy [*gaudium*] as the mere promise [*promissio*] of it inflamed [*accendo*] the desires [*desiderium*: 1.11.25] of the holy men of pre-Christian times?

*Exhibito*: a handing out with respect to the *gratia* or grace of the Incarnation where joy and its promise are one insofar as both inflame in the sense of kindling (*accendo*) the desires of those who lived before Jesus Christ.

2.1.5. Hoping [*cupio*] with every fiber of his being [*omnimodis*, adverb] that he might not be deprived [*fraudo*] of a share [*participio*] in a pleasure [*suavitas*: 11.25] so great.

*Cupio*: desire in the sense of longing intensified by the adverb *omnimodis* (in every way).

*Fraudo*: suggests being cheated, here regarding participation (*participio*) in pleasure or *suavitas*, sweetness which, in turn, pertains to the sense of taste.

2.2.13. Let him whose presence [*praesentia*] is full of love [*gratiosus*], from whom exquisite [*admirandus*] doctrines [*doctrina*] flow in streams, let him become a “spring inside me, welling up [*salio*] to eternal life” [Jn 4.14].

*Praesentia*: literally, a being-before (*prae-*) which is *gratiosus* or acceptable as well as beloved. From this being-before stream or leap up (*salio*) doctrines which are *admirandus*, the verbal root being *admiror*, to admire as well as to astonish.

2.2.26. Note how I do not presume [*praesumo*: 1.3.12] that it is with his mouth I shall be kissed, for that constitutes the unique felicity [*felicitas*] and singular privilege [*praerogativa*] of the human nature he assumed [*assumptus*].

*Praesumo*: literally, to take before (*prae-*) or to form an opinion which is uninformed.

The bridegroom's kiss comprises both *felicitas* and *praerogativa*. The first noun means happiness and the second, good fortune along with that which is asked before others or a choice made before other people have their chance.

2.3.10. The mouth that kisses signifies the Word [*Verbum*] who assumes [*assumo*] human nature; the nature assumed receives the kiss; the kiss however, that takes its being [*conficio*] both from the given and the receiver, is a person that is formed [*compingo*] by both.

*Verbum*: word as expression, discourse, language. This divine expression assumes human nature which, in turn, receives the divine kiss which is comprised (*conficio*: literally as to make together) from the given and receiver, is formed by both, *compingo* meaning joined or framed together.

2.3.6. A fertile [*felix*] kiss therefore, a marvel of stupendous self-abasement [*dignatio & stupeo*] that is not a mere pressing [*imprimo*] of mouth upon mouth; it is the uniting [*unio*] of God with man. Normally the touch [*contactus*] of lip on lip is the sign [*significo*] of the loving embrace [*complexus*: 1.11.3] of hearts, but this conjoining [*confoederatio*] of natures brings together [*compono*] the human and divine.

*Felix*: suggests that which is fertile or productive and here pertains to the fertility of a kiss. This type of kiss, in turn, is a form of self-abasement which here is rendered *dignatio* (honor) with the verb *stupeo* (to be amazed); i.e., a "stupendous dignity." Such is the unity between God and man.

Four words with the preposition *con* (*cum*, with) prefaced to them which pertain to this unity: *contactus* or physical touch, *complexus* or embrace, *confoederatio* or covenant, agreement and *compono* or a bringing together.

2.4.19. What he did reveal [*revelo*] however was obscure [*absconditus*] to many. For in those days faith was a rare thing [*rarus*] on the earth, and hope but a faint impulse [*tenuis*] in the heart even of many of those who looked forward [*expecto*] to the deliverance [*redemptio*] of Israel.

Despite the revelation (pertinent to the Incarnation), it remained *absconditus*, hidden in the sense of being kept secret.

*Rarus* and *tenuis*: literally, of loose texture and thin, drawn out. The picture this presents, coupled with *absconditus*, is something like a thin gauze spread out thinly. Deliverance is a redemption or buying-back.

2.5.8. If God desires to convince [*persuadeo*] me of that benevolent [*beneplacitum*, noun] will [*voluntas*] of his, so often vouched for by the prophets [*legatio & spondeo*] but not yet revealed by the event [*exhibeo*], then let him kiss me with the kiss of his mouth, and so by this token [*signum*] of peace make my peace secure [*securus*].

*Persuadeo*: to persuade Bernard of his will which is a *beneplacitum* or expression of good pleasure often vouched for by the prophets or promised in a sacred or solemn way (*spondeo*), *legatio* being added which connotes an official designation. However, this is not exhibited (*exhibeo*).

The bridegroom's kiss is a *signum* or sign of peace which makes Bernard's peace *securus* or free from care and anxiety.

2.6.28. When I come to recognize [*agnosco*] that he is truly mine, then I shall feel secure [*securus*: 5.8] in welcoming [*suscipio*] the Son of God as mediator [*mediator*]. Not even a shadow of mistrust [*sperno*] can then exist, for after all he is my brother and my own flesh.

*Agnosco*: implies making an identification between oneself and Jesus which makes Bernard *securus* (cf. 2.5.8 as free from care).

*Suscipio* involves a taking up as *mediator* which banishes mistrust or making a separation (*sperno*).

2.7.3. We should by now have come to understand [*exigo*] how the discontent [*querela*] of our ancestors displayed a need for this sacrosanct [*sacrosanctus*] kiss, that is, the mystery [*mysterium*] of the incarnate Word [*Verbum*: 2.3.10], for faith, hard-pressed [*molestus & exspectatio*] throughout the ages with trouble upon trouble, was ever on the point of failing [*deficio*].

*Exigo*: literally as to thrust out as well as demanding with regard to *querela* or occasions for complaint which belonged to our ancestors. However, *querela* revealed a need for a divine kiss which was holy, namely, the *mysterium* (implies worship done in secret) of the *Verbum*. This need requires a faith which is subject to

that which is grievous or troublesome (*molestus*) and subject to failing (*deficio*: to withdraw, fall off), this adjective used with the noun *expectatio* or expectation.

2.7.18. Because Christ was late in coming [*mora*], and the whole human race in danger of becoming lost in despair [*pereo* & *desperatio*], so convinced was it that human weakness [*mortalitas*] was an object of contempt [*contemno*] with no hope [*diffido*] of the reconciliation [*reconciliatio*] with God through a grace [*gratia*: 1.1.23] so frequently promised [*repromissor*], these good men whose faith remained strong eagerly longed [*exopto*] for the more powerful assurance [*certitudo*] that only his human presence [*praesentia*] could convey.

*Mora*: a delay which put humanity in despair, the verb *pereo* meaning a coming to nothing used with *desperatio* or desperation. The mortality (*mortalitas*) of this humanity made people feel of little value (*contemno*) and lack hope (*diffido*: to distrust, despair) of reconciliation with divine *gratia* (favor, reconciliation) which had been promised, *repromissor* implying a more a response.

*Exopto*: the verb *opto* (to choose, wish) intensified by the preposition *ex* (from) prefaced to it which intensifies this desire for the divine presence.

2.8.14. This is the sign that the Lord Jesus has now brought into existence [*facio*] and revealed [*ostendo*] to you, a sign by which the incredulous [*incredulus*] are made [*recipio*] believers, the dispirited [*pusillanimis*] are made hopeful and the fervent [*perfectus*] achieve security [*securitas*].

First a sign (not used in Latin text) comes into existence and then is revealed, *ostendo* (to stretch out and show before). This makes those who are *incredulus* or lacking belief receive (*recipio*) faith.

*Pusillanimis*: the adjective *pusillus* (small, petty) prefaced to *anima* or soul, of petty soul.

*Perfectus* as perfect or accomplished is not unlike the noun *securitas* or freedom from anxiety.

2.9.28. It would seem that this holy kiss was of necessity bestowed [*indultus*] on the world for two reasons. Without it the faith of those who wavered [*infirmus*] would not have been strengthened, nor the desires [*desiderium*: 2.1.23] of the fervent [*perfectus*: 2.8.14] appeased [*satisfacio*]. Moreover, this kiss is no other than the Mediator [*Mediator*: 2.6.28] between God and man, himself a man, Christ Jesus.

*Indultus*: implies permission (from *indugeo*, to be courteous, to grant) as applied to the divine kiss. It has two functions: for those who are weak (*infirmus*) and for the desire of those who are *perfectus*. Such is the mediating role played by Jesus Christ.

### Sermon Three

3.1.7. Today the text we are to study is the book of our own experience [*experientia*: 1.11.25]. You must therefore turn [*converto* with *ad vos*] your attention inwards, each one must take notice of [*attendo*] his own particular awareness [*conscientia*] of the things I am about to discuss.

*Experientia*: equivalent to a book on which it is inscribed and hence to be read, most likely aloud.

While this is transpiring, two actions take place: one's attention is to be turned toward (*ad*) oneself and attend to *conscientia*, literally, a joint knowing (*con* + *scio*) of what Bernard is to discuss. These two inward gestures are presented in terms of a listening to him.

3.1.10. Those to whom it (the divine kiss) to utter these words sincerely [*affectus*: 1.11.3, with *ex*] are comparatively few, but anyone who has received [*accipio*] this mystical [*spiritualis*] kiss from the mouth of Christ at least once, seeks again that intimate experience [*experimentum*: 1.9.2] and eagerly looks for [*sollicito*] its frequent renewal [*repeto* & *profecto*].

*Affectus*: disposition of one's entire body, mind and spirit. The preposition *ex* (from) suggests it is directed outward, thereby bridging one's attention with that which is outside.

*Affectus* is in conjunction with the divine kiss. A person who has received it in a spiritual fashion from Christ not only seeks this *experimentum* (a proof) but its renewal or repetition in reality or in truth (*profecto*).

3.2.20. There is an appropriate place [*locus*] for them on the way to salvation (persons burdened with sin). They may not rashly [*temere*] aspire [*assurgo*] to the lips of a most benign [*serenus*] Bridegroom, but let them prostrate [*iacio*] with me in fear at [*ad*] the feet of a most severe [*severus*] Lord.

*Locus*: a specific place with temporal dimensions used figuratively to situate oneself on the road to

salvation. From this *locus* a person may not aspire or *assurgo* which intimates a sudden rising up intensified by the adverb *temere* (rashly) to the Christ the bridegroom who is *serenus* (literally, bright or fair). Instead, from the *locus* at hand a person must throw (*iaco*) oneself at the Lord who is *severus* (austere, strict).

3.2.23. Eyes that are accustomed [*assuesco*] only to darkness will be dazzled [*confundo*, with *ne* or not] by the brightness [*lumen*] of the spiritual world [*caelum*], overpowered [*reverbero*] by its splendor, repulsed [*insolitus*] by its peerless radiance and whelmed [*obvolo*: to cover around] again in a gloom [*caecitas*] more dense than before.

This sentence bears a resemblance to Plato's image of a cave (**Republic**, Book Seven).

*Assuesco*: signifies long term habituation with respect to darkness which precludes mixture-with (*confundo*) heavenly (*caelum*) light. This light has three effects: it beats back (*reverbero*), repulses (*insolitus*: unaccustomed to; i.e., the light) and covers-around (*volob*) one in *caecitas*, more properly as blindness.

3.2.7. She wept bitterly [*amare*], she sighed [*traho*] deeply [*suspiratus*: deep breath & *longus*] from her heart [*viscus*], she sobbed with a repentance that shook her very being until the evil that inflamed [*felleus*: full of gall, like gall] her passions [*humor*] was cleansed away [*evomo*]. The heavenly physician [*medicus*] came [*subvenio*] with speed to her aid because "his word [*sermo*] runs swiftly" [Ps 147.15].

*Traho*: to drag or draw which shows the intensity of the bride's longing.

*Suspiratus* pertains to a deep (*longus* or long and drawn out) from her *viscus* or entails. These expressions emanating from deep with the bride purged (*evomo*: to vomit) *felleus* or gall which infected her passions, *humor* connoting moisture comprising these passions.

The divine physician came or *subvenio* (literally came under) the bride because of the swiftness of his *sermo* which applies to conversation or discourse.

3.2.14. It is up to you, wretched sinner, to humble [*desino*] yourself as this happy penitent did so that you may be rid of your wretchedness. Prostrate yourself on the ground, take hold of [*amplector*] his feet, soothe [*placo*] them with kisses, sprinkle [*rigo*] them with your tears and so wash [*lavo*] not them but yourself.

*Desino*: to leave off or cease.

Four actions with regard to the divine bridegroom's feet: *amplector*: to embrace, *placo*: to soothe calm, *rigo*: to moisten with tears and thus *lavor* or wash them.

3.3.21. Though you have made a beginning [*sumo*: 1.5.11] by kissing [*ad*] the feet, you may not presume [*praesumo*: 2.2.13] to rise [*assurgo*: 3.2.20] at once by impulse [*statim*] to the kiss of the mouth; there is a step [*gradus*] to be surmounted [*accipio*: 3.1.10] in between [*medium*], an intervening kiss on the hand for which I offer the following explanation [*ratio*: 1.2.21].

*Sumo*: to lay hold off expressed by kissing at (*ad*) the bridegroom's feet which precludes the presumption of rising immediately (*statim*), the verb *assurgo* suggestive of sudden rising.

*Gradus* is one step to be taken (*accipio*) and that lies in between...the middle (*medium*)...the reason for which Bernard now offers a *ratio* or account.

3.3.1. He, however, who gave me the grace [*voluntas*] to repent [*paeniteor*], must also give [*addo*] me the power [*virtus*] to persevere [*contineo*], lest by repeating my sins I should end up by being worse than I was before.

*Voluntas*: will or wish with respect to repentance.

*Virtus* as strength and *contineo* as to remain steadfast are similar and necessary to prevent falling into sin.

3.3.9. I must confess [*fateor*] that I am not entirely satisfied [*contentus*] with the first grace [*gratia*: 2.7.18] by which I am enabled to repent of my sins; I must [*accipio*: 3.3.21] have the second as well and so bear the fruits of repentance [*paenitentia*], that I may not return like the dog to its vomit [cf. Prov 26.11].

*Fateor*: an admission by Bernard that he is not (content) *contentus* with the first grace enabling him to repent and must accept the second grace to gain repentance.

3.4.13. I am now able to see [*resto*] what I must seek [*peto*] for and receive [*accipio*: 3.3.9] before I may hope

[*praesumo*: 3.3.21] to attain [*contingo*] to a higher and holier state. I do not wish to be suddenly [*repente*] on the heights [*summus*]; my desire [*volo*] is to advance [*proficio*] by degrees [*paulatim*]. The impudence [*impudentia*] of the sinner displeases [*displiceo*] God as much as the modesty [*verecundia*] of the penitent gives him pleasure [*placeo*]. You will please [*placeo*] him more readily if you live [*servo*] within the limits proper [*mensura*] to you and do not set your sights [*quaeso*] at things beyond you.

*Resto*: to remain behind, withstand with regard to seeking and receiving prior to presuming to touch (*contingo*: also to reach) a better state. Here *resto* intimates a way of regrouping before advancing to prevent being suddenly (*repente*: unexpectedly) on the heights.

Instead of *repente*, Bernard wishes advancement (*proficio*: to make beforehand or *facio* with *pro* prefaced to it) by degrees, *paulatim* or little by little which is in sharp contrast to the suddenness of *repente*. Another way of expressing this *repente* is by the *impudentia* of the sinner which angers God as much as the *verecundia* or shyness of the penitent.

*Placeo*: if you serve God within the *mensura* or literally circumference belonging to yourself without going beyond it.

3.4.20. First it must cleanse your stains [*tergeo*], then it must raise you up [*erigo*]. How to raise you? By giving you the grace to dare to aspire [*praesumo*: 3.4.13]...I see it as the grace [*fructus*: 1.11.25] of the beauty of temperance [*continentia*] and the fruits that befit repentance [*paenitentia*: 3.3.9], the works [*opera*] of a religious man [*pietas*].

*Tergeo*: cleansing in the sense of wiping off after which comes *erigo* or being set up aright. *Praesumo*: not unlike 3.4.13 in the sense of hoping.

*Continentia*: moderation which befits the exertions (*opera*) of a man endowed with *pietas*, a quality with religious implications as well as devotion to one's family and country.

3.5.1. Once you have had this twofold experience [*experimentum*: 3.1.10] of God's benevolence [*dignatio*] in these two kisses, you need no longer feel abashed [*confundo*: 3.2.23] in aspiring [*praesumo*: 3.4.20] to a holier intimacy (no word in the Latin). Growth [*cresco*: 1.12.7] in grace [*gratia*: 3.3.9] brings expansion [*dilatatio*] of confidence [*fiducia*]. You will love [*amo*] with greater ardor [*ardens*] and knock [*pulso*] on the door with greater assurance [*fidens*] in order to gain what you perceive [*sentio*] to be still wanting [*desum*] to you.

*Experimentum*: also means proof with respect to divine *dignatio*, honor and dignity. *Confundo*: literally, to pour together or mingle.

*Cresco*: to grow in the sense of springing up and increase with respect to a *dilatatio* or spreading out of confidence.

*Ardens* and *pulso* (ardor and knock) are similar and a manifestation of being faithful (*fidens*) to gain what you feel (*sentio*: to perceive, have a sensation of) is still lacking.

3.5.5. It is my belief that to a person so disposed [*afficio*: 1.5.11], God will not refuse [*neglio*] that most intimate kiss of all, a mystery of supreme generosity [*dignatio*: 3.5.1] and ineffable [*mirus*] sweetness [*suavitas*: 2.1.5].

*Afficio*: as noted in 1.5.11, refers to exerting an influence on the body or mind. Here the divine kiss is a *suavitas* or sweetness which is *mirus* or astonishing.

3.5.12. He who is joined [*adhaereo*] to him in a holy kiss becomes [*efficio*] through his good pleasure [*dignatio*: 3.5.5], one spirit [*spiritus*: 1.8.13] with him.

*Adhaereo*: adhering or to be always by someone which becomes (*efficio*: to produce, effect) through God's *dignatio* (generosity) being one spirit with him.

3.6.19. And now what remains, O good Jesus, except that suffused as I am with the fulness [*plenitudo*] of your light, and while my spirit [*spiritus*: 3.5.12] is fervent [*fervor*], you would graciously bestow [*admitto*] on me the kiss of your mouth and give [*adimpleo*] me unbounded joy [*laetitia*] in your presence.

*Fervor*: boiling heat as applied to one's spirit.

*Admitto*: sending (*mitto*) in the direction toward (*ad* prefaced to *mitto*) to Bernard the divine kiss as well as filling (*impleo*) in the direction toward (a second use of *ad* prefaced to a verb) him with unbounded joy.

## Sermon Four

4.1.8. We said, as you remember [*recolo*], that these kisses were given [*refero*:] to [*ad*] the feet, the hand and the mouth, in that order [*singula singulis*]. The first is [*dedico*] the sign of a genuine [*primordium*] conversion of life [*conversio*], the second is accorded [*indulgeo*] to those making progress [*proficio*: 3.4.13], the third is the experience [*experior*] of only a few [*rarus*: 2.4.19] of the more perfect [*perfectio*].

