

Sermon Thirteen

13.1.8. Just as the sea is the ultimate source [*origo*] of wells and rivers, so Christ the Lord is the ultimate source of all virtue [*virtus*: 9.1.20] and knowledge [*scientia*: 9.7.26].

Origo: suggests commencement as well as source and is analogous to Christ as *origo* of virtue and knowledge.

13.1.11. Hence from him as from a well-head comes the power to be pure [*continentia*: 7.6.20] in body, diligent [*industria*: 6.2.3] in affection [*cor*: 12.7.20] and upright [*rectitudo*] in will [*voluntas*: 11.6.6]. Nor is this all. From him too come subtlety of intellect [*calleo* & *ingenium*: 5.6.6], splendor [*niteo*] of eloquence [*eloquium*: 1.5.11], urbanity of bearing [*mos*: 1.2.21 & *placeo*: 11.4.11]; from him, knowledge [*scientia*: 13.1.8] and words of wisdom [*sapientia*: 10.1.1]. Indeed in him are hidden [*abscondo*] all the treasures [*thesaurus*] of wisdom and knowledge. Shall I add still more? Chaste thoughts [*consilium*: 12.7.20], just judgments [*iudicium*: 9.2.12], holy desires [*desiderium*: 11.5.19]—are they not all streams [*rivulus*] from that one spring?

Christ is presented as a well-head from which come ten powers: 1) *continentia*: purity or moderation with regard to one's body, 2) *industria*: diligence or zeal with regard to one's heart (*cor*), source of affection, 3) *rectitudo*: straightness in will, 4) *ingenium*: innate quality which is gained by experience, *calleo*, 5) *niteo*: to shine or be bright with regard to *eloquium* or utterance or expression of speech, 6) *mos*: habit, manner or fashion & *placeo*: to please, suit, 7) *scientia* or knowledge and *sapientia* or wisdom, both of which are hidden, *abscondo*, 8) *consilium*: advice, 9) *iudicium*: judgment and 10) *desiderium*: or desires which are holy and are as small streams (*rivulus*) from the one spring.

13.1.16. If the waters that surround us inevitably return to the sea by hidden [*secretus*: 8.1.23] underground channels, only to gush forth again [*repeto*: 3.1.10] without fail and without weariness for the refreshing of our sight and the relief of our needs, why should not those spiritual [*spiritualis*: 12.7.7] streams [*rivus*] return unerringly [*sine fraude*] and without ceasing [*sine intermissione*] to their native source [*proprius*: 7.2.17], and flow back [*reddo*] without interruption to irrigate [*rigo*: 3.2.7] our souls [*mens*: 12.1.18]?

Secretus: connotes separation of the waters surrounding us. / *Repeto*: a verb connoting force and falling upon again. / *Rivus*: a brook which, despite its smallness, offers *rigo* (to guide) to our *mens* or mind. / Two uses of the preposition *sine* (without): *fraude* (deceit; this precise noun isn't in the classical dictionaries) and *intermissio* (a breaking off). They are used with regard to *proprius* (one's own) and a *reddo* (to give back, restore) that *rigo* of *mens* just noted.

13.2.14. When you despise [*aspornor*] others, however, you betray the inner reality of your condition, you are speaking from a double heart [*quod in corde et corde locutus sis*], with one lending [*commodo*] your tongue to a lie [*mendacium*], with the other usurping [*usurpo*: 12.11.20] the honor [*gloria*: 1.2.21] due to truth.

Aspornor: to reject other persons which is equivalent to an *aspornor* of one's own self. / *Quod in corde et corde locutus sis*: literally as what in the heart and in the heart you speak. / This "double heart" consists of *commodo* (to serve, accommodate) relative to a lie (*mendacium*: also as a fiction) and *usurpo* (making use of) relative to *gloria* or honor.

13.2.23. And so, through force of habit [*usus*] more than by intention [*sensus*: 12.1.18] or inclination [*affectus*: 12.2.18], you will hear people of all sorts pronouncing words [*actio*: 11.1.7 & *adverto*] of thanks, for even the wickedest [*sceleratus*] persons will offer a perfunctory thanks to God in achieving a sexual conquest [*flagitum*], for any kind of crime [*facinorosus*] because things fell out well and prosperous [*prosperare*], at least according to their estimation [*sapio*: 11.4.11], when their perverse [*perversus*] will [*voluntas*: 13.1.11] was fulfilled [*adimpletio*].

Usus: use or practice versus *sensus* and *affectus* (perception and disposition). / *Actio*: the putting into motion coupled with *adverto* (to turn towards), here pertaining to expression of words of thanks. / *Sceleratus*: one who is polluted or defied will thank God for a *flagitum* (shameful or passionate act) or that which is *facinorosus* (villainous). / A will which is *perversus* (turned the wrong way) obtains completion (*adimpletio*), a mistaken condition for thanking God.

13.3.3. It is clear then that God will listen [*accipio*: 12.5.23] only to the thanks that spring [*precedo*] from a pure

[*puḍicus*] and genuine [*merus*] simplicity [*simplicitas*] of heart. I say "pure heart," because when those who boast [*glorior*: 12.11.20] of their evil conduct [*actio*: 13.2.23] presume to thank God for it, they bring him down to the level of their own profligacy [*facio* & *cum male*] and make him share [*exulto*] their wicked pleasures.

Accipio: to accept or receive here relative to divine listening as it relates to an expression of thanks from a simplicity of heart which is both *puḍicus* and *merus* (chaste and unmixed). / *Glorior*: with respect to personal *actio* or putting into motion of evil. / *Facio* (to make) is coupled with *cum male* (with evil, wickedness), the object of one's perverse boasting and attempt to make God spring vigorously (*exulto*) in pleasures which are wicked.

13.3.15. Great and rare [*rarus*: 8.1.14] is the virtue [*virtus*: 13.1.8] of those who do [*operor*: 6.3.18] great things without becoming conscious [*nescio*: 5.9.16] of their greatness, whose holiness [*sanctitas*] is manifest [*manifestus*: 7.8.29] to all but to themselves. To me there is no virtue [*virtus*] like that, when you are universally admired [*appareo*: 10.5.29], and remain [*reputo*: 10.3.5] contemptible [*contemptibilis*] in your own eyes. You are indeed a faithful servant [*famulus*] if you do not try to grasp for yourself [*adhaereo*: 3.5.12 & *contingo*: 10.9.9] the manifold glory of God, which while not coming from [*exeo* & *ex te*] you, nevertheless passes through [*transeo*: 5.3.15] you.

Rarus: literally, of loose texture; remarkable. / *Operor* and *nescio*: to effect something great without being conscious of one's greatness, the agent responsible for the action. / *Sanctitas*: holiness or sacredness which is *manifestus* (known) only to the person characterized by *nescio*. / *Virtus*: it consists of a contrast between *appareo* (to be apparent) and *reputo* (to reckon) oneself as contemptible. / Being *famulus* (attendant, adjective) results if one refrains from *adhaereo* and *contingo* (adhering and joining together) God's glory which is manifold. / A contrast between two verbs: *exeo* (to go from plus *ex te* or from you) and *transeo* (to go through).

13.4.1. He (Joseph) knew [*nosco*: 6.8.28] that woman is the reflection of man's glory, and that it would be [*iudico*] base ingratitude [*iniquus*] on his part to tarnish the honor [*inglorius*] of the man by whose will he had been raised to honor [*gloriosus*]. Gifted [*prudens*: 7.5.3] with the wisdom [*sapientia*: 13.1.11] of God, he perceived that a husband is extremely concerned about [*zelo*] his wife's honor because he identified with his own [*proprius*: 13.1.16]; so much his own that he will not entrust [*retineo*: 12.7.3 & *servandam*] her to another. Hence he would not presume [*praesumo*: 12.11.20] to tamper with [*extendo*: 8.8.4] what was outside his control [*concessus*].

Iudico: to examine or judge with respect to being *iniquus* or injurious (fundamentally as uneven, slanting). / *Inglorius/gloriosus*: inglorious/honorable. / *Prudens* or wise with respect to wisdom itself, *sapientia*. / *Retineo* (to hold back) with *servandam* (gerundive): in other words, the man will not allow his wife to be submitted or serve a man other than her husband. / *Praesumo*: to presume with regard to extending (*extendo*) oneself beyond that which is *concessus* or lawful within one's means.

13.4.13. I wish for peace [*pax*: 8.2.15], I yearn for [*desidero*: 12.7.3] it and for nothing more. The man who is not satisfied [*sufficio*: 8.2.7] with peace is not satisfied with you. For you are our peace, you have made us both one. To be reconciled [*reconcilio*: 4.2.9] with you, to be reconciled with myself, this is necessary for me, and it suffices [*satis*: 5.3.19]. For whenever you set me in opposition [*contrarius*] to you I become a burden [*gravis*: 7.4.11] to myself.

Desidero: to long for earnestly which contrasts with *sufficio* or (not) satisfied with regard to peace. / *Reconcilio* (to procure again, recover): that is, with Jesus Christ who is peace. / *Gravis*: heavy, weighty, or a person who is such when acting contrary to Jesus Christ.

13.5.27. Now I ask: has the Creator [*conditor*] of all things achieved less than these heroes, that he should not be allowed [*debeo*: to withhold, keep back] his unique [*singulariter*] glory [*glorior*: 13.3.3]? Alone he made all things, alone he conquered the enemy, alone he freed the captives, and then in his glory is he to be saddled with a colleague [*socius*]?

Conditor: framer, one who establishes, an author who should not be allowed (*debeo*: to withhold, keep back) his glory (verb is used) which is *singulariter* (adverb) or exceedingly. / *Socius*: an adjective which means sharing, united, common.

13.5.7. But an evil will [*voluntas*: 13.2.23] rather than a good one characterizes the man who refuses to be content [*contentus*: 9.1.20] with peace [*pax*: 13.4.13], whose haughty [*superbus*: 4.2.9] looks and proud [*insatiabilis*] heart [*cor*: 13.1.11] are bent on grasping at [*anheleo*: & *inquietus*] the glory that is God's. He is therefore ever devoid of [*retineo*: 13.4.1] peace, never within reach [*apprehendo*: 9.3.28] of glory.

Contentus: one who is not so will have a *voluntas* (will) which is bad and is manifested by one's heart as being *superbus*, *insatiabilis* with regard to grasping divine glory, *anheleo* and *inquietus* (to breathe with difficulty & restless, disturbed). / *Retineo*: to hold back which this person is incapable of and similar to not being able to exercise *apprehendo* or seizing glory.

13.6.19. By his own nature invisible [*invisibilis*: 5.6.6] and inaccessible [*inaccessibilis*], he becomes somehow visible [*spectabilis*] and a source of wonder [*mirabilis*] in the lives of those who love him. But he alone is worthy of admiration, for he alone performs [*facio*: 13.3.3] the marvels that merit it. We do not praise [*laus*] the pen or the brush when we judge a script or painting, nor do we attribute fame for eloquence [*sermo*: 11.2.3] to the lips and tongue of the orator.

Invisibilis and *inaccessibilis*: the divine nature which becomes *spectabilis* (capable of being seen) despite the negative attribute of these two adjectives. / *Laus*: noun for praise.

13.6.29. I may boast [*glorior*: 13.5.27] securely [*securus*: 10.6.20] if my conscience [*conscientia*: 12.3.4] tells me that I in no way detract from [*usurpo*: 3.2.14] the glory [*gloria*: 13.2.14] of my Creator, because I shall be speaking [*securus* & *plane*: 9.3.28] in [*in*] the Lord rather than against [*contra*] him. Not only are we not forbidden [*prohibeo*: 9.9.12] to boast [*gloriatio*] in this fashion, we are even encouraged by [*suadeo*: 11.2.12] the words: "You seek glory from one another and do not seek the glory that comes from the only God." This ability to glory [*glorior*] in God alone can come solely from God. Nor is this glory a small thing [*mediocris*]; it is as real [*verus*] as the truth which is its object, and is a truth so rare [*rarus*: 13.3.15] that only an exceptional few [*paucitas*] even of the perfect [*perfectus*: 2.9.28] can glory in perfectly [*perfecte*: 12.11.12] possessing [*glorior*] it.