*Recolo*: literally as to cultivate again, to reflect upon and thus meaning close attention regarding the kisses under discussion. Note the preface *re-* prefaced to *refero* (to bring back) along with the forward intent of the preposition *ad* (toward which) with regard to the feet, hand and mouth. Their *recolo* follows a specific order, *singula singulis* or in singular fashion.

Regarding the feet (*dedico*: to declare), it is a *primordium* (connotes origin) or beginning of a conversion, *conversio* meaning a revolution, a turning around.

Regarding the hands, they (*indulgeo*: to indulge, care for) are for those advancing, *proficio* (literally meaning to make beforehand) and suggest prior spiritual knowledge of these hands.

Regarding the mouth, it is the experience of a few persons or those who are *rarus* (literally, of loose texture, thin) who, in turn, belong to the perfect, *perfectio* being a noun or those who partake in its quality.

4.1.22. When we wish [*pareo*] to kiss somebody, we do not have to state [*tendo*] explicitly [*nominatim*] what we want [*requiro*] when we offer [*tendo*] our lips to each other.

*Pareo*: to appear, be visible or to be on hand in order to give a kiss. To do so does not require stating (*requiro*: to seek again and implies previous spiritual knowledge) or naming with detail (*nominatim*, adverb) our desire when extending (*tendo*) our lips for the kiss.

4.1.1. We have here three stages of the soul's growth [*profectus*: 1.12.7] in love [*affectus*: 3.1.1], three stages of its advance toward perfection that are sufficiently known [*notus*] and intelligible [*manifestus*] to those who have experienced [*expertus*: 1.11.25] them. There is first the forgiveness [*indulgentia*] of sins [*actis malis*], then the grace [*gratia*: 3.5.1] that follows on good deeds, and finally that contemplative gift [*praesentia*: 2.7.18] by which a kind [*indultor*] and beneficent [*benefactor*] Lord shows [*intueor*] himself to the soul with as much clarity as bodily frailty [*fragilis*] can endure.

*Profectus*: advancement which also involves growth which has three stages relative to love or *affectus*, that is, a person's entire disposition which is both known and intelligible, *notus* (suggests being acquainted with) and *manifestus* (manifest) to persons who are *expertus* or who have been tested: 1) *indulgentia* or kindness with respect to (literally) wicked deeds, 2) grace which follows upon them and 3) a *praesentia* or presence.

By this *praesentia* the Lord who is both *indultor* and *benefactor* (one who bestows favors and does good deeds), he shows himself or *intueor* (causes himself to be looked upon closely) by the soul as much as its frailty (*fragilis*) allows.

4.2.9. When therefore we make satisfaction [*satisficio*] and become reconciled [*reconcilio*] by the rejoining of the cleavage caused [*ablatus*: from *aufero*] by sin, in what better way can I describe the favor we receive than as a kiss of peace? Nor is there a more becoming place [*non alibi quam*] for this kiss than at [*ad*] the feet; the amends [*satisficio*] we make [*submitto*] for the pride [*superbus*] of our transgressions [*transgressio*] ought to be humble and diffident [*verecundus*].

We make satisfaction and are reconciled by a taking away (*abfero*) of sin which has caused separation, a divine favor received as a kiss of peace. The best place for this (*non alibi quam* or not elsewhere than) kiss: at or *ad* (signifies presence) the feet.

*Satisficio* is submitted (*submitto*) to take the place of pride (*superbus*: being proud, adjective) resulting from transgressions.

*Verecundus*: ashamed and being modest as applied to our amends or *satisficio*.

4.3.14. But when God endows [*convertio*: 3.1.7] us with the more ample [*amplus*] grace [*gratia*: 4.1.1] of a sweet [*emendatus*] friendship [*familiaritas*] with him, in order to enable us to live with a virtue that is worthy of such a relationship [*munus*], we tend to raise our heads from the dust with a greater confidence [*fiducia*: 3.5.1] for the purpose of kissing, as is the custom [*assoleo*], the hand of our benefactor [*largitor*].

*Converto*: to turn round, be directed towards, an action effected by God to obtain a more ample grace consisting of *familiaritas* (intimate acquaintance) with him which, in turn, is *emendatus* (correct, faultless). This has the purpose of allowing us to live with a virtue worthy of such a *munus* which implies office or function. Such *familiaritas* enables us to have greater *fiducia* which suggests reliance as well as confidence to kiss the hand of our *largitor*, a term applicable to one who gives liberally.

The verb *assoleo* refers to an action done in accord with a given custom.

4.4.26. God is spirit, his simple [*simplex*] substance [*substantia*] cannot be considered to have [*distinctus*] bodily members, so then, you say, show [*demonstro*] us what you mean by the hands and feet of God; explain [*diffindo*] to us the kiss of these hands and feet.

God's *substantia* is *simplex* or uncompounded and *distinctus* (separate) from corporeal members. Two verbs relative to pointing out: *demonstro* (to show) and *diffindo* (to cleave asunder, divide).

4.4.5. I allow of course that God does not have these members (hand and feet) by his nature, they represent certain modes of our encounter [*effectus*] with him.

*Effectus*: the execution or performance of a deed and suggests completion.

4.4.7. The delights [*iucundus*: 1.8.13] of contemplation [*contemplatio*] lead on [*excedo*] to that ecstatic repose [*quiesco*] that is the fruit of the kiss of his mouth. Because his providence rules over [*administro*] all, he is all things to all, yet, to speak with accuracy [*proprie*], he is in no way what these things are.

*iucundus*: refers to that which is pleasant, contemplation, which makes us go forth (*excedo*) to a repose which is ecstatic (*quiesco*: a verb used here, to be quiet, to be in active).

Divine providence administers everything in a manner which is *proprie* or properly, personally.

4.4.15. More wonderful still, though no one can be more intimately present [*praesentalis*] to us than he, no one is more incomprehensible [*incomprehensibilis*]. For what is more incomprehensible to any of us than the being [*esse*] of all things?

God is the *esse* or being of everything and paradoxically is present yet incomprehensible.

4.4.17. Such is the way the God whose majesty [*maiestas*] is so great has decided [*dignor*] to be present to his creatures: as the being of all things that are, as the life of all things that live; a light to all those who think [*ratio*: 3.2.14], virtue [*virtus*: 3.3.1] to all who think rightly [*recte* & *utor*], and glory to those who prevail [*vinco*] in life's battle.

*Dignor*: a verb referring to deeming worthy and imparted from the divine majesty.

*Ratio* pertains to our capacity to perceive and thus make sense of reality.

Virtue applies to those who think rightly, literally as to use rightly, *utor* also meaning to possess, have occasion for.

Glory applies to those who conquer (*vinco*) in life which is presented as a battle.

4.5.22. In this work of creation, of government [*gubernatio*], of administration, of imparting motion [*moveo*], of steering toward particular ends [*promoveo*], of renewal [*innovo*] and strengthening [*firmitas*], he has no need of [*indignor*] bodily instruments [*instrumentum*]. By his word [*verbum*: 2.7.3] alone he had made all things, both corporeal and spiritual.

Creation involves four actions: *gubernatio*: literally as to pilot a ship, *moveo*: to move, *promoveo*: to advance, *innovo*: to renew or restore and *firmitas*: to make strong.

All four do not require (*indignor*: to be unworthy) of bodily *instrumentum*, this term suggestive of a utensil. The four verbs are contained in the divine *verbum* or word as expression.

4.5.27. His influence [*valeo*] touches whom he wills, as much as he wills, without calling on the aid [*officium*] or service [*obsequium*] of bodily powers.

Divine influence is presented as a verb (*valeo*: to be strong, vigorous) and does not require bodily powers which necessarily require *officium* (service) and *obsequium* (compliance, indulgence).

4.5.29. Nothing has the remotest chance of hiding from [*lateo*] him, or of escaping that light of his that

penetrates everywhere [*praesens & ubique*]; sense awareness can never be [*renuntio*] the medium [*ministerium*] of his knowledge [*agnosco*: 2.6.28]. Not merely does he know [*nosco*] all things without a body's intervention, he also makes himself known [*innotesco*] to the pure [*mundus*] in heart without the need for recourse to it.

*Lateo*: to conceal and connotes skulking which is opposite to being present (*praesens*) everywhere (*ubique*).

Awareness proper to the five senses cannot be the (*reuntio*: to bring back word, announce) the *ministerium* (labor, employment, service) of divine knowing (*agnosco*: to make an identification or making out, verb used).

Two other verbs of knowing: *nosco* applies to obtaining knowledge for acquaintance and *innotesco* applies to becoming conspicuous, the latter to those who are *mundus* of heart, an adjective implying neatness and cleanliness.

## Sermon Five

5.1.10. As you know [*nosco*: 4.5.29], spirits can be divided into classes: that of the animal, that of man, that of the angel and that of God who created [*condo*] all the others. Each of these, with one exception, needs a body or a body's likeness [*similitudo*], either for its own sake or for the sake of others or for both.

*Nosco*: familiarity implied with the three classes of spirits, and God is the one who created (*condo*: put together by joining) them. *Smilitudo*: likeness with respect to a body which is not required of angels nor of God.

5.1.15. If we consider the animal we see that its spirit, its life principle, cannot even exist [*subsisto*: to take a stand, remain in its place] without a body. When the animal [*pecus*: one of a herd] dies its soul ceases [*desino*: 3.2.14] to live at the same moment that it ceases to impart life. We indeed continue to live after the body's death, but only by means of the body do we gain those merits [*ascensus & accessus*: approach] that lead to a life of blessedness [*beate*].

*Subsisto*: literally as to stand against or remain with respect to an animal's life principle.

*Pecus* is the term for animal used, one of a herd (of cattle) who loses its soul, *desino* connoting a leaving or falling off. However, human beings attain a life of blessedness, *beate* being an adverb (happily).

*Ascensus* and *accessus*: two nouns referring to an approach or a degree, the latter applicable to an entrance.

5.1.20. All creatures that he has made, creatures that possess a body and therefore are visible, can be understood [*sensus, notitia & venio*] by our minds only through the body's instrumentality [*instrumentum*: 4.5.22]. Therefore your souls have need of a body. Without it we cannot attain to that form of knowledge [*scientia*] by which alone we are elevated [*accepto & gradus*] toward the contemplation [*cognitio*] of truths essential to happiness [*beatus*].

Creatures are visible to our eyes and can be understood through the *instrumentum* of our bodies, a term suggestive of a utensil. The means of this instrumentality: *notitia* or the conception of a thing and *sensus* or the five senses responsible for contributing to *notitia*.

The soul is necessary to attain *scientia* (knowledge in the sense of having intelligence and expertise) enabling us to accept (*accepto*) being elevated or attaining a higher position or grade (*gradus*) than the one we are on now.

*Scientia* is directed toward a *cognitio* or acquaintance with truths essential to be *beatus* or happy.

5.2.12. And so we see that though both animal and angelic spirits have need of [*egeo*] bodies, it is not for their own sakes but in order to render some service [*iuvo*] to others.

Bodies proper to animals and angels are created to be put at the service of others, *iuvo* suggestive of assistance and support.

5.3.15. The animal kingdom is destined [*ex debito*] by nature to service [*servitudo*], and that service is fulfilled in alleviating [*iuvo*: 5.2.12] the temporal and physical needs [*necessitas*] of man; the animal spirit or soul is limited [*transeo*] by time, it dies [*deficio*: 2.7.3] with the body.

*Ex debito*: literally “from a debt” and related to the destiny of animals as a form of *servitudo*, this term applicable to slavery or subservience to man.

*Transeo*: to pass over and suggestive of transitoriness.

*Deficio*: to fall off also connotes this transitory nature of animals.

5.3.19. The angel, however, in the freedom [*libertas*] of his spirit, applies [*curo* & *satago*: verb not used] himself with eagerness to the demands of his duty [*officium*: 4.5.27 & *pietas*: 3.4.20] which is to bring prompt [*promptus*] and swift [*alacer*] assistance [*minister*] to us mortals in our striving for the blessings [*iucunditas*] that are to come [*in aeternum futuris civibus*].

Being free, the angel applies himself (*curo*: to take care of and *satago*, a verb not used from which is derived *satis*, sufficient) to both his *officium* and *pietas*, service and devotion (has religious connotations).

Being a *minister* or attendant is one who is both *promptus* and *alacer* or that which is exposed or visible to all and quick (implies being excited). Being such is for the benefit of us mortals as we strive for that *iucunditas* (pleasantness, delight) to be found in the eternity belonging to those citizens (*civis*) laying in the future.

5.3.25. The spirit of the animal [*irrationalis*] can indeed perceive [*haurio*: to draw up, drag] corporeal things by means of the body, but is this body of such potential value [*iuvo*: 5.3.15] to him that the material world which he experiences [*sentio*: 3.5.1] through the senses enables him to advance [*proficio*: 4.1.8 & *pertingo*] to a knowledge of spiritual and intellectual [*intelligibilis*] truths? Surely not. On the other hand, within the limits of its corporeal and temporal service [*cipio*], the body does provide a gateway [*obsequium*] to a knowledge [*nosco*: 5.1.10] of these truths for those who transmute [*transfero*] their usage of the things of time into coin of eternal reward [*fructus*].

An animal lacks reason (*ratio*) and is thus *irrationalis* yet it can draw up or drag (*haurio*) corporeal things through its body.

Speaking rhetorically, Bernard asks whether the animal is helpful (*iuvo*) that the material world to which it is accessible or perceives through the senses (*sentio*) allows advancement (*proficio* and *pertingo*: to advance with the prospect of attainment and to stretch out with the object of grasping).

This forward movement is directed to knowledge of truths which are *intelligibilis* or capable of being comprehended. Nevertheless, a physical body as *obsequium* (compliance) has the ability to seize (*cipio*) a knowledge (*nosco*: familiarity) of these truths who bring them across (*trans-fero*) into *fructus* or the fruit of a reward which is eternal.

5.4.1. We must understand too that if the angel can soar to a grasp [*apprehendo*] of the highest truths [*supercaelestis*] and penetrate [*penetro*] their profoundest depths [*intimus*], he does so by the vital force [*vivacitas*] and kinship [*vincinitas*] of his nature rather than with the aid [*adiutorium*] of a body or with the awareness [*intuitus*] of things that bodily senses provide [*sentio*: 5.3.25].

An angel can seize or lay hold of (*apprehendo*) that which lays beyond (*super-*) the heavens as well as penetrate the *intimus* within, that which is innermost of these heavens.

Two faculties enable an angel to effect this: *vivacitas* and *vincinitas* or natural vigor and proximity instead of being helped (*adiutorium*: support) of a body or with the *intuitus* or ability to look (implies being considerate) at what senses perceive, *sentio* or discern by senses.

5.4.6. For, what the spirit clothed [*involutus*] in flesh and dwelling [*incolo*] on the earth strives [*nitor*] to achieve [*pervenio*: 1.12.3] gradually [*gradatim*] and little by little [*paulatim*: 3.4.13], through the knowledge it derives [*proficio*: 5.3.25] from the senses [*sensibilis*: perceptible], that same the dweller [*habitor*] of the heavens attains [*pertingo*: 5.3.25] with all speed [*velocitas*] and ease [*facilitas*] because of the native [*ingenitus*] fineness [*subtilitas*] and sublime quality of its being [*sublimitas*].

*Involutus* and *incolo*: two characteristics of the spirit on earth: literally as rolled up in flesh and *incolo* or to be at home in a permanent way. Nevertheless, the spirit can press forward (*nitor*) in order to literally come (*venio*) through (*per-*) in two ways: by degrees (*gradatim*) and by small steps (*paulatim*).

The spirit advances by knowledge derived from (*proficio* suggests knowledge obtained by advancement) that coming from the senses because this spirit is a *habitor* or inhabitant of the heavens which can advance (*pertingo*) by reason of its speed and ease, *facilitas* suggestive of a disposition. This spirit is endowed with

*subtilitas* or acuteness and *sublimitas* or height, loftiness which are *ingenitus* or innate, inborn.

5.4.18. Neither angelic nor brute [*brutus*] spirit therefore can benefit [*adiuvo*] from corporeal aids in acquiring [*capio*: 5.3.25] the knowledge that makes a spiritual being happy [*beatus*: 5.1.20]. The brute's natural stupidity [*stoliditas*] renders him incapable [*capio* with *non*] of that knowledge, while the angel, by a prerogative [*praerogativa*] of splendor and excellence [*excellens*, adjective], has no need [*indigens*] of a bodily intermediary.

*Brutus*: an adjective meaning heavy and inert. Not the verb *adiuvo* (to help, sustain), the root *iuvo* as in 5.3.25, the preposition *ad* (toward) prefaced to the verb suggesting more direct help supposedly from corporeal aids.

The adjective *brutus* fits in well with the noun *stoliditas* (dullness, obtuseness). Note two uses of the verb *capio* (to seize, acquire): regarding knowledge pertinent to *beatus* and knowledge not pertaining to it.

*Praerogativa*: a previous choice or election done by an angel who has no need of a body, *indigens* (from *indigeo*) suggesting want and a desire for what one wants.

5.5.22. We come now the spirit of man. This, since it holds a middle place [*medium*: 3.3.21] between the extremes of bestial [*infirmus*] and angelic spirits [*supremus*], manifestly has a twofold need [*necessarius*] of a body: without it the soul can act neither for its own advantage [*proficio*: 5.4.6] nor for the benefit [*prosum*] of others.

*Medium*: a noun referring to the center and applicable to a man's spirit who is between *infirmus* and *supremus*, that which is subject to illness and that which is the highest, factors which contribute to a twofold need (*necessarius* being an adjective) for a body: personal benefit (*proficio* or advancement) and that of others (*prosum*: to be useful).

5.6.6. If these creatures (spiritual beings) do not provide [*cedo*] food or perform [*exhibeo*] a service, they certainly make man use his wits [*ingenium*: 1.5.17] in accord with that progress in understanding common to all who enjoy the use of reason [*ratio*: 4.4.17] by which the mysteries [*invisibilis*] of God may be apprehended and contemplated [*conspicor* & *intellectus*: 1.5.17] through the things he has made.

*Cedo*: a verb pertinent to anything in motion and suggestive of giving way or yielding.

*Exhibeo*: to hold forth, present with respect to a offering something. *Ingenium*: an innate quality or disposition which here is united with the application of one's *ratio* or reason by which a person can apprehend (*conspicor* suggests catching sight of) and contemplate (*intellectus*: a noun referring to our mind) God through his creation.