Glorior: to boast in a way which is *securus* or untroubled provided that one's conscience says that one is not usurping or taking away from the glory (*gloria*) of the Creator. Compare its use mentioned two more times with respect to God and those who form a *paucitas* (a few) in this same excerpt. The second *glorior* is not *mediocris* or ordinary but *verus* (true). / *Securus*: second use of this adjective; the second use has the adverb *plane* which connotes being straight-forward. / *Prohibeo* and *suadeo*: two verbs which here work together: to be prohibited of *gloriatio* (glorying; noun) and to be encouraged.

13.6.5. Off with them then, those men who are but a breath [*vanus*: 1.2.21], men who are but a delusion [*mendax*]; let them deceive [*decipio*] each other in their vanity [*vanitas*: 11.5.19]. For the man who makes a wise [*sapiens*: 12.5.15] boast [*glorior*: 13.6.29] will put his work [*opus*: 11.7.27] to the test [*probo*: 11.2.18], he will carefully [*diligenter*] scrutinize [*examino*] it [*ad*] in the light of the truth [*veritas*: 11.6.6], and then his reason for boasting [*habeo* & *gloria*: 13.2.14] will be in himself and not in the patronage [*os*] of his neighbor.

Vanus: an adjective meaning vain and equivalent to being *mendax* (given to lying). / *Decipio*: to catch or ensnare in vanity. / *Glorior*: the verb which here is *sapiens* or wise where such a person will *probo* (to make good) his *opus* or labor. / The adverb *diligenter* is used with the verb *examino* (to weigh) this *opus* or labor in the direction toward (*ad*) truth which gives security that a person's glorying (*habeo* with *gloria*: to have glory) will be in himself, not through the mouth of his neighbor.

13.6.14. Then all those who set no store [*contemno*: 2.7.18] by the praise of men will receive the sure [*securus*: 13.6.29] praise of God. For those whose glory is in earthly loves [*sapio*: 13.2.23] will find confusion [*confusio*] at the end," even as David said: "Those who please [*placeo*: 13.1.11] men are confounded [*confusus*], because God has rejected [*sperno*: 2.6.28] them."

Contemno: to show contempt with regard to human praise whereas the praise proper to God is *securus* or secure. / *Sapio*: to taste with regard to that which is of the earthy, thus resulting in confusion. Compare the noun *confusio* here with *confusus* (confounded).

13.7.25. If you work willingly [*inventus*: 9.5.13] and persevere [*impiger*] in producing results [*opus*: 13.6.5, with *ad*], you will receive [*accipio*: 13.3.3] the reward [*merces*] of your labor. If you do otherwise your talent will be

taken from you, but the interest will still be demanded, and you will suffer the fate of a dishonest and lazy [*piger*] workman. All praise, therefore, for the manifold [*multiformis*] gifts of grace [*gratia*: 12.5.15] with which you are endowed [*appareo*: 13.3.15], must be given to him who is the author [*auctor*: 6.2.3] and giver [*largitor*: 7.1.11] of all that is praiseworthy.

Inventus: pertaining to that which one hits upon used with *impiger* (diligent) with respect to (*ad*) one's labor or *opus*. / *Merces*: alternately as price or hire which results in being *inventus* and *impiger*. Compare the latter adjective with *piger* or lazy (workman). / Grace is *multiformis* or having many forms from the divine *auctor* and *largitor* or author and one who bestows.

13.7.5. Therefore, while offering up [*immolo*] the sacrifice [*hostia*] of praise and fulfilling [*reddo*: 13.1.16] our vows [*votum*: 9.2.8] from day to day, let us make every endeavor [*curro* & *vigilantia*] to put meaning [*sensus*: 13.2.23] into our observance [*usus*: 13.2.23], to fill [*iungo*] the meaning [*usus*] with love [*sensus*], our love [*affectus*: 3.2.23] with joy [*exultatio*] and our joy with realism [*gravitas*]; let that realism be tempered with humility [*humilitas*] and our humility be buoyant with liberty [*libertas*: 7.3.24]. Then we shall advance toward [*procedo*: 8.2.7] our goal with the untrammled [*liber*] passions [*passio*: 10.9.9] of a purified [*purgatus*] mind [*mens*: 13.1.16]. We may even find ourselves at times living beyond [*excedo*: 4.4.7] our normal powers through the great intensity [*inusitatus*] of our affections [*affectio*: 12.5.15] and our spiritual [*spiritualis*: 13.1.16] joy [*laetitia*: 10.7.9], in jubilant encounters [*amoenitas*], in the light of God, in sweetness [*suavitas*: 12.3.4], in the Holy Spirit.

Immolo: literally, as to sprinkle with sacrificial meal. / *Reddo*: to give back or return one's *votum* or solemn pledge. / *Curro*: to run and used with the noun *vigilantia* or vigilance with regard to putting *sensus* (perception) into personal *usus* or one's practice. / A second mention of *usus* as meaning; the same applies to *sensus* as love. / A balance between humility and liberty allows advance (*procedo*) to our goal free from passions which previously had affected our mind (*mens*). / *Inusitatus*: unusual or beyond (*excedo*: to exceed) with respect to *affectus* or disposition and spiritual joy. / *Amoenitas*: pleasantness, delight which is closely related to *suavitas* or sweetness.

13.9.26. Finally, the explanation [*explanatio*] of the little verse that has been the occasion [*occasio*] of this prolonged sermon [*sermo*: 13.6.19] on the abominable [*nequam*: worthless] vice [*vitium*: 11.7.27] of ingratitude [*ingratitude*: 11.7.27], must wait [*protraho* & *desidero*: 13.4.13] for another time and another sermon [*exordium*: 7.2.5]. Now it suffices [*sufficio*: 13.4.13] to remind [*admonitus*] you that if the bride—would not in the least dare [*audeo*: 11.2.21] to attribute [*arrogare*] to herself any virtue [*virtus*: 13.3.15] or any grace [*gratia*: 13.7.25], how much less should we, who are mere youths [*adulescentulus*]?