5.7.14. As for the rest, whether the bodies of angels be natural to them as bodies are to me; whether, immortal though they be, their bodies have an animal nature like man's, which in this life is not immortal; whether they change [*muto*] these bodies and turn [*verso*] them into whatever form [*forma*] and figure [*species*] suits them when they wish [*volo*: 3.4.13] to become visible [*appareo*], imparting to them the density [*denseo*] and solidity [*solido*] that fits their purpose [*volo*], while at the same time, in the reality [*veritas*] of their own nature with its essential subtlety [*subtilitas*: 5.4.6], they remain impalpable [*impalpabilis*] to us and beyond [*inattigibilis*] our power of vision.

An excerpt dealing with angels, of how they can change (*muto* applies to moving, moving away) and turn (*verso* applies to turning) into whichever forma and species (form and appearance) they wish. Thus they make an appearance or show (*appareo*) themselves while using both density and solidity (verbs are used suggestive of continuous action compared with the more static nature of nouns) in accord with their *volo* or what they intend.

At the same time human can neither attain (*inattigibilis*, adjective) the truth (*veritas*) nor feel it (*impalpabilis*) since the angelic nature which is endowed with *subtilitas* (keenness, exactness).

5.8.26. Try to understand this, however, that no created spirit can [*applico*] of itself act directly on our minds [*mens*: 1.12.7]. This means that without mediation [*medians*] of a bodily instrument [*instrumentum*: 5.1.20] it cannot make contact with [*immisceo*] or infuse [*infundo*] itself into our minds, so that thereby we either acquire [*efficio*: 3.5.12] knowledge or increase it, acquire virtue or improve on it.

*Applico*: to connect, join or attach, impossible for a created spirit with regard to our *mens* (mind as well as disposition and character). Without the instrumentality of the body (it being *medians*, standing

between), it can neither mix (*immisceo*) nor pour itself within (*infundo*) our minds. Thus either we acquire either knowledge or virtue of it, *efficio* suggestive of something produced or effected.

5.8.5. He (God) communicates himself directly to the mind [*infundo*: 5.8.26], he makes himself known directly [*innotesco*: 4.5.29]; a pure spirit himself, he is received [*capio*: 5.4.18] by us in proportion to our rectitude.

*Infundo*: as used in 5.8.26 or a pouring in relative to a created spirit into our minds. *Innotesco*: a becoming known or conspicuous which increases the more we receive (*capio*: to grasp) him according to our rectitude.

5.9.16. There is furthermore the case of the person, be he bad [*malus*] angel or bad man, who performs good deeds against his will [*non volens*]. It is plain that the good of which he is the agent does not benefit [*invito*] himself since no good can benefit one whose will is set against it. He is therefore merely a dispenser [*dispensatio*] of good, but I know not [*nescio*] why, we seem to feel that the good which comes to us through an evil agent [*dispensator*] is on that account more gratifying [*gratus*: agreeable] and pleasurable [*iucundus*: 4.4.7].

*Malus*: bad or evil relative to either angel or man. If a person is *malus*, the good he does fails to benefit (*invito*: to treat, entertain) him, yet he can be a dispenser (*dispensatio*: provision, stewardship).

Compare *dispensatio* with *dispensator* or the activity with the agent, the latter here as *malus* which offers a good both gratifying and pleasurable (*gratus* and *iucundus* or agreeable and joyful) by reason of being thus *malus*.

5.10.25. Again, because he knows [*novo*] the means that best suit his purpose [*conveniens*], he does not choose a bodily creature for the sake of the efficacy [*efficacia*] of its action but rather for the fittingness [*congruentia*] of it.

*Conveniens* (from *convenio*: to come together): agreeing, consistent which is similar to the noun *congruentia* or congruity, harmony. Such *congruentia* is preferable over the *efficacia* (efficacy) of action pertinent to a bodily creature.

## Sermon Six

6.1.11. The supreme [*summus*: 3.4.13] and infinite [*incircumscriptus*] Spirit, and he alone, has no need [*egeo*: 5.2.12] of a bodily faculty or of any bodily assistance [*instrumentum*: 5.8.26] in the accomplishment of all that he wishes [*volo*: 5.7.14] to do or permit. We may with perfect confidence [*securus*: 2.6.28] then, assert that God is truly an immaterial being [*incorporeitatis*], just as he is truly immortal [*immortalitas*]. He alone in the world of spirits so far transcends [*transcendo*] the efficacy of all corporeal beings, that not only is he entirely independent [*non indigeo*: 5.4.18] of bodily aid in all the works [*opus*: 1.5.17] that he undertakes, but by a simple gesture of his will he is able to achieve his purpose [*ad quaeque vult* or *volo* when and as he pleases [*contentus*].

*Incircumscriptus*: literally, the Spirit not being written around and who has no need of corporeal means, *instrumentum* referring to the body as a utensil for requiring what he needs, etc.

*Securus*: secure or free from fear in our assertion that God is both incorporeal and immortal, two nouns used here, being an embodiment of both.

*Transcendo*: to step over, surpass with respect to being with a body; *indigeo* is similar to *transcendo* here, the Spirit having no need of bodily assistance in his *opus* or toil. Instead, his will achieves what he wishes (*volo*, with the preposition *ad* or toward which) and when he is *contentus* to do it, this adjective suggesting being content.

6.2.21. Our ancestors down through the ages experienced [*actito*:] these ways of God repeatedly; his gifts pursued them without fail [*sedulus*: persistent, diligent], but the benefactor's [*beneficium*] hand was hidden [*lateo*: 4.5.29].

*Actitio*: frequent engagement in something with respect to divine ways.

*Sedulus* or being persistent and diligent pertains to God's side with respect to our ancestors despite his hand, representative of action, remaining hidden (*lateo*) or concealed.

6.2.3. Though they owed him their being [*ab ipso erant*] they did not live in his presence [*non cum ipso*]. They lived through him, but not for him. What understanding they possessed [*sapio*] was from him, but him they failed to understand. They were alienated [*alienatus*], ungrateful [*ingratus*], irrational [*insensatus*]. Their being, their life, their reason, all these they ascribed to nature, or, more foolishly [*insipiens*] still, to chance [*fortuna*]. Many again arrogantly assumed [*arrogatio*] that the workings of God's providence [*no Auctori tribuerent*] were the fruit of their own labor [*industria*] and strength [*virtus*: 4.4.17].

*Ab ipso erant*: literally as they were from himself or God, a dynamic way of stating God as our ancestors' source. Despite this being from God, they did not live in his presence or not with him (*non cum ipso*). They lived *per* (through) him, not *ipsi* (in him).

Despite their wisdom (*sapio*: to taste in the sense of savoring) coming from God, they did not understand. Three adjectives reveal their state, the opposite of *sapio*: *alienatus*, *ingratus* and *insensatus* (alien, being disagreeable and lacking sense).

*Insiens* (lacking the capacity to savor) led to trust in *fortuna* or fate. One offshoot of this is *arrogatio*, to appropriate divine providence here put as not ascribing their *industria* and *virtus* (industry and virtue, here pertaining to strength) to the Author (*auctor* intimates the originator of something).

6.3.18. In the body [*caro*], I repeat, and through the body, he performed [*operor*] wonderful deeds with an authority [*potenter*] that was obvious [*patenter*]. He proclaimed the message of salvation and endured outrage [*passus indigna*], thus clearly demonstrating that he it was whose invisible power [*invisibiliter*] created the world [*saeculum*: 1.3.12], whose wisdom [*sapienter*] governed [*regio*] it, and whose benevolence [*benigne*] protected [*protego*] it.

*Caro*: flesh compared with *corpus*, any object composed of materials which are perceptible. *Caro* was a means for *operor*, effecting or bestowing wonderful deeds in a manner both *potenter* and *patenter* (adverbs), powerfully and in open fashion.

*Passus indigna*: having suffered indignity, a means by which Christ created in invisible fashion (adverb used) the *saeculum* which can refer to a people or race as well as world.

*Sapienter*: an adverb meaning wisely, the manner by which God reigned or managed (*regio*) the *saeculum*.

*Benigne*: an adverb meaning in a caring fashion relative to protection, *protego* which refers to making a cover.

6.4.26. See him then, instructing [*doceo*] the disciples on the mountain by word of mouth [*apert (aperio) os carnis*] at the same time that he enlightens [*doceo*] heaven's angels in silence [*silentium*].

*Doceo*: used twice, first as teaching which Christ does by opening his mouth of flesh (*apert os carnis*) and then as enlightening the angels in silence.

6.5.21. Because carnal men did not perceive [*percipio*] this work [*opus*: 6.1.11] of the Spirit—"the animal man does not perceive anything of the Spirit of God"—it was necessary that the sinner should receive [*percipio*] pardon [*venia*] for her sins while lying prone [*incubo*] at God's feet of flesh, kissing [*deosculo*] these same feet with her lips of flesh. In this way that change of the right hand of the Most High [*Excelsus*] by which in a wonderful but invisible manner he leads the wicked to repentance [*iustificat impium*], is made manifest [*innotesco*: 5.8.5] to those in bondage to the senses [*carnalibus*].

Two uses of the verb *percipio*: 1) to perceive, and intimates taking possession of, here with respect to carnal (*caro*) men not perceiving what the Spirit had done, his *opus*. 2) In terms of taking possession of divine *venia*, favor shown as forgiving sins.

Such *percipio* is done at (*incubo*: laying or abiding) God's feet of flesh as well as kissing them, *deosculo* as kissing with great affection.

*Impius*: wicked in the implied sense of lacking reverence for God. The verb *iustifico* (to justify) is used relative to such persons. This justification is not hidden but made known or out there for all to see (*innotesco*).

6.6.26. However, I must not omit [*non oportet*] to speak of those spiritual [*spiritualis*: 3.1.10] feet of God to which the penitent's [*paenitens*] first kiss, understood in a spiritual sense [*spiritualiter*], ought to be directed [*praetereo*]. Well do I know [*novo*: 5.10.25] the inquisitive bent [*curiositas*] of your minds, that allows nothing

whatever to pass [*praetereo*] without scrutiny [*inscrutor*]. Nor must we disdain [*contemptus*] to consider [*nosco*: 5.3.25] what are those feet by which Scripture so frequently draws our attention [*commemoro*] to God.

*Non oportet*: literally, it does not behoove or it is not proper, here with regard to God's feet presented in a spiritual way for the penitent, that is, to pass it by (*praetereo*) as understood spiritually (*spiritualis-spiritualiter*).

*Curiositas*: the desire for knowledge, inquisitiveness with respect that it does not allow anything to pass by (*praetereo* again) without *inscrutor* or examination.

*Contemptus*: having contempt with regard to *nosco* or familiarity concerning God's feet spoken of by Scripture and which gets our attention, *commemoro* (to recall to the memory).

6.6.3. If it seemed right to St Paul to describe [*refero*: 4.1.8] Christ's head in terms of [*ad*] the divinity, it should not seem [*puto*] unreasonable [*incongrue*] to us to ascribe the feet to his humanity [*ad hominem*]. Let us call [*nomino*] one of these feet mercy [*miseriordia*], the other judgment [*iudicium*]. You are familiar [*nosco*: 6.6.26] with these two words, they both occur together, as you remember, in several passages of Scripture. That God assumed [*assumo*] the foot of mercy in the flesh to which he united [*unio*] himself, is taught [*perhibeo*] in the Epistle to the Hebrews, which speaks of Christ as one who has been tempted in every way that we are, though he is without sin, that he might become merciful [*misericors*].

*Refero*: literally as to bring back which implies readers of St Paul use of their recollective faculty, here with respect to (*ad*: in the direction toward-which) the divinity.

*Puto*: to think or set in order with regard to the adverb *incongrue* (unsuitable, not consistent) as pertaining to (*ad*) Christ's humanity.

*Nomino*: to give a name, here with respect to the two feet, *miseriordia* and *iudicium*. Bernard says his audience is familiar (*nosco*) with them from Scripture.

*Assumo* (to take up, adopt): with regard to the foot of *miseriordia* to which Christ united himself, a fact taught (*perhibeo*: to bring forward, adduce) in Hebrews concerning divine mercy (*misericors*, adjective).

6.7.15. With these two feet, therefore, so aptly [*apte*] united and controlled [*concurro*] by the divine head, he who was the invisible Emmanuel is born of a woman, born a subject [*factus*] of the Law, "appears on earth and moves among men." It is on these feet that, in a spiritual [*spiritualiter*: 6.6.26], invisible manner [*invisibiliter*: 6.3.18], he still goes about [*pertranseo*] doing good [*benefacio*] and curing [*sano*: to make whole] all who have fallen into the power [*oppressus*] of the devil. With these very feet he finds his way [*perambulo*] into the souls [*mens*: 5.8.26] of his lovers, tirelessly [*incessenter*: 1.9.2] enlightening [*lustror*] and searching [*scrutor*] the hearts and loins [*renes*] of the faithful.

The two feet are both united and controlled: *apte* (appropriately, adverb) and *concurro* (to run together) by the divine head.

*Factus*: literally, as has been made with regard to the Law.

God goes about (*pertranseo*: to go through) in two ways, spiritually and invisibly. Such going-through involves doing good and curing (*sano* implies making whole) those who had been oppressed (*oppressus*) by the devil.

A word similar to *per-transeo* is *perambulo* (to walk through) or walk through souls (*mens*: mind) of lovers. Such walking-through is done without ceasing (*incessenter*) in order to both enlighten (*lustror*: to purify by means of a propitiatory offering) and search (*scrutor*: to explore) hearts and loins (*renes*: also as kidneys) of those who are faithful.

6.8.23. Happy [*felix*: 2.3.6] is the man then in whose soul the Lord Jesus once sets [*infigo*] these feet of his. There are two signs [*signum*: 2.5.8] by which you may recognize [*cognosco*: 1.11.25] such a one, for he cannot but [*necesse est*] bear upon [*refero*: 6.6.3] him the imprint [*impressus*] of these divine footsteps. These signs are fear and hope, the former presenting [*praesento*: to place before, show] the imprint [*imago*] of judgment [*iudicium*: 6.6.3], the latter that of mercy [*miseriordia*: 6.6.3].

*Felix*: propitious, fruit-bearing with regard to the soul in which Jesus sets his feet, *infigo* meaning to fasten and thus implies permanence.

*Signum*: a means to recognize or *cognosco* (to become acquainted thoroughly) with such a person.

*Refero*: as to bring back or hold close to oneself the *impressus* of divine feet. The task of fear is to place before (*praesento*) the imago of judgment, this word meaning image which differs from *impressus* but can mean that *imago* is impressed deeply within a soul.

6.8.28. If all this be true, then obviously this first kiss, given to the feet, brings forth no small fruit [*fructus*: 5.3.15]. But of one thing you must beware, that you do not neglect [*accipio*: 3.4.13] either of these feet. If, for instance, you feel deep sorrow [*compungo*] for your sins along with the fear of the judgment [*iudicium*: 6.8.23], you have pressed [*imprimo*] your lips on the imprint [*vestigium*: sole] of truth and of judgment. But if you temper [*tempero*] that fear and sorrow with the thought [*intuitus*: 5.4.1] of God's goodness [*bonitas*] and the hope of obtaining [*consequor*] his pardon [*indulgentia*: 4.1.1], you will realize [*novo*: 6.6.26] that you have also embraced [*amplector*] the foot of his mercy. It is clearly inexpedient [*expedio*, with *non*] to kiss one without the other; a man who thinks [*recordatio*] only of the judgment will fall into [*praecipito*] the pit [*barathrum*] of despair [*desperatio*], another who deceitfully flatters [*fallax assentatio*] God's mercy [*miser cordia*: 6.8.23] gives birth to a pernicious [*pessimus*] security [*securitas*].

*Accipio*: to receive or pay attention to both feet, mercy and judgment.

*Compungo* or feeling sorrow for sins suggests being pricked severely which here is equivalent to pressing (*imprimo*: to press upon) one's lips upon the *vestigium* or literally, sole, of truth and judgment.

*Tempero* connotes the observance of proper measure regarding fear and sorrow, that is, with the *intuitus* (the ability to look with consideration) of divine *bonitas* (goodness as well as excellence) and obtaining (*consequor*: to follow, attend to) divine *indulgentia* or kindness. If this is done, a person will realize (*novo*) that he has entwined himself around (*amplector*) the foot of divine mercy.

*Expedio*: literally, as to loosen the feet.

*Recordatio*: a noun which pertains to recalling to mind, here of judgment only which results in a fall (*praecipito*) into an abyss (*barathrum*: the Under World) of despair. Another person who gives an *assentatio* or an assent marked by flattery to divine *miser cordia* begets a security which is *pessimus* (superlative of *malus*, wicked; i.e., most wicked).

6.9.9. I myself, however wretched [*miser*] I may be, have been occasionally privileged [*dignor*: 4.4.17] to sit [*admitto*: 3.6.19] at the feet of the Lord Jesus and to the extent that [*in quantum*] his merciful love [*miseratio*] allowed, have embraced [*complector*] with all my heart [*devotio*], now one, now the other, of these feet. And if, as happened at times, I should grow forgetful [*oblitus*] of his mercy [*miseratio*], and with a stricken [*stimulo*] conscience [*conscientia*: 3.1.7] become too deeply involved [*inhaereo*] in the thought of the judgment, sooner or later I was cast down in unbelievable fear [*metus*] and shameful [*miserabilis*] misery [*confusio*], enveloped [*circumfundo*] in a frightful gloom [*horror*] out of which I cried in dismay [*de profundis*]: "Who has yet felt the full force of your fury, or learnt to fear the violence of your rage?"

Two opposite states which Bernard attributes to himself, miser and *dignor*.

*Admitto*: literally as sitting to (*ad*) Jesus' feet insofar as his *miseratio* or compassion allows.

*Complector*: an entwining around of these feet with *devotio*, self-sacrifice or offering of oneself.

*Oblitus* (from *obliviscor*, to be forgetful) of divine *miseratio* (pity, compassion), a term similar to *miser cordia* which has the verb prefaced to the noun *cor* (heart). A conscience which as been stricken (*stimulo*: to prick with a goad) and has clung to (*inhaereo*) thoughts of divine judgment causes the following: *metus* (fear, anxiety), *confusio* (mixture, disorder) encircled (*circumfundo*) by *horror* (shaking, trembling) which makes Bernard explain from the depths (*de profundis*) this verse from Ps 89.11-12 or Ps 90.11.

6.9.15. But if on escaping from this I should cling [*contingo*: 3.4.3] more than was becoming to the foot of mercy [*miser cordia*: 6.8.28], the opposite [*e contrario*] happened. I became dissipated, indifferent [*incuria* (for dissipated too)], negligent [*negligentia*]; lukewarm [*tepidus*] at prayer [*oratio*], languid [*piguus*] at work [*actio*], always on the watch [*promptus*] for a laugh, inclined to say the wrong thing [*sermo*: 3.2.7 & *incautior* (*incautius*)]. And my interior was no steadier [*appareo*: 5.7.14 & *inconstans*] than my behavior [*status*].

*Contingo*: literally, to touch on all sides, here the foot of *miser cordia*, i.e., that heart (*cor*) characterized by mercy.

As Bernard points out, *contingo* suggests indiscretion, that is, it results in *incuria* (carelessness), *negligentia* (negligence), *tepidus* at *oratio* (being lukewarm at *oratio*, alternately as speech, discourse), *piguus* at *actio* (indolent at action), *promptus* (ready; connotes being manifest) to laugh, inclined to say the wrong *sermo* (conversation, discourse) and his interior life as appearing unstable (*inconstans*) just like his outward *status* or comportment.

6.10.19. But you know what a teacher [*instructus*] experience [*experientia*: 3.1.7] is; no longer of judgment alone or mercy alone, but of mercy [*misericordia*: 6.9.15] and judgment [*iudicium*: 6.8.28] I will sing to you, O Lord. I shall never forget [*obliviscor*] your precepts mercy and judgment [*iustificatio*] will be the theme of my songs in the house of my pilgrimage [*peregrinatio*], until one day when mercy triumphs over judgment, my wretchedness [*miseria*] will cease to smart [*conticesco*], and my heart, silent no longer, will sing to you. It will be the end of sorrow [*non compungo*].

*Experientia*: alternately as trial or proof regarding *misericordia* and judgment (*iudicium*).

*Obliviscor*: a promise not to forget divine precepts and *iustificatio* (compare with *iudicium*, *iustificatio* being its result). Such keeping in mind, the opposite of *obliviscor*, is critical while living in a state of *peregrinatio* or sojourning outside one's native land.

Later Bernard's wretchedness will become still (*conticeso*), the end of sorrow or having no *compungo*, of not being pricked or stung.

### Sermon Seven

7.1.11. I shall treat not only of one hand but of two, each under a particular name. One I shall call liberality [*latitudo*] because it gives generously; the other fortitude [*fortitudo*] because it powerfully [*potenter*: 6.3.18] defends [*defendo*] whatever it gives. One who will not be found ungrateful [*ingratus*: 6.2.3] must kiss each of these hands, in order to acknowledge [*recognosco*: 1.11.25] and praise [*confiteor*] God as the giver [*largitor*: 4.3.14] and conservator [*conservator*] of all-good things.

The two divine hands have names: *latitudo* breadth or width for liberality and *fortitudo* or firmness or courage. The latter behaves *potenter* or powerfully and acts as a defense.

A person who is *ingratus* or ungrateful must kiss each hand to recognize (*recognosco*: connotes recalling, *re-*) and praise (*confiteor*: to acknowledge, confess) God as both *largitor* and *conservator* or one who gives liberally and preserves or defends.

7.2.17. Because she is the soul [*anima*: 2.8.14] thirsting [*sitio*] for God. In order to clarify [*elucesco*] for you the characteristics [*proprie*: 4.4.7] of the bride, I shall deal [*pono*] briefly with the diverse affective relationships [*affectio*] between persons. Fear motivates [*timeo*] a slave's attitude to his master [*a facie domini*], gain that of wage-earner to his employer, the learner is attentive to [*pareo*: 4.1.22] his teacher, the son is respectful [*honoro*] to his father. But the one who asks for [*postulo*] a kiss, she is a lover [*amo*: 3.5.1]. Among all the natural endowments of man love [*affectio*] holds first place [*excello*], especially when it is directed to God, who is the source [*principium*: 1.5.11] whence it comes [*recurro*]. No sweeter names can be found to embody [*exprimo*] that sweet inter-flow [*ad invicem*] of affections [*affectus*: 4.1.1] between the Word and the soul, than bridegroom and bride. Between these all things are equally shared [*communis*], there are no selfish reservations [*proprius*], nothing that causes [*habeo*] division. They share the same inheritance, the same table, the same home, the same marriage-bed, they are flesh of each other's flesh.

*Sitio*: to be thirsty, here the soul for God which implies she had been without him for some time perceived as liquid nourishment.

*Elucesco*: to shine forth that which is personal (*proprie*, adverb) to the bride.

*Affectio*: similar to *affectus* or disposition and reflects a permanent state of mind such as fear literally "at the face of (his) master" (*a facie domini*). Two other examples of *affectio*: wage-earner and pupil as one who is present or appears visible (*pareo*) to his teacher and a son's honor towards his father.

A more noble type of *affectio*: one who asks for (*postulo*: suggests requesting or arraigning) a kiss because of his act of loving, *amo* being a verb.

*Affectio*: is characterized by its ability to *excello* or be superior or eminent when directed to God, the *principium* (first principle) from which it comes, *recurro* meaning to run back, hasten.

*Exprimo*: to press out or squeeze forth the inter-flow (*ad invicem*: by turns, reciprocally) of *affectus* which is between the Word and soul, bridegroom and bride.

*Communis* or common contrasts with *proprius* or one's own, the former characteristic of marital relationships. The verb *habeo* (to have, support) is used with *proprius* with respect to making divisions between the two spouses.

7.2.5. Therefore if a love [*amo*: 7.2.17] relationship is [*convenio*] the special [*specialiter*] and outstanding

characteristic [*principaliter*] of the bride and groom, it is not unfitting [*non immerito*] to call [*censeo*] the soul that loves God a bride. Now one who asks for [*peto*: 3.4.13] a kiss is in love. It is not for liberty that she asks, nor for an award, not for an inheritance nor even knowledge [*doctrina*: 2.2.13], but for a kiss. It is obviously the request of a bride who is chaste [*castus*: 1.11.3; in superlative case], who breathes forth [*spiro*] a love that is holy [*sacer*], a love whose ardor [*valentis* (*valeo*: 4.5.17) *flammam*] she cannot entirely disguise [*dissimulo*]. For note how abruptly she bursts [*praeripio*] into speech [*sermo*: 6.9.15 & *exordium*]. About to ask a great favor [*peto*] from a great personage, she does not resort, as others do, to the arts [*fucus*: 1.2.21] of seduction [*blanditia*], she makes no devious or fawning solicitations [*circumvolutio* & *ambio*] for the prize that she covets [*desidero*]. There is no preamble [*proemium*], no attempt to conciliate [*capto*] favor [*benevolentia*]. No, but with a spontaneous [*repente*: 3.4.13] outburst [*prorumpo*] from the abundance [*abundantia*] of her heart, direct even to the point of boldness [*nude frontroseque*], she says: "Let him kiss me with the kiss of his mouth."

The active verb *amo* is used to show the relationship between spouses as *convenio* or literally a coming together which is both *specialiter* and *principaliter* or done in a way both special and foremostly. If this *convenio* works, the soul can be called (*censeo* connotes estimating) a bride.

The bride's request (*peto* suggests making a claim or demand) is for a kiss only, not even desire for knowledge, *doctrina* suggestive of tenets of the faith.

The bride is both *castus* (superlative case is used) or pure in the moral sense and holy (*sacer*), the latter modifying a love that is breathed forth. Also breathed forth is an ardor (*valeo*: to be strong, vigorous) characterized by a flame (*flamma*) and which cannot be hidden (*dissimulo* is suggestive of making unlike, of disguising).

The bride speaks in a way which is *praeripio*, that is, it snatches away into *sermo*, a conversation with her spouse. *Exordium* is used with *sermo* here, a beginning or introduction.

A second use of the verb *peto* by the bride where she does not employ the arts of seduction, *fucus* as dross, alloy and hence something for disguise coupled with *blanditia*, flattery marked by a certain caressing either physically or verbally.

The false pretense of *blanditia* resembles *circumvolutio* or a rolling around with the verb *ambio* which means to go around and therefore intensifies its elusive nature.

The bride acts directly, that is, without *proemium* or introductory words to lay hold of (*capto*) any favor from her divine spouse. Instead of this spontaneously (*repente*) she gives an outburst (*prorumpo*) from her heart's abundance. Two adverbs reveal this boldness: *nude* (in naked fashion) and *frontrose* (literally, many-browed which supposedly is indicative of being shameless).

7.3.16. Her love [*amo*: 7.2.5] is surely chaste [*caste*: adverb] when it seeks [*quaero*] the person whom she loves, and not some other thing of his. It is a holy [*sancte*] love, the impulse of an upright [*puritas*] spirit rather than of carnal desire [*concupiscentia*]. And it is an ardent [*ardenter*] love, blinded by its own excess [*non cogitet; cogito*] to the majesty of the beloved.

*Amo*: the verb is used and modified by an adverb, *caste*, in a chaste fashion. Such modification, if you will, takes place when this *amo* (again, a verb) seeks whom she loves. Another adverb modifies the verb *amo*, *sancte* or in a holy way.

*Puritas* vs. *concupiscentia* or purity vs. eager desire or longing.

*Ardenter*: another adverb modifying *amo*, ardently. Being so on fire, this *amo* does not perceive (*cogito*: to consider thoroughly, to weigh) its personal excess.

7.3.20. Can she be possibly drunk [*ebriacus*]? Absolutely [*prorsus*] drunk! And the reason? It seems most probable that when she uttered those passionate words [*prorumpo*: 7.2.5] she had just come out from the cellar of wine; afterwards she boasts [*glorior*] of having been there.

*Ebriacus* or drunk to which Bernard concurs *prorsus* or in a forward, straight-on fashion.

*Prorumpo*: to burst, characteristic of sexual love and language.

7.3.24. How great this power [*vis*: energy, virtue] of love: what great confidence [*fiducia*: 4.3.14] and freedom of spirit [*libertas*: 5.3.19]! What is more manifest than that fear is driven out [*mitto* & *foras*] by perfect love [*caritas*]!

*Vis*: an energy also applicable to the strength of virtue, here pertaining to love. Also characteristic of

this love is both *fiducia* and *libertas*, fidelity or assurance and liberty.

*Caritas*: love which implies affection and whose other meaning is costliness. By comparison, *amor* is a more general term.

7.4.29. One who seeks access [*quaero*: 7.3.16] to the interior [*intimus*, with *ad*] of the home goes round [*ambio*: 7.2.5] to the intimate friends [*intimus*] or members of the household [*domesticus*] to attain what he desires [*desideratus*, with *ad*]. In this present instance who might these people be? In my opinion they are the holy angels who wait on [*asto*] us as we pray [*oro*], who offer to God the petitions [*prex*] and desires [*votum*] at least of those men whose prayer they recognize [*perspicio*] to be sincere [*purus*], free from [*sine*] anger [*ira*] and dissension [*disceptatio*].

The object of one's search here is directed to (*ad*) the most inner or private part of the house, *intimus*. *Ambio* refines the verb *quaero* (to seek) by making this search walk around, as it were. Note: the adjective *intimus* applies to those who share the *intimus* of the house. The purpose of this *quaero/ambio*: the object of what one desires, *ad* being used in terms of direction toward-which.

*Asto*: to stand at with regard to the angels at the same time we pray (*oro*: to speak, plead).

*Prex* and *votum*: entreaty and promises or pledges brought to God by angels from men whose prayer they see (*perspicio*: to look through) as pure, without (*sine*) anger and without *disceptatio* or dispute.

7.4.11. For this reason it makes me sad to see some of you deep in the throes of [*gravis* & *deprimo*] sleep during the night office [*sacer* & *vigilium*], to see that instead of showing reverence [*revereor*] for those princely citizens of heaven you appear [*appareo*: 6.9.15] like corpses. When you are fervent they respond with eagerness [*alacritas* & *permoveo*] and are filled with delight [*delector*] in participating in [*intersum*] your solemn offices [*solemnis*]. What I fear is that one day, repelled by [*abominor*] our sloth [*desidia*], they will angrily [*indignatio*] depart [*recedo*].

*Deprimo*: to press down *gravis* or in a heavy, burdensome fashion.

*Vigilium*: a watch occurring during the night which is *sacer* or sacred, the Office of Vigils usually celebrated around 3am.

A contrast between *revereor* or showing reverence, standing in awe and appearing as corpses, that is, asleep.

*Alacritas*: liveliness or ardor shown by angels who also are moved-through (*permoveo*) and filled with delight (*delector*: to charm) or when they participate (*intersum*: to be between) monastic divine Offices.

Note the use of two different adjectives, *solemnis* and *sacer*; the former pertains to that which is stated as religious and the latter as dedicated, consecrated.

*Abominor*: to deprecate as an ill omen with respect to the *desidia* or idleness of monks, making the angels fall back (*recedo*) in anger (*indignatio*).

7.4.23. Be mindful [*attendo*: 3.1.7] then of these angelic princes when you go to pray [*oro*: 7.4.29] or to sing the psalms; stand with disciplined reverence [*disciplina*: 1.2.21 & *reverentia*] and be proud [*glorior*: 7.3.20] that your angels continuously [*quotidie*] see the face of the Father. Since they are all spirits whose work is service [*ministerium*], sent to help those who will be [*cipio*: 5.8.5] the heirs of salvation, they bear our prayers to God in heaven and return [*refero*: 6.8.23] laden with graces [*gratia*: 4.3.14] for us.

*Attendo*: to stretch forward, or in the direction with regard to angelic princes when you pray.

*Disciplina* and *reverentia*: the latter connoting some timidity and respect toward the angels who see the Father's face daily, *quotidie*.

Angelic *ministerium* or ministry is directed to persons who will seize (*cipio*) salvation.

7.5.3. Joined [*duco* & *communis*: 7.2.17] therefore as you are in songs of praise with heaven's own singers, since you too are citizens like all the saints, and part of God's household [*domesticus*: 7.4.29], sing wisely [*sapienter*: 6.3.18]. As food is sweet to the palate, so does a psalm delight [*sapio*: 6.2.3] the heart. But the soul [*anima*: 7.2.17] that is sincere [*fidelis*] and wise [*prudens*] will not fail [*negleo*] to chew the psalm with the teeth, as it were, of the mind [*intelligentia*], because if he swallows it in a lump, without proper mastication [*mando*], the palate will be cheated [*frustror*] of the delicious flavor [*sapor*: relish], sweeter [*dulcis*] even than honey that drips from the comb [*favus*]. Let us with the Apostles offer a honey-comb at the table of the Lord in the heavenly banquet [*convivium*]. As honey flows from the comb so should devotion [*devotio*: 6.9.9] flow

from the words; otherwise if one attempts to assimilate them without the condiment [*condimentum*] of the Spirit “the written letters bring death.”

*Duco* as to lead and *communis* as common refer to singing in tune with the singers of heaven (angels).  
*Sapio*: to taste or smack the flavor of, here with reference to a psalm toward the heart.

As for the soul, its function is neither to neglect nor disregard (*negleo*) chewing the psalm, *intelligentia* (power of discerning) acting as teeth.

If this chewing of the psalm as mastication (*mando*) does not happen, the palate will experience frustror or being deceived and disappointed of the *sapor* (act of relishing) of that which is sweeter than honey.

*Convivium*: a meal taken in common or more precisely, with company that has been invited.

*Devotio*: devotion or more literally, a self-sacrifice or offering.

The Spirit (whose nature is breath or wind) is described as a spice or *condimentum*.

7.6.20. The angelic princes are the leaders of those whose work is the praise of God; who live lives of continence [*continentia*: 3.4.20], lives of contemplation [*contemplatio*: 4.4.7]. Our angelic princes know [*nosco*: 6.6.3] how pleasing [*acceptus* & *confessio*: 1.8.13] to their King are the praises of psalmody, the fortitude [*fortitudo*: 7.1.11] of chaste souls, the singleness of purpose [*puritas*: 7.3.16] of contemplatives [*contemplatio*]; and they are eager [*sollicito*] to discover [*exigo*: 2.7.3] in us these and other first-fruits [*primitiae*] of the Spirit, which are none other than the first and purest fruits of wisdom [*sapientia*: 1.3.18].

*Continentia*: restraint or temperance which goes hand-in-hand with *contemplatio* (originally as valuing or surveying) as done by the angelic princes.

Angelic princes know (*nosco*: to be familiar with) the *confessio* (acknowledgment) of chaste souls which is acceptable (*acceptus*) to their King which besides praises includes *fortitudo* (courage).

*Contemplatio*: first applied to angelic princes and now to persons marked by *puritas* or purity. They are eager (*sollicitio*: to be moved, shaken) to discover (*exigo*: to drive out, expel, demand) the *primitiae* of the Spirit, a term with agricultural associations, *sapientia* (good taste, discernment) being chief among them.

7.7.4. Consequently there is the greatest need [*opus*: 6.5.21 & *maxime*] too for that uprightness [*puritas*: 7.6.20] of intention [*intentio*] by which you will both strive [*appeto*] to please [*placeo*: 3.4.13] God alone and find the strength [*valeo*: 7.2.5] to adhere [*inhaereo*: 6.9.9] to him. This adherence to God is nothing less than that vision [*video*] of God granted as a unique [*singularis*] favor [*felicitas*: 2.2.26 & *dono*] only to the pure in heart [*mundicors*].

*Opus*: work or toil with regard to *puritas* relative to intention where a person with both strive and please God, *appeto* (to grasp at) and *placeo* (to be acceptable, to suit).

Vision is presented as a verb, *video* (to see) which is a *felicitas* or happiness, good fortune described as *singularis*, unique, single or literally as one by one belonging to a person who is *mundicors*, literally of pure heart.

7.8.21. See the familiar [*familiaris*] and friendly [*amicus*] communication [*colloquium*] there is between the aspiring soul [*suspiro*] who is still in the flesh and those powerful heavenly spirits. Her desire is to be kissed [*gero* & *osculum*], she asks for [*peto*: 7.2.5] what she desires [*cupio*: 2.1.5]; but she doesn't call her lover by name, she is certain that they know him because he has been so often [*soleo* & *frequens*] the subject of her conversation [*confabulatio*] with them.

*Colloquium*: literally, a speaking together which is both *familiaris* and *amicus*, the former literally as belonging to a household and the latter as loving, friendly. The parties involved is the soul which is aspiring (*suspiro*: to draw a deep breath, sigh) and heavenly spirits.

*Osculum*: a kiss or literally, a little mouth in the sense of being cute, with the verb *gero* (to bear, carry).

*Cupio*: desire in the sense of intense longing.

Often (*soleo*: to be accustomed with *frequens*, or constant, regular) the heavenly spirits were the subject of the bride's *confabulatio* or discoursing with him.

7.8.29. And so the bride's words to the Bridegroom's companions imply that they know her secret [*consciis*], that her inward state is manifest [*nosco*: 7.6.20 & *manifestus*] to them, and no name passes her lips in that impulsive [*repente*: 7.2.5] pleading [*prorumpo*: 7.3.20] about her beloved [*dilectus*]: "Let him kiss me with the

kiss of his mouth."

Secret: knowing in common, witnessing with respect to the bride's inward state which is manifest to her beloved's (*dilectus*: dear, adjective) companions, that is, familiar (*nosco* coupled with the adjective *manifestus*).