Explanatio and *occasio*: explanation and occasion being one and the same with regard to Bernard's *sermo* or conversation, speech. / The topic of *sermo* is *vitium*: fault, defect which by its nature is worthless and pertains to ingratitude. / *Protraho*: to drag out and used with *desidero* (to desire) or to protract a desire for another time and *exordium* (literally as beginning, commencement). / At present an *admonitus* or a reminding or suggestion suffices. /

Arrogare: to appropriate as applied to the bride who would not act such with regard to virtue or grace. /

Adulescentulus: approaching maturity.

Sermon Fourteen

14.1.24. "Is God the God of the Jews alone and not of the pagans too? And though it be true that we have no right [*meritum*: 1.12.7 & *deest*], he is not lacking in tender mercy [*miseratio*: 6.9.9]. Surely he is not merely just? He must be merciful [*misericors*: 6.6.26] too. Lord, deal with me tenderly [*miseratio*] and I shall live; your mercies [*miserordia*: 12.7.20] are manifold; give me life according to that justice of yours that can be gentle [*temperatus*] as mercy itself."

Meritum or service, kindness, favor with *deest* (it is lacking) means that although we have no right to divine mercy, God demonstrates it (*miseratio*). / Three words of the same root: *miseratio* (pity, compassion; used twice), *misericors* (merciful) and *miserordia* (mercy). / *Temperatus*: being moderate, a necessary condition to effect mercy.

14.1.8. What, I ask, will the judge do, that judge in whom judgment [*iudico*: 13.4.1] and mercy [*misereo*] are so

equally immanent that neither precedes [*familiaris*: 10.9.30] the other? What can be more fitting [*conveniens*: 5.10.25] than that he should deal with [*accipio*: 13.7.25] each according to their dispositions [*votum*: 13.7.5], judgment [*iudicium*: 13.1.11] for the one, mercy [*miser cordia*: 14.1.24] for the other? If the Jew wants judgment, let him have it; and let the pagans give due honor to God for his mercy. And the judgment is this, that those who despise [*contemno*: 13.6.14] God's loving righteousness and make self-righteousness their norm [*constituo* & *suus*: 8.9.25], merit censure [*accuso*] rather than approval [*iustificio*: 6.5.21, with *non*]; left to their own righteousness they are fettered [*opprimo*], not liberated [*iustifico*].

The act of judging and showing mercy (*iudico* and *miser o*) are equal as shown by the adjective *familiaris*; both share are of the same family, as it were. / *Conveniens*: coming together as applicable to dealing with (*accipio*: to receive) each in accord with their respective dispositions, *votum* being the word used (solemn pledge). / Instead of the verbs *iudico* and *miser o* being used, their respective nouns are introduced. / *Accuso*: to call to account with regard to the Jews' self-righteousness or that which is constituted (*constituo*) as their norm. / *Contemno*: to show contempt towards divine righteousness which is one of love and showing preference for self-righteousness. The latter results in being pressed (*opprimo*), not being set free.

14.2.22. Blind [*caecus*] and quarrelsome [*contentiosus*], you (the synagogue) will be abandoned [*desero*] to your error [*error*: 8.6.22] until the whole pagan world that your pride [*superbus*] has spurned [*sperno*: 13.6.14] and your envy [*invidia*] obstructed [*repello*], shall have entered the fold and bowed to [*agnosco*: 8.9.16] the God who is renowned [*noto*] in Judah, whose name is great in Israel. It is for judgment [*iudicium*: 14.2.8] that he has come into this world, so that those without sight may see and those with sight turn blind [*caecus*]. Yet this will not be total [*ex parte*] blindness, for the Lord will not entirely reject [*repello*] his people, but will reserve for himself survivors such as the Apostles and the multitude of believers who in heart [*cor*: 13.5.7] and mind [*anima*: 12.11.20] are one.

The synagogue: both blind and quarrelsome (*contentiosus*: obstinate) which causes it to be abandoned to *error* (wandering, straying). *Caecus* (blind) is also used with regard to those with sight. / This *error* or straying continues until the pagan world enters the fold and recognizes (*agnosco*) the God known in Judah. / *Superbus*: adjective for proud, haughty which is similar to envy (*invidia*: ill-will, jealousy) which has obstructed (*repello*: to drive back) the pagans' acknowledgment of divine revelation. *Repello* is used a second time but this *repello* will have effect not totally but in part, that is, regarding God's people. / *Cor* and *anima*: heart and mind as one with regard to believers.

14.3.13. The source of this oil is not the beard but the head, and the head exists not merely for the beard but for the whole body. The downward flow (oil upon Aaron's beard) touches first the beard but not exclusively. For all that comes from above [*desuper* & *accipio*: 14.2.8] is transmitted [*refundo*] to the members further down. Let them descend then, these supernal [*supernus*] unguents [*liquor*: 10.9.28], down upon the breasts of the Church, who with great eagerness [*avidus*] does not disdain [*despicio*: 10.5.29] to wring [*exprimo*: 7.2.17] them from the beard till she is totally bedewed [*perfundo*] with grace [*gratia*: 13.9.26].

Desuper: from above in reference to all divine goodness from heaven which is accepted (*accipio*), presumably to holy persons or angels, and then flows down (*refundo*: literally as to flow back) to members further down. / *Liquor*: fluidity with reference to that which is *supernus* or heavenly. / The Church's breasts are *avidus* or avid for this downward flow and do not despise (*despicio*) to wring (*exprimo*: to press out) this divine oil from (Aaron's) beard until the Church is thoroughly moistened (*perfundo*) with grace.

14.4.4. Let the Jew rely on [*exerceo*] his own strength [*vir*]; I am free to discover [*probo*: 13.6.5] the will [*voluntas*: 13.5.7] of God and know what is good, what it is that God wants [*beneplacens*], what is the perfect thing to do [*perfectus*: 13.6.29]. This is how I make good [*resarcio*] what I lose in time and work [*opus*: 13.7.25]. The Jew places his trust in the text [*pactus*] of a covenant [*conventio*], I [*innitor*] in God's good pleasure [*voluntas*]; nor shall my trust be reputed as folly [*insipientia*], because his will is a spring of life. That will reconciles [*reconcilio*: 13.4.13] the Father to me, restores [*restituo*] my inheritance with immense [*cumulatus*] liberality [*gratia*: 14.3.13], with music [*symphonia*], songs and feasting, with the resounding [*celeber*] joys of a whole family in celebration [*gaudium*: 10.6.13].

Exerceo: to keep busy, here concerning the Jews with regard to their own strength (*vir*: man, manliness). / *Probo*: an action not unlike *exerceo* but more along the lines of testing, of making good, with regard to the divine will. / *Beneplacens*: pleasing, acceptable with regard to that which is *perfectus* or perfect. /

Resarcio: to patch up or repair what is lost in time and *opus* or labor. / A contrast between covenant (*conventio*: agreement, compact) which is marked by a *pactus* or that which is agreed upon and divine *voluntas* or will which is worthy of *innitior* or leaning upon. / *Insipientia*: un-wisdom or folly. / Two verbs with *re-* (back) prefaced to them: *reconcilio* and *restituto* (to reconcile and to restore) and used with regard to inheritance. / *Gratia*: liberality or grace which is *cumulatus* or heaped up. / *Symphonia*: an agreement of sounds. / *Celeber*: much frequented with regard to joys of a family's celebrations (*gaudium*: joy).

14.4.14. The Jews still make merry [*epulor*] outside with their friends the demons, who are pleased [*placet*] to see them swallowing down [*devero* & *transglutiens*] the insipid [*insipiens*: 12.5.15] kid of their own sinfulness, to see them stowing it away, foolishly [*insipientia*: 14.4.4] concealing [*occulto*] it in their sluggish [*socordia*] stomach.

Epulor: to feast, to hold a banquet in which takes place a *devero* (to gulp down) which is modified by *transglutiens* (gulping down). / *Insipiens*: refers to a foolish kid of sinfulness belonging to the Jews. The noun *insipientia* (folly) serves to cover (*occulto*: to keep secret) this foolish kid in the *socordia* or negligence as applied to the Jews' stomach.

14.4.19. But when the evil of the written letter [*littera*] that brings death is torn [*scindo*] in two at the death of the crucified Word [*Verbum*: 9.10.8, the Church, led [*praeo*] by the Spirit of liberty [*libertas*: 13.7.5], daringly [*audacter*: 12.11.20] penetrates [*irrumpto*] to his inmost depths [*penetralis*], acknowledges [*agnosco*: 14.2.22] and takes delight [*placeo*: 13.6.14] in him, occupies [*sortior*] the place of her rival [*aemula*] to become his bride, to enjoy [*fruor*] the embraces of his newly-emptied arms. In the fire [*calor*] of her spirit, clinging to [*inhaereo*: 11.6.6] the Lord Christ who distills [*stillo*] and pours [*fundo*: 10.10.6] on her whole being the oil of gladness [*exultatio*: 13.7.5] in a measure not given to her companions, she says: "Your name is oil poured out."

Scindo: to cleave with regard to the evil of the written letter (*littera*) which contrasts with the divine *Verbum* or Word. / The Spirit of liberty goes before (*praeo*) after which it effects the following actions: 1) Rushes into (*irrumpto*) the inmost part (*penetralis*) of the Word, 2) Within this *penetralis* (adjective) the Spirit of liberty both acknowledges and delights (*agnosco* and *placeo*) in the Word. 3) Occupies (*sortior*: literally, to cast lots, assign by lot) the place of the letter as rival (*aemula*) to become instead his bride, 4) Enjoys (*fruor*: to take delight in) the bridegroom's arms which earlier had embraced the letter. / *Calor*: more as heat or a glow applied to the bride who clings to (*inhaereo*; *in-* or *in* as preface) Christ who, in turn, distills (*stillo*: to make drops) as well as pours (*fundo*) on the bride the oil of *exultatio* (exultation).

14.5.26. Therefore the Church reclines [*recumbo*] within [*intus*: 9.6.5], but only the Church of the perfect [*perfectus*: 14.4.4] during the present time [*interim*]. We too, however, have grounds for hope [*gaudeo*: 10.9.20]. Imperfect [*minus perfectus*] though we be, let us rest outside the doors [*pro foribus*], rejoicing in hope. Meantime [*interim*] the bride and groom are within by themselves, enjoying [*fruor*: 14.4.19] the mystery [*secretus*: 13.1.16] of their mutual embraces, safe from the jarring turmoil [*strepitus*, with *nullus*] of carnal desires [*desiderium*: 13.1.11], from the restless [*perturbo*: 10.6.20] intrusion [*tumultus*: 1.6.23] of sensible images [*phantasma*].

Recumbo: to lay down *intus* (the inside) of Jesus Christ, an act belonging to the Church of those who are perfect *interim* or during the meanwhile which signifies an indefinite period of time. / *Gaudeo*: to rejoice. / *Minus perfectus*: literally as less perfect as we rest outside (*pro foribus* or before the gates), not within (*intus*). / A second use of *interim* (meanwhile): an indefinite time while both bride and her divine groom are within alone. /

Fruor: enjoyment with regard to both bride and groom of those mystical embraces which form a mystery or are *secretus* (adjective). / *Strepitus*: a confused noise used with regard to carnal *desiderium*. / *Tumultus*: an intrusion or tumult which is thoroughly (*per* prefaced to the verb *perturbo*) disturbing). This tumult consists of *phantasma* (apparitions) which come from the five senses.

14.5.9. Those called ladies-in-waiting [*proximus*], however, are the ones who, once conformed [*conformo*: 10.2.18] to this world by shamefully [*turpiter*] prostituting [*prostituo*] themselves on the full tide [*spiritus*: 3.6.19 & *spurcus*] of carnal lust [*concupiscentia*: 7.3.16] to the princes of this world, whose law was lustful desire, are now at last filled with the shame [*erubesco*] that urges them to rid themselves of that deformity and to hasten [*festino*] to put on [*reformo*] the form [*forma*: 10.2.18] of the new man with a sincerity [*sincerus*] all

the greater the more late the decision. Both classes (the other being virgins in the bride's train, 14.5.5) make progress [*proficio*: 10.2.18], they grow neither weak [*deficio*: 10.2.18] nor weary [*fatigo*], though still far from feeling the urge [*necdum plene in se* with *sentio*: 12.1.7] to exclaim: "Your name is oil poured out." Neither have they the courage to address [*verbum*: 14.4.9] the Bridegroom directly.