### Sermon Eight

8.1.14. You must listen with more than usual attention [*attentus*] to a theme that is sweet [*suavis* & *sapio*: 7.5.3] to the spirit above all others, that is so rare [*rarus*: 4.1.8 & *gusto*] an experience and more difficult to understand [*intelligo*: 1.6.23]. I think [*video*: 7.7.4 & *mihi*] I should begin [*inchoo*] by considering the higher truths, and it seems to me that a kiss past comprehension [*ineffabilis*], beyond the experience [*inexpertus*] of any mere creature, was designated [*designo*] by him who said: "No one knows the Son except the Father."

*Attentus*: intent, engaged with respect to that which is both *suavis* and *sapio*. The former is an adjective meaning sweet and the latter, a verb meaning to taste and often applicable to the perception of wisdom. It is an experience which is *rarus*, literally of loose texture, thin (as in 4.1.8) and thus suggests difficulty of perception by reason of its subtlety.

"I think" is rendered as *video mihi* or it is seen to me.

*Inchoo*: to begin with discussing a kiss which is *ineffabilis* or unable to be uttered and beyond the experience (*inexpertus*: without experience, unpracticed) of creatures.

*Designo*: to point out or trace with respect to the knowledge between Father and Son.

8.1.23. Now, that mutual knowledge [*cognitio*: 5.1.20] and love [*dilectio*] between him who begets and him who is begotten—what can it comprise if not a kiss that is utterly sweet [*suavis*: 8.1.14], but utterly a mystery [*secretus*] as well?

*Cognitio*: knowledge in the sense of acquaintance and *dilectio* as love or holding in high estimation with respect to Father and Son. This relationship is one of begetter to begotten, a kiss which is *suavis* or sweet as well as *secretus*, literally as separated, apart.

8.2.1. For my part I am convinced that no creature, not even an angel, is permitted to comprehend this secret [*arcanus*] of divine love [*amor*: 7.3.24], so holy and so august [*ad tantum*].

*Arcanus*: secret as well as silent, shut up which modifies divine *amor*.

*Ad tantum*: literally as to such" and translated here "as well."

8.2.6. Do you wish to see the newly-chosen bride receiving this unprecedented [*novus*] kiss, given [*accipio*: 6.8.28] not by the mouth but by the kiss of the mouth?

*Novus*: new, young, recent with respect to the divine kiss which has been received, *accipio* which implies a taking without effort.

8.2.7. "He breathed on them," according to St John, "and he said: 'Receive the Holy Spirit.' " That favor, given to the newly-chosen Church, was indeed [*profecto*: 3.1.10] a kiss. That?, you say. That corporeal breathing [*flatus*]? No, but rather the invisible Spirit, who is so bestowed in that breath of the Lord that he is understood [*intelligo*: 8.1.14] to proceed [[*procedo*: to advance] from him equally as from the Father, truly the kiss that is common [*communis*: 7.5.3] both to him who kisses and to him who is kissed. Hence the bride is satisfied [*sufficio*] to receive the kiss of the Bridegroom, though she be not kissed with his mouth. For her it is no mean or contemptible thing to be kissed by the kiss, because it is nothing less than the gift [*infundo*] of the Holy Spirit.

*Profecto*: an adverb signifying Bernard's interpretation of the breathing (*flatus*) of Jesus upon the disciples as a kiss as the Spirit.

*Procedo*: to advance with respect to the Spirit coming from the Father, the Spirit as common to both Father and Son.

*Sufficio*: literally, to lay a foundation as well as to imbue or tinge which here is applied to the bride's reception of a kiss from her divine bridegroom.

*Infundo*: to pour in and applicable to the Spirit or being kissed by the kiss.

8.2.15. If, as is properly [*recte*] understood, the Father is he who kisses, the Son he who is kissed, then it

cannot be wrong [*non erit ab re*] to see [*intelligo*: 8.2.7] in the kiss the Holy Spirit, for he is the imperturbable [*imperturbabilis*] peace [*pax*] of the Father and the Son, their unshakable [*firmus*] bond [*gluten*: glue, beeswax], their undivided [*individuus*] love [*amor*: 8.2.1], their indivisible [*indivisibilis*] unity [*unitas*].

Two ways of expressing proper understanding with regard to the kiss being discussed: *recte*: rightly, correctly and *non erit ab re* literally as “will not be from the thing.”

Unity between Father and Son is described four ways: *pax* (peace) *gluten* (glue or beeswax), *amor* (love) and *unitas* (unity). The adjectives used for these nouns: imperturbable, unshaken, undivided and indivisible.

8.3.19. He it is then who inspires the daring spirit [*audeo*] of the bride, he it is whom she trustingly petitions [*peto*: 7.8.21] to come to [*infundo*: 8.2.7] her under the guise of a kiss. But this boldness in her request is justified [*praesumo*: 3.5.1] by something that she knows. For when the Son said: “No one knows the Son except the Father, just as no one knows the Father except the Son.”

The bride is described as daring (*audeo*: to venture, be bold) because of her petitioning (*peto*, verb) her divine spouse to be poured into (*infundo*) her as a kiss.

*Praesumo*: to take before or take first with respect to the bride’s boldness.

8.3.23. Therefore, she dares [*audenter*] to ask for [*peto*: 8.3.19] this kiss, actually for that Spirit in whom both the Father and the Son will reveal [*revelo*: 2.4.19] themselves to her. For it is not possible that one of these could be known [*innotesco*: 6.5.21] without the other. That is why Christ said: “To have seen me is to have seen the Father.”

*Audenter*: an adverb, daringly applied to the bride’s *peto* or asking for the Spirit, revelation (*revelo*, verb) of both Father and Son.

*Innotesco*: a becoming known or manifest with respect to Father and Son.

8.4.6. But where there is perfect [*perfecte*] knowledge [*agnosco*: 4.5.29] of the Father and the Son, how can there be ignorance of the goodness of both which is the Holy Spirit? For no man has a complete [*integre*] knowledge [*innotesco*: 8.3.23] of another until he finds out whether his will [*voluntas*: 3.3.1] be good or evil.

*Perfecte*: an adverb with the verb *agnosco* or to “recognize perfectly” the Father and Son.

*Integre*: an adverb with the verb *innotesco* or to “to become manifest correctly” with respect to another.

8.4.13. The Holy Spirit indeed is nothing else but the love [*amor*: 8.2.15] and the benign goodness [*benignitas*] of them both.

*Benignitas*: friendliness, courtesy or benevolence as the identifying mark of the Holy Spirit.

8.5.15. When the bride asks for [*peto*: 8.2.23] the kiss therefore, she asks to be filled [*infundo*: 8.3.19] with the grace of this threefold knowledge [*agnitio*], filled to the utmost capacity [*cipio*: 7.4.23] of mortal flesh. But it is the Son whom she approaches [*peto*], since it is by him it is to be revealed [*revelo*: 8.3.23], and to whom he wills [*volo*: 6.1.11].

The object of the bride’s petition (*peto*) is to be poured into (*infundo*) with grace of an *agnitio* (recognition, acceptance) as far as mortal flesh’s capacity or ability to receive (*cipio*).

*Peto*: a more specific aim of the bride’s petition who both reveals and wills (*revelo* and *volo*) for the bride.

8.5.20. It is by giving the Spirit, through whom he reveals [*revelo*: 8.5.15], that he shows [*revelo*] us himself; he reveals [*revelo*] in the gift, his gift is in the revealing [*revelo*]. Furthermore, this revelation [*revelatio*] which is made through the Holy Spirit, not only conveys [*illustro*] the light of [*ad*] knowledge [*agnitio*: 8.5.15] but also lights [*accendo*: 2.1.23] the fire of [*ad*] love [*amor*: 8.4.13].

Four uses of the verb *revelo*: the first *revelo* comes from the Father giving the Spirit and the second *revelo* which flows automatically from the first, the Spirit being the mediation of the Father. The third *revelo* is a means by which the Father makes himself known in the gift (Spirit) whose gift itself consists in this *revelo*.

*Revelatio*: the noun for revelation with regard to two verbs pertaining to light: *illustro* as to make clear, elucidate and *accendo* as to kindle, start a fire. Also, both verbs have as objects nouns with the preposition *ad*

or towards-which: knowledge or *agnitio* (recognition) and *amor* (love).

8.5.25. And that is perhaps the reason why, in the case of those who, knowing [*cognosco*: 6.8.23] God, yet refused to honor [*lego*: to send, dispatch, with *non*] him as God, we do not read that they knew by a revelation [*revelo*: 8.5.20] of the Holy Spirit; for even though they possessed knowledge [*cognosco*] they did not love [*amo*: 7.3.16].

*Cognosco*: knowledge as thorough acquaintance with respect to God vs. refusal to honor (*lego* with *non* or not to send or dispatch) Jesus as God. Even if one has *cognosco* of God, it is not the same as loving (*amo*) him, the latter being superior.

8.5.1. The apostle actually tells us the means by which they knew [*cognosco*: 8.5.25]; they perceived [*conspicio*] him in the things that he had made. From all this it is clear that even their knowledge [*cognosco*] was not perfect [*perfecte*: 8.4.6], because they did not love [*delicio*]. For if their knowledge had been complete [*integre*: 8.4.6], they would not have been blind to [*ignosco*] that goodness [*bonitas*: 6.8.28 & *redemptio*: 2.4.19] by which he willed to be born a human being, and to die for their sins.

According to the apostle (Paul), *cognosco* as thorough acquaintance or perception is similar to though less than *conspicio* or looking attentively at creation.

*Cognosco* is not perfect (*perfecte*, adverb or 'knowing perfectly') because of a lack of *delicio* or love in the sense of to delight, allure.

*Integre*: an adverb meaning correctly and used with the verb *cognosco*. If this had been operative, people would not have been overlooked (*ignosco*) divine *bonitas* and *redemptio*, goodness or excellence and redemption.

8.6.14. These are occasions when you must walk [*ambulo*] by [*in*] the Spirit and not according to [*in*] your personal opinions [*sensus*: 5.1.20], for the Spirit teaches not by sharpening [*acuo*] curiosity [*curiositas*: 6.6.26] but by inspiring [*accendo*: 8.5.20] charity [*caritas*: 7.3.24]. And hence the bride, when seeking [*inquiero*: 1.5.11] him whom her heart loves [*diligo*: to single out, value, esteem], quite properly does not put her trust [*credo*] in mere human prudence [*sensus*], nor yield to [*acquiesco*] the inane [*inanis*: empty, void] conceits [*ratiocinium*] of human curiosity [*curiositas*]. She asks rather for a kiss, that is she calls upon [*invoco*] the Holy Spirit by whom she is simultaneously awarded with the choice repast [*gustus*] of knowledge [*scientia*: 5.1.20] and the seasoning [*condimentum*: 7.5.3] of grace [*gratia*: 7.4.23].

Two forms of walking in (*in*): the Spirit and personal *sensus* or reliance upon personal perceptions.

The Spirit teaches not by an *acuo* or a sharpening of *curiositas* (inquisitiveness) but by a kindling (*accendo*) or *caritas* (love as affection).

*Inquiero*: to seek after or search the object of *diligo* or the act of singling out and holding in value.

*Sensus*: here as prudence with respect to data received from the five senses.

*Ratiocinium* and *curiositas* are similar terms describing human curiosity, the former pertaining to calculation and the latter to inquisitiveness, both of which are *inanis* or empty, void.

*Invoco*: to call upon or make an appeal to the Spirit who bestows a *gustus* or taste of *scientia* or knowledge along with a *condimentum* or spice, seasoning of grace.

8.6.22. For the favor [*gratia*: 8.6.14] of the kiss bears with it a twofold gift [*munus*: 4.3.14], the light of knowledge [*agnitio*: 8.5.20] and the fervor [*pinguedo*] of devotion [*devotio*: 7.5.3]. He is in truth the Spirit of wisdom [*sapientia*: 7.6.20] and insight [*intellectus*: 5.6.6], who, like the bee carrying its burden of wax and honey, is fully equipped [*omnino*] with the power both of kindling [*accendo*: 8.6.14] the light of knowledge [*scientia*: 8.6.14] and infusing [*infundo*: 8.5.15] the delicious nurture [*sapor*: 7.5.3] of grace [*gratia*]. Two kinds of people therefore may not consider [*puto*: 6.6.3] themselves to have been gifted [*percipio*: 6.5.21] with the kiss, those who know [*intelligo*: 8.2.15] the truth without loving [*diligo*: 8.6.14] it, and those who love it without understanding [*intelligo*] it; from which we conclude that this kiss leaves room neither for ignorance [*error*] nor for lukewarmness [*tepor*].

*Gratia*: here as favor and as grace in 8.6.14.

*Munus*: a gift which is twofold: *agnitio* and *pinguedo* or knowing based upon recognition and fatness or richness, the latter with respect to *devotio*, a self-sacrifice or offering.

The Spirit is equivalent to *sapientia* or wisdom (literally as good taste) and insight (*intellectus* as

understanding).

The Spirit is likened to a bee with wax and honey and equipped (*omnino*: altogether, entirely) with the power to kindle (*accendo*) and pour into (*infundo*), the former with regard to *scientia* and the latter with regard to the *sapor* or the taste (done with relish) of grace.

Two types of people not gifted (*percipio*: to perceive, seize entirely) with the kiss: those with *intelligo* or an understanding of truth minus love and those loving it without *intelligo*.

Thus the divine kiss has no room for *error* nor *tepor*; ignorance nor lukewarmness.

8.6.3. Thus the Father, when he kisses the Son, pours [*eructo*] into him the plenitude [*plenissime*] of the mysteries [*arcanus*: 8.2.1] of his divine being [*divinitas*], breathing forth [*spiro*: 7.2.5] love's [*amor*: 8.5.20] deep delight [*suavitas*: 3.5.5], as symbolized in the words of the psalm: "Day to day pours forth speech." As has already been stated, no creature whatsoever has been privileged to comprehend the secret of this eternal [*sempiternus*], blessed [*beatus*: 5.4.18] and unique [*singulariter*] embrace [*complexus*]; the Holy Spirit alone is the sole witness [*testis*] and confidant [*consciis*: 7.8.29] of their mutual knowledge [*agnitio*: 8.6.22] and love [*dilectio*: 8.1.23].

A kiss is equated to a belch or vomiting by the Father of the Son, *eructo*. Such a belching is done in a most full manner (*plenissime*) with respect to the *arcanus* or secretive nature of the divinity.

*Spiro*: not unlike *eructo* with regard to the *suavitas* or sweetness of love, only it connotes breathing.

The *complexus* or embrace of Father and Son is both *beatus* and *singulariter* or blessed and in a particular manner (*singulariter*, adverb).

Holy Spirit is both *testis* and *consciis* (witness and holding in common) of the *agnitio* and *dilectio* (recognition and love as holding in high esteem) between Father and Son.

8.7.15. John imbibed [*haurio*] from the heart [*sinus*] of the only-begotten Son what he in turn had imbibed from the Father.

*Haurio*: to draw out water with respect to the Son's *sinus* (heart or hollow area).

8.7.22. And this revelation [*enarratio*]-what can you call it but a kiss? But it was the kiss of the kiss, not of the mouth. Listen if you will know what the kiss of the mouth is: "The Father and I are one."

*Erannatio*: a detailed explanation which is equivalent to a kiss.

8.7.25. This is a kiss from mouth to mouth [*ad os sumptum*], beyond the claim of [*approprio*, with *nemo*] any creature. It is a kiss of love [*dilectio*: 8.6.3, with *plane*] and of peace, but of the love which is beyond [*superemineo*] all knowledge [*scientia*: 8.6.22] and that peace which is so much greater [*exsupero*] than we can understand [*sensus*: 8.6.14].

*Ad os sumptum*: literally as "taken to the mouth" which cannot be claimed as one's own (*approprio* with *nemo* or no one).

This kiss is one of *dilectio* or love which is shown *plane* or clearly. However, there is another love which surpasses (*superemineo*: to go over the top) of all *scientia* or knowledge along with a peace which is *exsupero* or mounts or towers over all our *sensus* or that we perceive by our senses.

8.8.4. But we must make a clearer [*apertus*: without covering] distinction [*distinguo*: 1.2.21] between the two. He who received [*cipio*: 8.5.15] the fullness [*plenitudo*: 3.6.19, with *de*] is given the kiss of the mouth, but he who received from the fullness is given [*recipio*: 2.8.14] the kiss of the kiss. Paul was certainly a great man, but no matter how high he should aim [*porrigo*] in making the offer of his mouth, even if he were to raise [*extendo*] himself right into the third heaven.

*Apertus*: literally as without covering or offering no obstacle with regard to distinguishing between the two kisses.

*Cipio*: to seize with respect to (*de*: from) the fullness receives the mouth's kiss.

*Recipio*: to receive with respect to the kiss of the kiss.

Two verbs with similar meaning: *porrigo* (to stretch out, *extend*) and *extendo* (to extend, raise).

8.8.12. He does not beg [*mendico*: 1.4.27] for a kiss from an inferior [*inferior*] position [*locus*: 3.2.20]; rather on equally sublime heights [*celsitudo*] mouth is joined [*contingo*: 6.9.15] to mouth, and by a prerogative

[*praerogativa*: 5.4.18] that is unique [*singularis*: 7.7.4] he receives [*sumo*: 3.3.21] the kiss from the mouth. For Christ therefore, the kiss meant a totality [*plenitudo*: 8.8.4], for Paul only a participation [*participatio*]; Christ rejoiced [*glorior*] in the kiss of the mouth, Paul only in that he was kissed by the kiss.

A contrast between a *locus* which is inferior or lower and *celsitudo* or heights (literally as a lofty carriage of the body). With regard to the latter, two mouths are joined (*contingo*: to touch on all sides).

*Praerogativa*: a privilege which is singular (*singularis*).

*Plenitudo*: fulness with respect to Christ and *participatio* or participation with respect to Paul.

The act of boasting, vaunting (*glorior*) belongs to the kiss to the Son by the Father compared with Paul, a kiss from the kiss.

8.9.16. Felicitous [*felix*: 6.8.23], however, is this kiss of participation that enables us not only to know [*agnosco*: 8.4.6] God but to love [*diligo*: 8.6.22] the Father, who is never fully known [*cognosco*: 8.5.1] until he is perfectly [*perfecte*: 8.5.1] loved.

*Felix*: propitious as applied to the kiss which gives us both knowledge and love, *agnosco* (to recognize in full) and (*diligo*), both applicable to the Father who is never known fully (*cognosco*: compare with *agnosco*) until he is loved perfectly.

8.9.21. Living in the Spirit of the Son, let such a soul recognize [*cognosco*: 8.9.21] herself as a daughter of the Father, a bride or even a sister of the Son, for you will find [*invenio*: 1.2.15] that the soul who enjoys this privilege is called [*appello*] by either of these names. Nor will it cost me much to prove [*probo*: to make good, esteem, approve] it, the proof is ready to hand [*non multum laborabo*]. They are the names by which the Bridegroom addresses her: "I come into my garden, my sister, my bride." She is his sister because they have the one Father; his bride because joined in the one Spirit.

*Cognosco*: or the soul to know fully that she is daughter of the Father and sister of the Son.