Proximus: an adjective (near) applied to those young women who were close to the bride. / Formerly such women were conformed to the world which consisted in prostituting themselves *turpiter* (also as repulsively) on *concupiscentia* which make unclean (*spurcus*) their spirits. / *Erubescio*: to turn red (in the face) due to shame which urged such ladies-in-waiting to hasten in putting on (*reformato*: to shape again, transform) that form (*forma*) of the new man. / These ladies-in-waiting and virgins advance (*proficio*) which contrasts with *deficio* (to fail) and *fatigo* (to grow weary). / *Sentio*: to feel with the words *necdum plene in se* or literally not yet in themselves. / *Verbum*: word or the two classes not being able to express themselves to the Bridegroom or *Verbum* himself.

14.6.19. I am not ashamed [*verecundor*] to admit [*fateor*: 3.3.9] that very often I myself, especially in the early days [*initium*] of my conversion [*conversio*: 10.9.9], experienced coldness and hardness [*durus*] of heart [*cor*: 14.2.22], while deep in my being [*anima*: 14.2.22] I sought for [*quaero*: 7.4.29] him whom I longed [*volo*: 11.5.19] to love [*diligio*: 8.9.16]. I could not yet love him since I had not yet really found [*invenio*: 11.2.25] him; at best my love was less than it should have been, and for that very reason I sought [*quaero*] to increase it, for I would not have sought him if I did not already love him in some degree [*aliquatenus*]. I sought him therefore that in him my numbed [*torpens*] and languid [*languens*] spirit [*spiritus*: 14.5.9] might find warmth [*recalesco*] and repose [*requiesco*], for nowhere could I find a friend to help me, whose love would thaw [*dissolvo*] the wintry cold that chilled [*rigeo*] my inward being [*internus*: 9.6.5], and bring back again [*revertor*] the feeling of spring-like bliss [*amoenitas*] and spiritual delight [*suavitas*: 13.7.5].

Bernard is not ashamed to admit that during the *initium* (beginning) of his monastic *conversio* (turning-around) his heart was both cold and hard (*durus*: hard to the touch). / Despite this, his *anima* (soul) sought for him who he longed to love (*diligio*: to single out). / *Invenio*: to find which is a prerequisite of *diligio*. Bernard has this already *aliquatenus* (to a certain degree). / Bernard's spirit had been both numbed and languid (*torpens*: stiff and *languens*: faint, weary). / Three verbs with *re-* (back, again) prefaced to them: *recalesco* (to warm again), *requiesco* (to rest again) and *revertor* (to bring back again). / *Amoenitas* and *suavitas*: pleasantness and sweetness contrast with wintry cold that caused numbing (*rigeo*) of that which is *internus* to Bernard, that which is inside.

14.6.2. Then, at times when I least expected [*subito*], at the word [*affatus*] or even the sight [*aspectus*] of a good [*spiritualis*: 13.7.5] and holy man [*perfectus*: 14.5.26], at the memory [*memoria*: 11.6.6] of a dead or absent friend, he set his wind [*spiritus*: 14.6.19] blowing and the waters flowing, and my tears were my food day and night. How can I explain this? Only by ascribing it to the odor from the oil that anointed [*perfundo*: 14.3.13] the friend in question.

Subito: suddenly which applies to seeing (*aspectus*: sight, glance) a man who is both *spiritualis* and *perfectus* (spiritual and perfect). / This man who is both *spiritualis* and *perfectus* can also be someone now dead but alive through *memoria* or memory. *Memoria* means far more than a memory but recollection or a making present. / *Spiritus*: used here in the original sense of wind, breeze. / *Perfundo*: a pouring through of that memory of a friend deceased by held in the presence by the faculty of *memoria*.

14.6.13. I feel ashamed [*pudor*: 9.2.12] that the remembrance [*memoria*: 14.6.2] of human goodness should affect [*moveo*: 12.1.7] me more powerfully than the thought of [*ad*] God. In these straits I cry out [*clamo*] with a groan [*gemitus*]: "When shall I come and behold [*appareo*: 13.7.25] the face [*ante faciem*] of God?" Many of you too, I feel [*existimo*], have had similar experiences [*expertus*: 9.7.20], and have them even still [*interdum*: 11.2.12]. In what light then must we view [*sentio*: 14.5.9] them? I hold that through them our pride [*superbia*] is shown up [*convinco*], our humility guarded [*custodio*], brotherly love [*caritas*: 12.9.15] fostered [*nutricor*] and good desires [*desiderium*: 14.5.26] aroused [*excito*]. One and the same food is medicine for the sick [*aegrotus*] and nourishment for the convalescent; it gives strength to [*conforto*: 12.5.23] the weak [*debilis*] and pleasure [*delecto*: 11.4.11] to the strong [*valeo*: 77.4]. One and the same food cures [*sano*: 6.7.15] sickness [*languor*: 9.3.28], preserves [*servo*: 3.4.13] health [*sanitas*], builds up [*nutrio*: 9.7.26] the body, titillates [*sapio*: 13.6.14] the palate.