*Appello*: to address, speak with respect to either being a daughter or sister.

*Non multum laborabo*: literally as "I will not work much."

8.9.25. For if marriage according to the flesh constitutes [*constituo*] two in one body, why should not a spiritual union [*copula*] be even more efficacious in joining [*coniungo*: to fasten together] two in one spirit? And hence anyone who is joined to the Lord is one spirit with him. But we have witness [*audio*] too from the Father, how lovingly [*amanter*] and how courteously [*dignanter*] he gives her the name [*nomino*: 6.6.3] of daughter, and nevertheless invites [*invito*: 5.9.16] her as his daughter-in-law to the sweet [*blandus*: 1.5.11] caresses [*amplexus*] of his Son: "Listen, daughter, pay careful attention [*video*: 8.1.14] forget your nation and your ancestral home, then the king will fall in love with [*concupisco*: to be very desirous, covet] your beauty [*decor*: elegance, grace]."

*Constituo*: to put together, set, station with respect to corporeal union in marriage.

Two terms relative to marriage: *copula* or a fastening and *coniungo* or to connect, unite.

*Audio*: to hear, here as bearing witness as to the Father bestowing the name of daughter both with love and courtesy, *amanter* and *dignanter*.

*Amplexus*: twined around encircled, a state which is *blandus*, literally a state marked by flattering.

*Concupisco*: to be especially desirous, covet with respect to the bride's *decor* or elegance, grace.

## Sermon Nine

9.1.11. It is time now for us to return to [*accedo*, with *ad*] the book and attempt an explanation [*ratio*: 5.6.6] of the words of the bride and their consequence [*consequentia*]. For there they are, swinging [*nuto*] precipitately [*praeruptus*] out of nowhere, suspended [*pendo*] before us. But we must see if there is something antecedent [*praemitto*] to them to which we may suitably [*competenter*] connect them up [*cohaereo*]. Let us suppose [*pono*: 7.2.17] therefore that those whom we have called the friends of the Bridegroom now again approach [*visito* & *saluto*] the bride as they did yesterday and the day before. They find [*reperio*] her in a state of weariness [*taedet*], bemoaning [*submurmuro*] her condition; and wondering [*miror*] what the cause [*causa*] may be they begin to question [*alloquor*] her.

*Accedo*: to approach with the preposition *ad* or toward and give a *ratio* or account of the bride's words and their *consequentia*, succession.

Bernard gives a vivid image of the bride's words as swinging and being suspended virtually out of nowhere: *nuto* (to nod, totter) and *pendo* (to suspend with the connotation of being weighed out). As for the former, the adjective *praeruptus* is used, steep, abrupt.

Something antecedent or given in advance (*praemitto*) which may allow the bride's words to be connected (*cohaereo*: to cling together) in a way which is suitable or *competenter*.

*Pono*: suitable or to put down with regard to the bridegroom's friends who approach her, *visito* and *saluto* being used (to visit and greet at the same time).

*Reperio*: to discover or find again, that is, the bride as weary (*taedet*: impersonal form of the verb, it offends, it wearies).

*Submurmuro* (more common spelling as *summurmuro*): to murmur a little as opposed to much which gives rise as to how the bride's friends may question her, *alloquor* implying consolation.

9.1.20. After receiving [*obtineo*] that favor, and even the pardon [*indulgentia*: 6.8.28] of your offences in the kissing of the feet, you became restless [*impatiens*] again. Instead of being satisfied [*contentus*] with a mercy [*dignatio*: 3.5.12] so wonderful, you became eager for [*cupidus*] greater familiarity [*familiaritas*: 4.3.14]; with renewed insistence you demanded [*postulo*: 7.2.17] and obtained [*impetro*] the second grace [*gratia*: 8.6.22], the kiss of the hand with its endowment [*adeptus*] of virtues [*virtus*: 6.2.3] both many and great.

*Indulgentia*: suggests the kindness inherent within pardon as connected to offences.

*Impatiens*: impatient as well as intolerant which is opposed to being satisfied with mercy or *dignatio* (a deeming worthy or esteem).

*Cupidus*: desirous, longing with the connotation of heightened sensuality which modifies *familiaritas* or intimate acquaintance.

*Impetro* is the result of *postulo* or the gaining of one's end which flows from the demand which is the second grace or kiss of the hand.

*Adeptus*: an obtaining of virtues.

9.2.8. "I cannot rest [*quiesco*: 4.4.7]," she said, "unless he kisses me with the kiss of his mouth. I thank him for the kiss of the feet, I thank him too for the kiss of the hand; but if he has genuine regard [*cura*: 1.6.23] for me, let him kiss me with the kiss of his mouth. There is no question of ingratitude [*ingratus*: 7.1.11] on my part, it is simply that I am in love [*amo*: 8.5.25]. The favors [*votum*: 7.4.27] I have received [*accipio*: 8.2.6] are far above what I deserve, but they are less than what I long for. It is desire [*desiderium*: 2.9.28] that drives me on, not reason [*ratio*: 9.1.11]. Please do not accuse me of presumption [*praesumptio*] if I yield to [*urgeo*] this impulse of love [*affectio*: 7.2.17]."

*Quiesco*: the bride being unable to be at repose, inactive, at peace with respect to the bridegroom's peace.

*Cura*: anxiety or trouble concerning the bride's request from her groom which is not *ingratus* or not unacceptable but a manifestation of her love.

*Votum*: favors or solemn pledges received by the bride but are less than she had desired (*desiderium*) which impels her, not *ratio* or the detached giving an account of her love.

*Urgeo*: to bear hard upon with respect to the impulse of love, *affectio* or disposition.

9.2.12. My shame [*pudor*] indeed rebukes [*reclamo*] me, but love [*amor*: 8.6.3] is stronger [*supero*] than all. I am well aware that he is a king who loves justice; but headlong [*praeceps*] love does not wait for [*praestolor*] judgment [*iudicium*: 6.10.19], is not chastened by [*tempero*] advice [*consilium*], not shackled [*freno*] by shame [*pudor*] nor subdued [*subicio*] by reason [*ratio*: 9.2.8]. I ask, I crave [*supplico*], I implore [*flagito*]; let him kiss me with the kiss of his mouth.

*Pudor*: alternately as modesty or decency which here rebukes (*reclamo*: to cry out, protest) the bride who also here is the person of Bernard.

Note two words with the preposition *prae* (before) prefaced to them, *praeceps* (headlong as well as foremost) and *praestolor* (to stand ready, expect).

Love is not subject to being chastened or *tempero* (to observe the proper measure) with respect to *consilium* or advice, that words suggestive of coming from an assembly of persons.

Two verbs relative to being restrained: *freno* (to curb or bridle with respect to *pudor* or shame) and *subicio* (to throw under, cast below with respect to *ratio* or reason).

Two verbs suggestive of intense longing of the bride to be kissed which borders upon begging: *supplico* (to carve, implore) and *flagito* (to demand with urgency).

9.3.28. Many of you too, as I recall, are accustomed [*soleo*: 7.8.21] to complain [*conqueror*] to me in our private conversations [*confessio*] about a similar languor [*languor*] and dryness of soul [*animus*: 1.11.13], an ineptitude [*hebetudo*] and dullness [*stolidus*] of mind [*mens*: 6.7.15] devoid of the power [*nequeo*] to penetrate [*penetro*: 5.4.1] the profound [*altus*] and subtle truths [*subtilis*] of God; devoid [*sentio*: 5.4.1, with *nil*] too, entirely or for the most part, of the sweetness [*suavitas*: 8.6.3] of the spirit. What of these, except that they yearn [*suspiro*: 7.8.21] to be kissed? That they yearn is indeed evident [*plane*, adverb: 8.7.25], their very mouths are open to inhale [*inhio*] the spirit of wisdom [*sapientia*: 8.6.22] and insight [*intellectus*: 8.6.22]: insight that they may attain to [*pertingo*: 5.4.6] what they long for, wisdom in order to savor [*gusto*: 8.1.14] what the mind [*intellectus*] apprehends [*apprehendo*: 5.4.1].

*Confessio*: confession in the sense of an acknowledgment with regard to *languor*, *hebetudo*, *stolidus*, *nequeo* and *sentio* (with *nil*, nothing). That is to say, faintness or dryness of soul, ineptitude induced by bluntness of mind, being slow or obtuse, not able to penetrate divine truths and lacking the ability to perceive or feel the sweetness (*suavitas*) of the spirit.

*Subtilis*: an adjective to define one aspect of the divine truths meaning that which is fine or delicate.

*Suspiro*: to aspire or draw a deep breath which is *plane* or evident. *Inhio* is similar (to gape, be amazed) and used with respect to the spirit of *sapientia* (the capacity to exercise taste) and *intellectus* or understanding.

Two verbs: *pertingo* pertains to *intellectus*, literally as to touch-through and *gusto* which pertains to an enjoyment of *suavitas*. The verb *apprehendo* or to lay hold of pertains to the noun *intellectus* or the mind which lays hold of.

9.4.18. Let us say that while she and those companions are conversing together [*confabulatio*: 7.8.21], the Bridegroom on whom the conversation centers, suddenly appears [*accedo*: 9.1.11], for he loves [*libens*] to draw near to [*approprio*: 8.7.25] those who speak about him. It is his way [*sic solet*; *soleo*: 9.3.28]. For example he proved [*exhibeo*: 5.6.6] himself a pleasant [*iucundus*: 5.9.16] and affable [*facundus*] companion [*comes*] to the two men who conversed together [*confero*] as they went to Emmaus.

*Confabulatio*: the act of holding a conversation during which the bridegroom appears (*accedo*: to approach). Another verb pertaining to this approach is *approprio*, literally to make one's own. The adjective *libens* (willing) here means love and applies to the verb *approprio*...to approaching lovingly, if you will.

*Sic solet*: as is accustomed which refers to how the bridegroom appears and approaches.

*Exhibeo*: to hold forth with respect to being a companion (*comes*: sharer, partner) *iucundus* and *facundus*, agreeable and eloquent or speaking with ease to those who engaged in *confero*, literally a bringing together on the road to Emmaus.

9.4.25. And so in the present instance he approaches [*adsum*] though not actually invited [*vocatus*]; their words so please [*delectatus*] him that he anticipates [*praevenio*] their invitation [*prex*: 7.4.29] I am sure [*arbitror*] that sometimes he does not wait for [*expecto*] words, our thoughts [*cogitatio*] alone are enough to summon [*advoco*] him.

*Adsum*: to be present, at hand though different from being called (*vocatus*).

*Praevenio*: to come before with respect to *prex* or prayer, request.

*Arbitror*: to testify on information and belief with respect to the bridegroom not waiting (*expecto*) for our words, our *cogitatio* or mental deliberations being sufficient to summon him, *advoco* with the preposition *ad* (toward-which prefaced to *voco*, to call or summon).

9.4.1. In every place [*locus*: 8.8.12] you must be attentive to [*attendo*: 7.4.23] your inward state, you must realize [*scio*] that the God who is the assessor [*scrutor*: 6.7.25] of mind [*renes*: 6.7.15] and heart [*cor*: 6.9.15] knows [*nosco*: 7.8.29] everything about you; he it is who molds [*tingo*] every heart and takes thought of [*intelligo*: 8.6.22] all men do [*opera*: 3.4.20]. The bride therefore, becoming conscious of [*persentio*] the Bridegroom's presence [*adsum*: 9.4.25], grew suddenly silent [*substituto*]. She is ashamed [*pudeo*] to think that he is aware of [*intelligo*] her presumption [*praesumptio*], for a certain modesty had prompted [*aestimo*] her to use intermediaries [*internuntius*] in achieving her purpose [*molior*]. So in her endeavor to excuse [*excuso*] her

temerity [*temeritas*], she turns to [*converto*: 4.3.14] him and says: "For your breasts are better than wine, smelling sweet of the best ointments."

*Locus*: physical location, regardless of which one must *attendo* or literally stretch forward or exert oneself concerning your inward state.

Two verbs pertinent to knowledge: *scio* or to know, perceive with respect to God being *scrutor* (verb) or one who examines everything thoroughly, here one's *renes* or kidneys and heart and *nosco*, to have familiarity with.

*Fingo* and *intellegio*: to touch or handle one's heart (though *renes* or kidneys may be presumed) and to have understanding with regard to *opera* or the exertion one shows.

*Persentio*: to perceive-through (*per* or through prefaced to verb) the presence toward-which (*ad* prefaced to *sum*) of the bridegroom. Such perceiving-through makes the bride fall silent, *substituto* literally meaning of place under.

*Pudeo*: to feel shame and humiliation regarding the divine bridegroom's understanding (*intelligo*) of his bride's presumption.

Modesty has made the bride determine and value (*aestimo*) the use of intermediaries (*internuntius*: literally as a messenger in-between) to achieve her *molior*, a verb meaning to exert, struggle.

*Temeritas*: alternately as hap, change or accident, here referring to the bride's foolhardiness when turning around (*converto*: to turn with) to her spouse and saying that his breasts are better than wine.

9.4.10. I do indeed make bold [*audeo*: 8.3.19], but it is because I am convinced [*memor*] of your goodness [*pietas*: 5.3.19], forgetful [*immemor*] of your majesty." These explanations have been given merely to supply a context [*consequentia*] for the words of the bride.

*Memor*: to be mindful, remember with respect to the bridegroom's *pietas* or devotion and sense of duty while simultaneously be unmindful or forgetful of his majesty.

*Consequentia*: consequence or that which flows from the bride's words.

9.5.13. Now let us try to see the meaning of this commendation [*commendatio*] of the Bridegroom's breasts. These two breasts are two proofs of his native kindness [*mansuetudo*]: his patience [*patienter*] in awaiting [*expecto*: 9.4.25] the sinner and his welcoming [*recipio*: 8.8.4] mercy [*clementer*] for the penitent. This twofold sweetness [*suavitas*: 9.3.28] of inward joy [*dulcedo*] overflows [*exubero*: to grow luxuriantly] from [*in*] the heart [*pectus*] of the Lord Jesus in the form of tireless expectancy [*longanimitas*] and prompt forgiveness [*in donando facilitas*: 5.4.6]. And be assured that this is no figment [*inventus*] of mine.

*Commendatio*: a recommendation with regard to the bridegroom's breasts which are proof his his *mansuetudo* or gentleness, patience (*patienter*: adverb) and mercy (*clementer*: adverb) modifying *recipio* or receiving the penitent.

*Suavitas* or sweetness has a joy (*ducedo*: another noun for sweetness as well as agreeableness) which overflows (*exubero*: to grow luxuriantly) in the heart or *pectus* (breast) of Jesus. *Suavitas* assumes the form of *longanimitas* (long-suffering or patience) and a *facilitas* or an ease suggestive of one's disposition in giving (*in donando*).

*Inventus*: from *invenio* or something which one comes or hits upon.

9.5.28. It is through her experience [*experimentum*: 3.5.1] of this twofold goodness [*bonitas*: 8.5.1] therefore, that the bride justifies the increase [*excresco*] of confidence [*fiducia*: 7.3.24] that emboldened [*audeo*: 9.4.10] her to ask for [*peto*: 8.5.15] the kiss. She would seem to say to the Bridegroom: "What wonder [*mirus*: 3.5.5] if I presume [*praesumo*: 8.3.19] to ask you for this favor, since your breasts have given me such overwhelming [*expertus*: 4.1.1 & *abundantia*: 7.2.5] joy [*suavitas*: 9.5.13]? It is your breasts' very sweetness [*dulcedo*: 9.5.13], not trust in my own merits [*confidentia*], that provokes [*provoco*] me to this daring [*audeo*, with *ad*]."

*Experimentum*: also as proof with regard to *bonitas* which is twofold or corresponding to the bridegroom's two breasts.

*Excresco*: a growing up or from (*ex-*) of *fiducia* or confidence which made the bride dare (*audeo*) to ask for the kiss.

*Praesumo*: literally, to take before or to take first (*prae-*).

*Expertus* and *abundantia*: tried or proved by experience which modifies and exaggerates the already exaggerated *abundantia* with regard to *suavitas* as joy or sweetness.

*Dulcedo*: compare with *suavitas*; the former is more suggestive of charm and the latter of taste.

*Provoco*: to call forth, summon with regard to the bride being daring; *audeo* with the preposition *ad* or daring towards.

9.6.5. When she said, then, "your breasts are better than wine," she meant: "The richness [*pinguedo*: 8.6.22] of the grace [*gratia*: 9.1.20] that flows from [*fluo*] your breasts contributes far more to my spiritual progress [*proveho*] than the biting [*mordax*] reprimands [*inrepatio*] of superiors [*praelator*]. Not only are they better than wine, but smelling sweet [*fragrantia*] of the best ointments too, for not merely do you refresh those present with the milk of inward [*internus*] sweetness [*dulcedo*: 9.5.28], you also spray [*respergo*] the pleasing perfume of good repute [*opinio*] over the absent ones, and so are well thought of [*testimonium*], both by outsiders [*foris*] and by those within [*intus*].

*Pinguedo*: also as fatness with regard to *gratia* (grace) which flows from the divine bridegroom's breasts. Such flowing is a *proveho* or a carrying, moving forward (compared with the more general type of flowing or *fluo* just mentioned) which differs from the *inrepatio* or chiding from monastic superiors which is *mordax* or biting in the sense of snapping.

*Fragrantia*: fragrance or a pleasant smelling scent, usually of flowers.

Milk is identified with a sweetness (*dulcedo*) which is inward and coupled with the spraying of a pleasing perfume of good *opinio* (also as conjecture, belief).

*Testimonium* or testimony from those both *foris* and *intus* or outside and within (the faith).

9.7.20. For so great is the potency [*efficacia*] of that holy kiss, that no sooner has the bride received [*accipio*: 9.2.9] it than she conceives [*concipio*] and her breasts grow rounded [*tumescio*] with the fruitfulness of conception; bearing witness [*testimonium*, with *in*: 9.6.5], as it were, with this milky abundance [*pinguedo*: 9.6.5]. Men with an urge [*studium*: 1.3.12] to frequent [*frequenter*] prayer [*oro*: 7.4.23] will have experience of [*expertus*: 9.5.28] what I say. Often enough when we approach [*incumbo*: to press, support, with *ad*] the altar to pray our hearts [*cor*: 9.4.1] are dry and lukewarm [*tepidus*]. But if we persevere [*persisto*], there comes an unexpected [*repente*: 7.8.29] infusion [*infundo*: 8.6.22] of grace [*gratia*: 9.6.5], our breast [*pectus*: 9.5.13] expands [*pinguesco*: to fatten], as it were, and our interior [*viscera*: intestines] is filled with [*repleo*: to fill again] an overflowing [*inundatio*] love [*pietas*: 9.4.10]; and if somebody should press upon [*premo*] it then, this milk of sweet fecundity [*dulcedo*: 9.6.5] would gush forth [*fundo*] in streaming richness [*ubertim* & *tardo*].

*Efficacia*: efficacy with regard to the holy kiss. As soon as she has received (*accipio* connotes taking without effort) it, the bride conceives (*concipio*: to take up, take hold of) and her breasts swell (*tumescio*).

This *tumescio* becomes a testimony (Latin word has *in* with it) by reason of a milky *pinguedo* or fatness.

*Studium*: zeal or application with regard to prayer or *oro*, alternately as to plead, speak.

*Incumbo*: to approach in the sense of pressing or supporting and whose sense is intensified by the preposition *ad*, suggestive of the direction towards-which, here relative to the altar.

*Persisto*: literally as to stand through (*per*-) the tepidity just mentioned after which comes a pouring into (*infundo*) of grace which is *repente* or sudden.

Another result of this *persisto* is that our *pectus* or breast fattens (*pinguesco*) and our innards (*viscera*) are filled with a flowing-in (*inundatio*: compared with *infundo*) of *pietas* or love as one's sense of duty.

Compared *fundo* and *tardo* (with *non*): to pour in the sense of to shed and not to delay in a way which done abundantly, *ubertim*.

9.7.26. Let us hear the Bridegroom "You have received, my love, what you asked for [*peto*: 9.5.28], and here is a sign [*signum*: 6.8.23] to show you, your breasts are better than wine; henceforth you will know [*nosco*: 9.4.1] that you have received [*accipio*: 9.7.20] the kiss because you will be conscious of [*sentio*: 9.3.28] having conceived. That explains the expansion [*intumescio*] of your breasts, filled with a milky richness [*ubertas*] far surpassing the wine of the worldly [*saecularis*] knowledge [*scientia*: 8.7.25] that can intoxicate [*inebriatio*] indeed but with curiosity [*curiositas*: 8.6.14], not charity [*caritas*: 8.6.14]; it fills [*impleo*: 3.6.19] but does not nourish [*nutrio*]; puffs up [*inflatio*] but does not build up [*aedifico*]; pampers [*ingurgito*] but does not strengthen [*conforto*]."

*Signum*: alternately as a token or proof with regard to the bride's breasts being better than wine.

Two verbs relative to knowing: *nosco* as knowledge gained from familiarity which results in having accepted (*accipio*) the bridegroom's kiss and *sentio* as feeling that one has become pregnant.

*Intumesco*: a swelling-in compared with *tumescere* of 9.7.20 and consists of *ubertas* (richness, fulness) which surpasses wine of a knowledge (*scientia*: knowing, intelligence) which belongs to this world or *saeculum* (noun which can refer to a people or race).

The wine which is *saecularis* has four characteristics: intoxicates only with *curiositas* (inquisitiveness) instead of charity, fills-in (*impleo*) without nourishing, blow-in (*inflo*) without building up and pampers (*ingurito*: to stuff) without strengthening (*conforto*: to strengthen much).

9.8.3. The favor you demand [*postulo*: 9.1.20] is rather for your own delight [*delecto*: 1.5.11], but the breasts with which you may feed the offspring of your womb are preferable to [*pareo*: 7.2.17], that is, they are more essential [*necessarius*: 5.5.22] than, the wine of contemplation [*contemplatio*: 7.6.20]. What gladdens [*laetifico*] the heart [*cor*: 9.7.20] of one man cannot be placed on equal terms with that which benefits [*aedifico*] many. Rachel may be more beautiful [*formosus*], but Lia is more fruitful [*fecundus*]. So beware of lingering [*insisto*: to take a stand] amid the kisses of contemplation, better the breasts that flow in the preaching [*praedicatio*] of God's word."

*Postulo*: to ask but with a hint of demanding.

A comparison between the beauty of Rachel (suggests *contemplatio*) and the fruitfulness of Lia. The preaching of God's word is compared with the latter and lingering (*insisto*: to tread upon) is suggestive of loitering and belongs to Rachel. This comparison between Lia and Rachel foreshadows a similar one between Martha and Mary of the New Testament.

9.9.12. For these souls [*anima*: 7.5.3], immature [*iuvenulus*], lacking in hardihood [*tener* & *aequanimiter*], cannot tolerate patiently the contemplative [*vaco*: to be empty, vacant] repose [*quies*] of her to whom they look for [*desidero*: 7.2.5] fuller instruction [*erudio* & *doctrina*: 7.2.5] in the faith, for the guidance [*informo*] of her religious observances [*exemplum*]. And is it not the restlessness [*inquietudo*] of such as these that is frowned upon [*compesco*] in a subsequent verse, where they are forbidden [*prohibeo*] with a grave warning [*contestatio*] to awake [*suscito*] the loved one till she pleases?

*Iuvenulus* and *tener*: adjectives describing souls which are immature and soft, the latter with the adverb *aequanimiter* (mildly, gently).

*Quies* or a repose is *vaco*, a verb meaning to be empty or vacant and applicable to contemplation.

*Desidero*: to desire or long for with regard to both *erudio* and *doctrina*, that is, to instruct or educate in doctrine pertaining to the Christian faith as well for being shaped or formed (*informo*) by religious *exemplum* or examples.

*Inquietudo*: the opposite of *quies* or repose which is refrained or held in check (*compesco*), *prohibeo* (to hold back, refrain) being similar to the sense of this verb. The noun *contestatio* (warning or a proving by witness) pertains to the bride's awaking, *suscito* (also as lifting up, a broader connotation that awakening from sleep).

9.10.24. This comparison [*comparo*] of carnal pleasures [*affectus*: 7.2.17] with wine is so very apt [*pulchre*]. For the grape, once pressed, can never again exude [*fundo*: 9.7.20] its liquid, it is condemned to [*damno*] endless dryness [*ariditas*]. So too the flesh, caught in the winepress of death, is completely drained of [*sicco*: to dry] its co-natural pleasures [*delectatio*], never again to revive [*reviresco*] to the stirring of sensual passions [*libido*].

*Comparo*: to bring together as equals, here with respect to carnal *affectus* or dispositions relative to the body and wine. Such a comparison is *pulchre*, an adverb whose literal meaning is beautifully.

*Fundo*: to pour in the sense of the vine shedding wine which results in *ariditas* or aridity. The verb *sicco* (to dry) refers to the action which results in such *ariditas*.

*Reviresco*: to become green once again with respect to *libido* (pleasure, desire, longing).

9.10.2. Everything in the world indeed will come to an end, an end from which there is no return. Not so, however, the breasts we have spoken of. For when these have been drained dry [*exhaurio*] they are replenished again from the maternal fount within [*pectus*: 9.7.20], and offered to all who will drink [*sugo*]. Here is a further reason why I insist that the breasts of the bride are superior to worldly [*saecularis*: 9.7.26] or carnal love [*amor*: 9.2.12]; the numbers who drink of them, however great, cannot exhaust their content; their flow is

never suspended [*areo*: to be dry], for they draw [*abundo*] unceasingly from the inward [*viscera*: 9.7.20] fountains of charity [*caritas*: 9.7.26].

*Exhaurio*: similar to the end just spoken of and indicative that it will be dried up of that which provides nourishment, water.

What counters this external “end” or drying-up is the font within or in one’s breast (*pectus*) from which a person is to suck, the verb *sugo* which connotes sucking to exhausting and thus similar to *exhaurio*.

*Saecularis*: of the world or *saeculum* which suggests the people inhabiting a physical place.

*Areo*: to be dry; compare with *exhaurio*, the act of become dry.

*Abundo*: to overflow from *viscera* or the guts of *caritas*, love as affection.

9.10.8. The accumulating [*cumulo*] praises of the breasts come to a climax in the perfume [*fragrantia*: 9.6.5] of the ointments, because they not only feed [*pasco*] us with the choice food [*sapor*: 8.6.22] of doctrine [*verbum*: 4.5.22], but shed around [*redoleo*] them like a pleasing aroma the repute [*opinio*: 9.6.5] of good deeds. All else that these breasts may signify, what milk fills [*tumidus*] them, what be the ambient perfumes [*delibutus*] of her ointments these I shall treat of [*monstro*] later with the help [*adiuvio*] of Christ, who with the Father and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

*Cumulo*: to heap up which attains completion in the scent of *fragrantia* which comes from ointments.

*Redoleo*: to emit a scent, diffuse an odor with respect to the *opinio* or belief with respect to good deeds.

*Tumidus*: swollen, that is, the bride’s breasts.

*Delibutus*: anointed, besmeared.

## Sermon Ten

10.1.1. Therefore, following Paul’s guidance [*sapientia*: 9.3.28], I shall assign [*assigno*] these two affective movements [*affectio*: 9.2.8] to the bride’s two breasts, compassion [*compassio*] to one, joyful sympathy [*congratulatio*] to the other. For if she were [*sentio*: 9.7.26] not prompt [*promptus*] to rejoice with [*congaudeo*] those who rejoice, and ready [*pronus*] to be sad [*condoleo*] with those who sorrow, her breasts would still be undeveloped [*nondum* with *mitto*, 7.3.24]; she would be no more than a girl too immature to marry [*nubilis*]. Should a person devoid of these affective qualities be confided with the direction [*regimen*] of souls, or the work [*officium*: 5.3.19] of preaching, he will do no good to others and great harm to himself.

*Sapientia*: Paul’s wisdom which Bernard proposes to follow in identifying *affectio* (relation or disposition) with the bride’s two breasts. One is *compassio* (sympathy) and the other is *congratulatio* (a wishing of joy).

*Sentio*: the capacity to feel or perceive which is both *promptus* and *pronus* (exposed, brought forward and inclined). The former belongs to rejoicing-with and the latter to being sad-with, two verbs with the preposition *con* (*cum* or with) prefaced to them.

*Nondum* used with *mitto*: literally as not yet sent with respect to the bride’s breasts.

*Nubilis*: of the age to get married.

*Regimen*: guidance, direction, government, here with respect to spiritual direction. Parallel to this task is *officium* (more a duty) with respect to preaching.

10.2.9. Joyful sympathy [*congratulatio*: 10.1.1] yields [*fundo*: 9.10.24] the milk of encouragement [*exhortatio*], compassion [*compassio*: 10.1.1] that of consolation [*consolatio*], and as often as the spiritual mother receives the kiss, so often does she feel [*sentio*: 10.1.1] each species flowing [*iroro*] richly [*ubertim*: 7.4.23] from heaven into her loving [*pious*] heart. And you may see her unhesitatingly [*mox*] nourishing [*incubo*: 6.5.21] her little ones with the milk of these full breasts, [*ministro*] from one the milk of consolation [*consolatorius*], from the other that of encouragement [*exhortatorius*], according to the need of [*convenio*: 7.2.5] each.

*Congratulatio* or that joyful sympathy which pours forth (*fundo*) two benefits: encouragement and a compassion belonging to consolation.

The spiritual mother is the person engaged in spiritual direction and preaching noted in 10.1.1. To effect both properly, the person as feminine singular requires the divine kiss, rather needs to feel (*sentio*) it, with the species of each moistening (*iroro*) her heart, the adjective *pious* (dutiful, conscientious) being used.

*Incubo*: laying with the connotation of brooding which the bride does directly or presently (*mox*).

*Ministro*: to minister or dispense milk under two aspects: one of consolation (*consolatorius*: adjective, in a conciliatory way) and one of encouragement (*exhortatorius*: adjective, in an exhortatory way). Both are done in accord with each person's need (*convenio*: literally, a coming together).

10.2.14. For example, if she should notice that one of those whom she begot by preaching the Good News is assailed [*deprehendo*: 1.2.21 & *concussus*] by temptation, that he becomes emotionally disturbed [*turbatus*], is reduced to sadness [*tristis*] and pusillanimity [*pusillanimitas*] and therefore no longer capable of enduring the force [*vis*: 7.3.24] of the temptation, will she not condole [*condoleo*] with him, caress [*mulceo*] him, weep [*plango*] with him, comfort [*consolo*] him, and bring forward every possible evidence [*argumentum*] of God's love [*pietas*: 9.7.20] in order to raise [*erigo*: 3.4.20] him from his desolate state [*desolatus*]?

*Deprehendo*: (to take away or seize) used with *concussus* (having been shaken) with regard to the violence of temptation.

*Turbatus*: not unlike *concussus*, means being agitated.

*Pusillanimitas*: faintheartedness which precludes a person from enduring the *vis* or vigor of temptation.

Four remedies which the bride can effect: *condoleo* (to feel severe pain with someone), *mulceo* (to stroke, graze), *plango* (to strike, wring the hands) and bring forth *argumentum* (evidence) of God's *pietas* or dutiful devotion. All four remedies are intended to setting a person upright (*erigo*) from feeling *desolatus* (adjective).

10.2.18. If, on the contrary, she discovers [*cognosco*: 8.9.21] that he is eager [*promptus*: 10.1.1], active [*alacer*: 5.3.19], progressive [*proficiens*], her joy abounds [*exulto*: 1.8.13], she plies [*aggredior*] him with encouraging advice [*monitum*], fans the fire [*accendo*: 8.6.22] of his zeal, imparts [*instruo*] the ways of perseverance [*persevero*: to abide strictly, adhere], and inspires [*exhortor* & *proficio*: 5.5.22] him to ever higher ideals. She becomes [*conformo*] all things to all, mirrors [*transfero*: 5.3.25] in herself the emotions [*affectus*: 9.10.24] of all and so shows [*probo*: 8.9.21] herself to be a mother to those who fail [*deficio*: 5.3.15] no less than to those who succeed [*proficio*].

*Cognosco*: literally as to know together and suggests being acquainted with, here applied to the spiritual mother being discussed. It applies to a person being disposed three ways: *promptus*, *alacer* and *proficiens*: prompt, quick in the sense of being brisk and in the process of advancing.

*Aggredior*: to approach the bridegroom with four intents: *monitum* (advice), *accendo* (to kindle a fire), *instruo* (to build, insert) with respect to perseverance (*persevero*: to abide strictly, adhere) and to inspire (*exhortor*: to encourage with *proficio*: to advance).

The three functions of a mother: *conformo* (to conform or share the same form, *forma*), *transfero* (to bring across) the *affectus* or dispositions of every person, to show (*probo*: to make good, esteem) herself a mother to persons who both *deficio* and *proficio*, fail and advance (second use of this verb).

10.3.5. Neither the peril [*casus*] of souls [*animus*: 9.3.28] nor their salvation gives them any concern [*reputo*]. They are certainly devoid of [*profectus*: 4.1.1, with *non*] the maternal instinct.

*Casus*: literally as a falling down.

*Profectus*: with non, lack of advancement with respect to the maternal instinct.

10.4.20. There is the ointment of contrition [*contritio*], that of devotion [*devotio*: 8.6.22] and that of piety [*pietas*: 10.2.14]. The first is pungent, causing some pain [*dolor*]; the second mitigates [*temperativus*] and soothes [*lenio*] pain; the third heals [*sanativus*] the wound and rids [*expello*] the patient of the illness [*morbus*].

Three types of ointment, each with its own character: *contritio/dolor* (contrition or *devotio/dolor* as pain, ache), *devotio/temperativus*, *lenio* and *sanativus* (devotion which is soothing, moderating and healing) and *pietas/morbus* (contrition, devotion; alternately as self-sacrifice and *pietas*, duty along with a sense of duty and devotion which gets rid of *morbus* or sickness in the sense of disease).

10.5.24. A soul entangled in many sins can prepare for [*conficio*: 2.3.10] itself a certain ointment once it begins to reflect on [*cogito*: 7.3.16] its behavior [*via*], and collects its many and manifold sins, hems them together [*congero*] and crushes them in the mortar of its conscience [*conscientia*: 6.6.9]. It cooks [*coquo*] them, as it were, within [*intra*] a breast [*pectus*: 9.12.2] that boils up [*aestuo*] like a pot over the fire of repentance

[*paenitentia*: 3.4.20] and sorrow [*dolor*: 10.4.20].

*Conficio*: literally, to make together an ointment which follows upon the reflection (*cogito*: thorough consideration) of the soul's behavior (*via*: way, path).

*Congero*: to bring or heap together sins after which the soul crushes them by its *conscientia*, literally a knowing-together.

*Coquo*: to cook which can be either by boiling, baking or roasting. It takes place with the breast or *pectus*, a kind of oven.

*Aestuo*: to burn violently, rage which is another description of this cooking process, here with respect to repentance and sorrow.

10.5.29. Here then is one ointment which the sinful soul should provide at the beginning of its conversion [*conversio*: 4.1.8] and apply to [*adhibeo*] its still smarting wounds, for the first sacrifice acceptable to God is a broken [*contribulatus*] spirit. And even though the sinner be poor [*pauper*] and in want [*inops*], devoid of the means to compound [*compono*: 2.3.6] a better and more precious [*pretiosus*: of great value] ointment, let him make sure [*negleo*: 7.5.3, with *non*] in the meantime to prepare [*paro*: 1.1.13] at least this one, no matter how degenerate [*vilis*: of little value] the materials [*species*: 10.2.9], because God will not scorn [*despicio*] this crushed [*contritus*] and broken [*humiliatus*] heart. The more despicable [*vilis* & *vilesco*] he believes his offering to be because of his consciousness [*recordatio*] of sin, the more acceptable it will appear [*appareo*: 7.4.11] to God.

*Conversio*: literally, a turning-around to which is applied (*adhibeo*: to hold towards) to wounds which are still fresh.

*Pauper* and *inops*: two adjectives (of small means and without resources) with regard to a sinner. Such a person cannot make a compound (*compono*: literally, to bring together) to form an ointment which is *pretiosus*, of great value.

*Negleo*: to neglect with *non* (not) with respect to preparing the ointment at hand even if it consists of materials which are *vilis* (cheap, common).

*Despicio*: to despise or look down from above a heart which is *contritus* and *humiliatus*, contrite and humble.

*Vilis* and *vilesco*: the adjective and verb from which it is derived.

*Recordatio*: a recollection of sin.

10.6.13. So if we consider [*attendo*: 9.4.1] how great the fragrance with which the Church is perfumed in the conversion [*conversio*: 10.5.29] of one sinner, what a sweet smell of life leading to life each penitent [*penitens*] can become! Provided that his repentance [*paeniteo*] is wholehearted [*perfecte*: 8.9.16] and visible [*publice*] to all, may we not with equal assurance [*indubitanter*] say of [*pronuntio*] him: "The house was full of the scent of the ointment." We can even say that this perfume of repentance reaches to [*atingo*] the very abodes [*mansio*] of the blessed in heaven because we have the witness of Truth itself that there is rejoicing [*gaudium*] among the angels of God over one repentant [*paenitentia*, with *ago*] sinner.

*Attendo*: literally, to stretch forward our attention to the fragrance or *conversio* (turning) of a sinner.

*Paeniteo*: to repent, make amends, the manner by which it is done is characterized by two adverbs: *perfecte* and *publice* (perfectly and publically).

*Attingo*: to touch or come in contact with the *mansio* of the blessed, this word indicating any place to stay or abide.