Pudor: also as modesty, decency. / *Memoria*: again, that faculty of memory noted in the last section which moves Bernard more than a thought (no word here in Latin) toward (*ad*) God. / *Clamo*: to cry out not just with the voice but a deep-seated groan or lamentation (*gemitus*) the psalm verse at hand. / *Appareo*: to appear before (*ante*) the face of God. / *Existimo*: to value, estimate, here with respect to others who have been proved (*expertus*) along similar lines yet continue with these experiences meanwhile (*interdum*). / *Sentio*: to feel or perceive with regard to the experiences just noted as summed up by the psalm verse and has the following results: 1) *convincio* (to expose) with respect to *superbia* or pride, haughtiness, 2) *custodio* (to guard or defend humility), 3) *nutricor* or nourishing *caritas* (that which is dear, costly) and 4) desires which are summoned forth (*excito*). / The same food has the following effects: 1) *conforto*: to strengthen by means of the same food with regard to those who are *debilis* (lame, crippled), 2) *delecto* (to delight) with respect to those who are strong, 3) *sano* (to cure) those with sickness or *languor* (sluggishness), 4) *servo*: to be of service for good health, 5) *nutrio*: to nourish or suckle and 6) *sapio*: to offer good tastes to the palate. / *Sano* and *nutrio*: to cure and to nourish, suckle; both are similar to *conforto* (to strengthen).

14.7.21. But let us return to [*reddo*: 13.7.5] the words of the bride and listen attentively [*curro*: 13.7.5] to what she says, that we may learn [*studeo*: 12.7.20] to relish [*sapio*: 14.6.13] what she relishes [*sapio*].

Returning to the bride's words means running to them (*curro*). / This two-fold haste is intended for both *studeo* and *sapio* (to be attentive to and to taste) that which the bride tastes (*sapio* again).

14.7.24. Hence too we find her more gentle [*mansues*] under [*ad*] correction [*correptio*], more patient [*patiens*] under [*ad*] trial [*labor*]; hence the ardor [*ardens*: 3.5.1] in her love [*amor*: 11.7.27], the wisdom [*sagax*] in her decisions [*cautela*]; the humility in her self-knowledge [*conscientia*: 13.6.29], the attractiveness [*acceptus*: 7.6.20] in her modesty [*verecundia*: 3.4.13]; she is prompt [*paratus*] to obey, sincere [*devotus*: 11.7.27] and thoughtful [*sollicitus*: 12.5.23] in offering [*actio*: 13.3.3] thanks.

Two uses of the preposition *ad* (toward): *mansues* or to be tame or docile with regard to correction (*correptio*: a seizing) and with regard to trial (*labor*). / Because of this double *ad*, so to speak, the bride has the following characteristics: 1) her love is glowing (*ardens*), 2) she is wise (*sagax*, adjective) in decisions (*cautela*: caution), 3) has humility in her faculty of *conscientia* (literally, knowing-together), 4) is pleasing or dear (*acceptus*) with regard to *verecundia* or shyness, 5) prepared (*paratus*) to obey, 6) devote or attached (*devotus*) and 7) thoroughly moved (*sollicitus*) in the *actio* or action of giving thanks.

14.8.12. I wish now to tell you what I have so far left unmentioned: why the name of the Bridegroom is compared [*comparo*: 9.10.24] to oil. There are [*occurro*: 12.1.2] three reasons. But because he is called by many names, since that which is adequate [*invenio*: 14.6.19 & *proprie*: 11.1.25] to him is known to none—for it is ineffable [*ineffabilis*: 8.1.14]—we must first invoke [*invoco*: 8.6.14] the Holy Spirit that he may be pleased [*dignor*: 6.9.9] to reveal [*aperio*: 6.4.26] to us that one name above all others on which he wishes us to concentrate [*intelligo*: 9.4.1] in this instance, for he has given [*placeo*: 14.4.19, with *non* & *designo*: 8.1.14] no written indication of it. This topic however must wait for another time.

Comparo: to connect, bring together, here oil and the bridegroom's name. / *Occurro*: to run, to hit upon. / *Invenio*: to find or discover used with *proprie* or appropriately with respect to the bridegroom's names. / Despite these names, there is one which is ineffable and requires invoking the Spirit to condescend (*dignor*) that he uncover (*aperior*) that name he wishes us to understand (*intelligo*). / *Placeo*: to please, here with *non* or not and the verb *designo* (to point out) with respect to this ineffable name.

Sermon Fifteen

15.1.12. You encounter many names [*vocabulum*] for the Bridegroom scattered [*spargo*] through the pages of Scripture, but all these I sum up [*complector*: 12.1.7] for you in two. I think [*arbitror*: 9.4.25] you will find [*reperio*: 11.7.27] none that does not express [*sono*] either the gift [*gratia*: 14.4.4] of his love [*pietas*: 12.7.7] or the power [*potentia*] of his majesty.

Vocabulum: alternately as designation, the proper function of Jesus Christ as the divine bridegroom. / The *spargo* or scattering of *vocabulum* in scripture which Bernard sums up (*complector*: to entwine around) in two parts. / *Arbitror*: to testify with respect to both which do not sound (*sono*) with the force of divine *pietas* (sense of duty, devotion) or *potentia* (force, potentiality) of divine majesty.

15.1.1. In some mysterious way the name of majesty and power [*potentia*: 15.1.12] is transfused [*transfundo*] into that of love [*pietas*: 15.1.12] and mercy [*gratia*: 15.1.12], an amalgam that is abundantly [*abunde*] poured out [*effundo*] in the person of our Savior Jesus Christ. The name "God" liquefies [*liquesco*] and dissolves [*deficio*: 14.5.9] into the title "God with us," that is, into "Emmanuel."

Potentia: here it is poured off or diverted (*transfundo*) into *pietas* and *gratia*, devotion and grace. This forms an amalgam poured forth (*effundo*) abundantly in Jesus Christ. / *Liquesco*: to melt and *deficio* (to withdraw, be missing). Both verbs suggest a gradual, not sudden change to the meaning of Emmanuel.

15.2.12. The prayer [*oratio*: 12.5.23] with which I am familiar, that begins with [*principium*: 7.2.17] the sweet [*dulcis*: 7.5.3] name of Father, gives me confidence [*fiducia*: 9.5.28] of obtaining [*obtineo*: 9.1.20] the petitions [*petitio*] with which it continues [*praebeo*: 12.5.15]. Servants are called [*nomino*: 8.9.25] friends in this new way, and the resurrection is proclaimed [*nuncio*] not to mere disciples but to brothers.

Oratio: alternately as speech or discourse which has a *principium* or commencement, namely, the sweet name of Father. / *Fiducia*: confidence or assurance of obtaining the petitions, and this *fiducia* is held forth or offered (*praebeo*).