*Paenitentia*: the noun penance with the verb *ago* (to do), that is, a person carrying out penance.

10.6.20. I am speaking to those of you who have recently come [*conversus*] to us from the world, who have renounced [*recedo*: 7.4.11] your sinful [*pravus*] ways and are inevitably gripped by [*excepto*: to take out] the bitterness [*amaritudo*] and confusion [*confusio*: 6.9.9] of the repentant soul that, like the pain of fresh wounds, torment and [*excrucio*] and distract [*perturbo*] beyond bearing. Safely [*securus*: 6.1.11] may your hands drip with the bitterness of myrrh in the course of this salutary [*salubris*] anointing, because God will not scorn this crushed [*contritus*: 10.5.29] and broken [*humiliatus*: 10.5.29] spirit.

*Conversus*: from the verb *converto* (to turn) and closely related to *conversio* of 10.6.13. Bernard is speaking of novices to the monastic life.

*Recedo*: to fall back or withdraw with respect to those ways which are sinful (*pravus*: crooked,

distorted) and are gripped (*excepto*: to take out, catch) both by *amaritudo* and *confusio* (bitterness and confusion).

Two verbs related to bitterness and confusion: *excrucio* (to torment) and *perturbo* (to distract, disturb, throw into disorder). Despite the difficulties of the new life, Bernard wishes the novices to remain *securus* or safe.

10.7.27. But there is another ointment, more precious [*pretiosus*: 10.5.29] still, compounded [*compositus*: 1.5.17] of far superior elements [*species*: 10.5.29]. To obtain the elements of the former we do not have to travel [*quaereo*: 7.4.29] far, we find [*reperio*: 9.1.11] them to hand without any trouble [*perfacile*], and may cull them from our little gardens as often as necessity demands [*posco*].

The oil of great value (*pretiosus*) is compounded or *compositus* (also pertains to that which is well ordered or regular).

A contrast between two verbs: *quaereo* and *reperio*: to seek and to discover or find again with regard to the former, the latter verb modified by the adverb *perfacile* (literally as easy-through).

*Posco*: to ask with urgency.

10.7.4. The spices of this second ointment, on the contrary, are not produced [*profero*: 1.1.13] on our earth at all, we seek to gain [*conquiro*] them for ourselves from afar. I mean that all that is good, everything that is perfect, is given us from above; it comes down from the Father of all light. For this ointment is made from the gifts [*beneficium*: 6.2.21] of God bestowed on [*collatus*] the human race. Happy [*felix*: 8.9.16] the man who makes it his business to gather [*colligo*] these carefully [*studiose*] for himself and keep [*curo*: 5.3.19 & *reduco*] them in mind [*mens*: 9.3.28] with due thanksgiving.

*Conquiro*: to search, procure, collect with respect to the second ointment which is a *beneficium* or benefit gathered together (*collatus*) for the benefit of the human race.

*Felix*: propitious with respect to the person who gathers (*colligo*: to assemble) these ointments with care (*studiose*).

*Curo* and *reduco* are used together, to take care of and to lead back or accompany, a gesture which takes place in the mind.

10.7.9. When they shall have been pounded [*contundo*] and refined [*contero*] in the heart's receptacle with the pestle of frequent [*creber*] meditation [*meditatio*], all of them fused together [*decoctus*] in the fire of holy desire [*desiderium*: 9.2.8], and finally enriched with [*impinguo*] the oil of gladness [*laetitia*: 3.6.19], you will have an ointment more excellent [*pretiosus*: 10.7.27] than the former, and far more precious.

Two verbs with regard to preparation of the ointment: *contundo* (to beat down, grind) and *contero* (to wear out).

A *meditatio* or dwelling upon or thinking which is *creber* or literally, close together or frequent.

*Decoctus*: a boiling down or seething effected by a *desiderium* or desire which is holy.

*Impinguo*: to make fat with respect to the oil of *laetitia* or gladness, joy.

10.8.25. Therefore the first ointment is applied to [*exhibeo*: 9.4.18] the feet, the second to the head, because the humiliation of a broken [*contritus*: 10.6.20] heart fittingly corresponds to [*congruo*] the lowliness of the flesh, and honor [*glorificatio*] is owed [*decet*] to majesty.

*Exhibeo*: ointment as held forth with regard to feet and the head.

Two words with the preposition *con* (*cum*, with) prefaced to them: *contritus* (literally, crushed) and *congruo* (to coincide, agree) and pertain to the flesh's lowliness.

*Decet*: it is seemly.

10.9.30. From all this we may conclude that the poor [*pauper*: 10.5.29], the needy [*inops*: 10.5.29] and the pusillanimous [*pusillus*] cannot [*conficio*: 10.5.24] prepare an ointment of this kind. Confidence alone can lay hold of [*possideo*] its spices and ingredients, a confidence that is itself the fruit of [*descendo*] liberty of spirit and purity of heart. The mind [*mens*: 10.7.4] that is lacking in courage [*pusillanimis*: 2.8.14] and of little faith, that is fettered [*constringo*] by the scantiness [*tenuitas*] of its own resources [*res* & *familiaris*: 7.8.21], is, through sheer indigence, deprived of the leisure [*otior* with *neq*] that might be occupied [*vacuo*] with the praises of God or with that contemplation [*intueor*: 4.1.1] of his beneficence [*beneficium*: 10.7.4] out of which

praise is born.

*Conficio*: literally as to make together, a task which both the *pauper* and *inops* (small means and without resources) cannot do.

The opposite of this inability to make-together is *possideo* (to be master of) the ointment's spices and ingredients.

*Descendo*: literally as to come down as well as to engage.

*Constringo*: to fetter with regard to a mind which is *pusillanimis* or small, petty. What does this is *tenuitas* or literally the slenderness of resources or things (*res*) which are familiar (*familiaris*) to a mind characterized by *tenuitas* or scantiness.

Two similar verbs: *otior* (to be at leisure; the noun being *otium*) and *vaco* (to be empty, vacant), the former applying to intellectual and spiritual pursuits and the latter, to be free or unoccupied, the condition for *otior*.

*Intueor*: to look upon closely, that is, divine *beneficium* or benefits.

10.9.9. The weakness [*aegritudo*] and misgiving [*diffidentia*] exhibited [*soleo*: 9.4.18 & *contingo*: 8.8.12] by this type of person seem to me usually to arise from either of two causes, from the fact that he has been but recently [*novitas*] converted [*conversio*: 10.6.13], or because he lives in a lukewarm fashion [*tepor*: 8.6.22] even though converted [*conversatio*] for long years. Both of these conditions humiliate, depress [*deicio*], and agitate [*facio* & *inquies*] the mind [*conscientia*: 10.5.24], since either because of its lukewarmness or because of the recentness it perceives [*sentio*: 10.2.9] the old passions [*passio*] of the soul [*animus*: 10.3.5] to be still alive and it is forced to concentrate [*intendo*] on cutting out from the garden of the heart the briars of sinful habits [*iniquitas*] and the nettles of evil desires [*cupiditas*].

Two characteristics manifested (*soleo* which suggests something according to custom) and *contingo* (to join together): *aegritudo*: sickness or melancholy and *diffidentia* (mistrust, diffidence).

Both characteristics have two causes: a *conversio* or turning which is recent or *notivas*, a noun meaning that which is new and a *conversatio* (familiar intercourse, association) which is lukewarm.

*Conscientia*: literally a knowing together which is subject to being humiliated, depressed (*deicio*: to throw down) and agitated (*facio* & *inquies*: made unquiet).

*Intendo*: with reference to the old passion (*passio*: suffering) of the soul.

*Intendo*: to stretch out, reach forth with regard to eliminating sinful habits (*iniquitas*: unevenness) and nettles of evil desires (*cupiditas*: passion, eagerness).

10.9.20. But the soul that still languishes in sadness [*adhuc* & *tristitia*] is not enjoying [*gaudeo*] a favor [*beneficium*: 10.9.30], rather it needs [*indigeo*: 6.1.11] one. It has a good reason for offering prayers of petition, [*prex*: 9.4.25] but scarcely a reason for returning thanks.

*Tristitia*: sadness with the adverb *adhuc* (hitherto, until now).

*Indigeo*: suggests want or need.

*Prex*: prayer in the sense of making a request.

10.9.25. He whose gaze is held by the darkness cannot see the light. Bitterness [*amaritudo*: 10.6.20] holds him in its grip [*occupo*], the unpleasant recollection [*recordatio*: 10.5.29] of his sins preoccupies his memory [*memoria*] to the exclusion of [*admitto*: 6.9.9, with *nec*] every joyful thought [*laetus*].

*Occupo*: to take possession, be seized by bitterness.

*Recordatio*: a recalling to mind, recollection with regard to sin, similar to *memoria* or memory.

*Admitto*: with *non* or not, not to admit that which is *laetus* or joyful.

10.9.28. He points out that it is useless [*frustra*] for you to aspire to [*surgo*] the contemplation [*intueor*: 10.9.30] of truths that give delight [*delecto*: 9.8.3], until the sins that disquiet [*conturbo*] you have been blotted out [*reatus*] in the light of consolation [*consolatio*: 10.2.9]. This second ointment therefore is not a product of impoverished souls [*pauper*: 10.9.30].

*Frustra*: in deception, error with regard to *surgo* (to arise) to the *intueor* or seeing within of truth that *delecto* or delight.

*Conturbo*: literally, to disturb-with concerning sins.

*Reatus*: accused, here as concerning things of which you have been accused of.

10.10.6. Those drenched [*sudo*] hearts [*pectus*: 10.5.24] of theirs poured out [*fundo*: 10.2.9] at random a holy unction [*liquor*], with which they were more fully imbued [*imbuo*], when they proclaimed in various languages, according as the Spirit gave them the gift of speech, the marvels of God [*magnalia*: great things].

*Sudo*: to sweat, perspire modifying *pectus* (alternately as breast). Compare with *imbuo* (to wet, soak). The former applies to exertion and the latter to saturation.

*Fundo*: to pour out with regard to *liquor*, that which is marked by fluidity.

## Sermon Eleven

11.1.25. Nothing more appropriately [*proprie*: 7.2.17] represents [*repraesento*: to make present, set in view] on earth the state of life [*status*: 6.9.15] in the heavenly fatherland [*habitatio*] than spontaneity [*alacritas*: 7.4.11] in this outpouring of praise.

11.1.7. Nor do those involved in it (sin) live together, since each one bewails [*lugeo*: to deplore] and mourns over [*deploro*: to weep bitterly] his own particular sins. Those, however, who are employed [*verso*: 5.7.14] in the work [*actio*: 6.9.15] of thanksgiving are contemplating [*intueor*: 10.9.25] and thinking about [*cogito*: 10.5.24] God alone, and so they cannot help but dwell in [*habito*] unity.

11.2.12. And for that reason my advice [*suadeo*: to exhort] to you, my friends, is to turn aside [*reflecto*: to turn about] occasionally [*interdum*] from troubled [*molestus*: 2.7.3] and anxious [*anxius*] pondering [*recordatio*: 10.9.15] on the paths [*via*: 10.5.24] you may be treading, and to travel on [*evado*: to go forth] smoother [*planus*: level, flat] ways [*itiner*: a going, walking] where the gifts [*beneficium*: 10.9.20] of God are serenely [*serenus*: clear, bright] savored [*memoria*: 10.9.25], so that the thought of him may give breathing space [*respiro*: to breathe] to you whose consciences [*intuitus*: 6.8.28] are perplexed [*confundo*: 3.5.1].

11.2.21. You must fix your attention on [*audeo*: 9.5.28] to the ways of God, see how he mitigates [*tempero*: 9.2.12] the bitterness [*amaritudo*: 10.9.25] of the heart that is crushed [*contritus*: 9.8.25], how he wins back [*revoco*] the pusillanimous soul [*pusillanimis*: 10.9.30] from the abyss of despair [*desperatio*: 6.8.28], how he consoles [*consolo*: 10.2.14] the grief-stricken [*maerens*: mourning] and strengthens [*erigo*: 10.2.14] the wavering [*diffidens*] with the sweet caress [*blandus*: 8.9.25] of his faithful promise [*promissio*: 2.1.23].

11.2.25. By this he seems to say: "Lest you should be cast down [*desperatus*] by excessive sadness [*tristitia*: 10.9.20] at the sight [*intuitus*: 11.2.12] of your sins, and rush [*ruo*: to fall down with violence] despairingly to perdition like an unbridled horse over a precipice, I shall rein you in [*freno*: 9.2.12], I shall curb [*inhibeo*] you with my mercy [*indulgentia*: 9.1.20] and set you on your feet [*erigo*: 11.2.21] with my praises. Then you will breathe freely [*respiro*: 11.2.12] again in the enjoyment of my benefits, overwhelmed [*confundo*: 11.2.12] though you be by evils of your own making, because you will find [*invenio*: 9.5.13] that my kindness [*benignus*: favorable, kindly] greater than your culpability [*culpabatus*: blamable, deserving]."

11.2.3. Hence the just man [*iustus*] is not always [*continue*: 5.1.15] accusing [*accusator est*] himself, he does so only in the opening words of his intercourse [*sermo*: 7.2.5] with God; he will normally [*consueo*: to be accustomed to] conclude that intercourse with the divine praises.

11.3.24. "Give the wise man an opportunity, he grows wiser still." The two are these: manner [*modus*: measure, extent] and fruit. The manner involved the self-emptying [*exinanitio*] of God, the fruit was that we should be filled [*repletio*] with him. Meditation [*meditor*: to reflect] on the former is the seed-bed of holy hope, meditation on the latter an incentive [*incentivus*: that strikes up, adjective] to the highest love [*amor*: 9.10.2]. Both of them are essential for our progress [*prefectus*: advance] because hope without love is the lot of the time-server [*infructuosus*], and love without reward grows cold [*tepesco*].

11.4.11. We seek for [*quaereo*: 10.7.27] the things that no eye has seen and no ear has heard, things beyond the mind of man [*nec in cor hominis ascendit*]. To search after [*inquirio*: 8.6.14] these things, whatever they may be, is a source of pleasure [*placeo*: 7.7.4] and relish [*sapio*: 8.1.14] and delight [*delecto*: 10.9.2]. "They will all be

taught by God," says Scripture, and "he will be all in all." As I see it, the fullness [*plenitudo*: 8.8.12] that we hope for [*expecto*: 9.5.13] from God will be only something of God himself.

11.5.16. Who indeed can comprehend [*comprehendo*: to bind together, unite] what an abundance of goodness [*dulcedo*: 7.9.20, sweetness] is contained in that brief expression: "God will be all in all"? Not to speak of the body, I discern [*intueor*: 11.1.7] in the soul [*anima*: 9.9.12] three faculties, the reason [*ratio*: 9.2.12], the will [*voluntas*: 8.4.6], the memory [*memoria*: 11.2.12], and these three may be said to be identified with the soul itself.

11.5.19. Everyone who is "guided [*ambulo*: 8.6.14] by the Spirit" realizes how greatly in the present life [*saeculum*: 9.10.2] these three (faculties) are lacking in integrity [*integritas*] and perfection [*perfectio*: 4.1.8]. And what reason can there be for this, except that God is not yet "all in all"? Hence it comes about that the reason [*ratio*: 11.5.16] very often falters [*fallo*: to trip] in its judgments, the will [*voluntas*: 11.5.16] is agitated [*iacio*: to throw, fling] by a fourfold perturbation [*perturbatio*: 1.6.23] and the memory [*memoria*: 11.5.16] confused [*confundo*: 11.2.25] by its endless forgetfulness [*oblivio*]. Man, noble [*nobilis*] though he be, was unwillingly [*volo*: 8.5.15, with *non*] been subjected to this triple form of futility [*vanitas*: 1.2.15], but hope nonetheless was left to him. For he who satisfies [*repleo*: 9.7.20] with good the desire [*desiderium*: 10.7.9] of the soul will one day himself be for the reason, fullness [*plenitudo*: 11.4.11] of light, for the will, the fullness [*multitudo*] of peace, for the memory, eternity's uninterrupted flow [*continuatio*].

11.6.6. Put your hope in God. I shall praise him yet, when error will have gone [*recedo*: 10.6.20] from the reason [*ratio*: 11.5.19], pain [*dolor*: 10.5.24] from the will [*voluntas*: 11.5.19], and every trace of fear from the memory [*memoria*: 11.5.19]. Then will come [*succedo*] that state for which we hope, with its admirable serenity [*serenitas*], its fullness of delight [*suavitas*: 9.5.28], its endless security [*securitas*: 6.8.28]. The God who is truth [*veritas*: 5.7.14] is the source of the first of these gifts; the God who is love [*caritas*: 9.10.2], of the second; the God who is all-powerful, of the third. And so it will come to pass that God will be all in all, for the reason [*ratio*] will receive [*recipio*: 9.5.13] unquenchable [*inextinguibilis*] light, the will imperturbable [*imperturbabilis*] peace, the memory an unfailing [*indeficiens*] fountain from which it will draw [*inhaereo*: 7.7.4] eternally. I wonder if it seems right to you that we should assign [*assigno*: 10.1.1] that first operation to the Son, the second to the Holy Spirit, the last to the Father.

11.7.27. But somebody will say: "Surely the Creator could have restored [*reparo*: to get anew, acquire anew] his original plan [*opus*: 7.7.4] without all that hardship [*difficultas*: 1.5.11]?" Yes, he could, but he chose the way of personal suffering [*iniuria*] so that man would never again have a reason to display [*reperio*: 10.7.27] that worst and most hateful of all vices [*vitium*: fault, blemish], ingratitude [*ingratitude*]. If his decision did involve [*assumo*: 6.6.3] painful weariness [*fatigatio*] for himself, it was meant also to involve [*teneo*: to hold, keep] man in a debt that only great love [*dilectio*: 8.7.25] can pay. Where the ease with which man was created sapped his spirit of devotion [*quem minus esse devotum, devotus*], the hardship [*difficultas*] with which he was redeemed [*redemptio*: 8.5.1] should urge [*commoneo*: to remind, impress] him on to gratitude.

11.7.11. So may it please you to remember [*memoro*] that, even if made out of nothing, you have not been redeemed [*redemptus*] out of nothing [*de nihilo*]. In six days he created [*condo*: 5.1.10] all things, and among them, you.

11.8.18. Meditate [*meditor*: 11.3.24] on these things, turn them over continually in your minds [*verso*: 11.1.7]. Refresh [*refoveo*: to warm again, cherish anew] those hearts [*viscera*: 9.10.2] of yours with perfumes such as these, hearts writhing [*torqueo*] so long under the repugnant [*molestus*: 11.2.12] odor of your sins. May you abound with [*abundo*: 9.10.2] these ointments, as sweet [*suavis*: 8.1.23] as they are salutary. But yet, you must beware of thinking [*puto*: 8.6.22] that you now possess those superior ones [*optimus*] that are commended [*commendo*: to entrust] to us in the breasts of the bride.