15.2.20. How is it, I ask, that God's first answer to Moses' question [*suscitatio*] was: "I Am Who I Am," and "I Am has sent me to you"? I doubt [*nescio*: 13.3.15] if even Moses himself would have grasped [*capio*: 8.8.4] its import if it had not been poured out [*effundo*: 15.1.1]. But it was poured and he understood [*capio*] it; and not only poured [*fundo*] but poured out [*effundo*], for an inward pouring [*infundo*: 12.1.18] had already occurred: the citizens of heaven already possessed [*habeo*: 13.6.5] it, the angels knew [*innotesco*: 8.4.6] it. Now it is sent [*mitto*: 10.1.1] abroad, and what was infused into [*infundo*] the angels as an intimate secret [*privatus*] was poured out [*effundo*] upon men.

Suscitatio: the act of posing a question. / *Nescio*: not to know, to be ignorant with respect to Moses' ability to grasp (*capio*) the significance of the divine name. / Three verbs related to the act of pouring: the root *fundo*, *effundo* (to pour out) and *infundo* (to pour in). / *Innotesco*: to become known or manifest, here regarding the angels with regard to the three types of pouring just noted. / An interplay between *infundo* (angels) with that which is *privatus* or particular or set apart and *effundo* (men).

15.3.3. See [*quaeso*: 3.4.13] that no envious [*malevolus*] tongue insults [*insulto*] your beloved, whom it has pleased [*placeo*: 14.8.12] you to call [*evoco*] from the ends of the earth with a compassion [*dignus*: 12.1.18] all the greater for her unworthiness [*dignus*, with *minus*]. Is it fitting [*debet*: 12.2.19], I ask [*obsecro*] that a wicked servant should shut out [*excludo*] the invited guests of the master of the house [*patrisfamilia*]?

Quaeso: to beseech with respect to a tongue which is ill-disposed (*malevolus*) and therefore insults the beloved. / *Evoco*: a calling from which is rooted in that which is *dignus* or worthy of respect. / *Obsecro*: to beseech, entreat with respect to the question Bernard poses. / *Patrisfamilia*: literally as family of the father or head of the household.

15.4.26. O Blessed name, oil poured out [*effundo*: 15.2.20] without limit [*usquequaque*]! From heaven it pours down on Judea and from there over all [*excurro*] the earth, so that round the whole world the Church proclaims [*clamo*: 14.6.13]: "Your name is oil poured out." And what an outpouring [*effundo* with *plane*: 13.6.29]! It not only bathes [*perfundo*: 14.6.2] the heavens and the earth, it even bedews [*aspergo*] the underworld [*inferus*], so that all beings in the heavens, on earth and in the underworld should bend the knee in the name of Jesus, and that every tongue should acclaim [*confiteor*: 7.1.11]: "Your name is oil poured out." Take [*ecce*] the name Christ, take the name Jesus; both were infused into [*infundo*: 15.2.20] the angels, both were poured out [*effundo*] upon men, even upon men who rotted like animals in their own dung. Thus you became a savior [*salvo*] both of men and beasts, so countless [*multiplico*] are your mercies [*misericordia*: 14.1.8], God.

Five instances of the verbal root *fundo*: 1) *effundo* as without limit (*usquequaque*: from *usque* or continuously and *quaque* or everywhere, 2) *effundo* a second time with *plane* or in a straight-forward manner, 3) *perfundo* or pouring through with regard to heaven and earth, 4) *infundo* or a pouring in with respect to angels and 5) *effundo* with respect to the name Christ and Jesus. / Two other verbs which are similar as an expression of this pouring out: *excurro* or to run forth, hasten and *aspergo* as to bedew or sprinkle. / *Ecce*: an

exclamation (behold) with respect to the name Christ and Jesus.

15.4.12. The fullness [*plenitudo*: 11.5.19] of the divine life [*divinitas*: 8.6.3] was poured out [*effundo*: 15.4.26] and lived on earth in bodily form [*corporaliter*], that all of us who live [*gesto*] in this body doomed to death may receive from [*capio*: 15.2.20] that fullness, and being filled with [*repleo*: 12.3.4] its life-giving [*vitalis*] odor say: "Your name is oil poured out." Such is what is meant by the outpouring [*effundo*] of the name, such its manner [*qualiter*], such its extent [*quatenus*].

Plenitudo: with reference to the divinity (*divinitas*) as having been poured out to a form which is bodily (*corporaliter* being an adverb). / *Gesto*: to bear or carry with respect to the human body doomed to death. / *Capio*: to seize or take by force divine fulness which results in being filled again (*re-* of *repleo*). / *Qualiter* and *quatenus* (just-as-ness and to what point, how far): both in their relation to the verb *effundo*, to pour out.

5.5.22. The likeness [*similitudo*: 5.1.10] between oil and the name of the Bridegroom is beyond doubt, the Holy Spirit's comparison [*comparo*: 14.8.12] of the two is no arbitrary gesture [*nec otiose*]. Unless you can persuade me otherwise, I hold that the likeness is to be found in the threefold property [*qualitas*] of oil: it gives light [*luceo*], it nourishes [*pasco*: 9.10.8], it anoints [*ungo*]. It feeds [*foveo*: 12.7.3] the flame, it nourishes [*nutrio*: 14.6.13] the body, it relieves [*lenio*: 10.4.20] pain [*dolor*: 12.1.7]: it is light, food, medicine. And is not this true [*video*: 8.9.25] too of the Bridegroom's name? When preached [*praedico*] it gives light, when meditated [*recogito*] it nourishes, when invoked it relieves and soothes.

Similitudo: resemblance between oil and bridegroom's name made clearer by the Holy Spirit's act of comparing (*comparo*: to bring together) the two. / *Nec otiose*: literally as neither at ease or without occupation. / *Qualitas*: related to *qualiter* of 15.4.12, the property or condition of oil which is threefold: gives light, nourishes and anoints. This threefold *qualitas* is further enhanced by feeding (*foveo*: to warm) the flame, nourishing the body and relieving pain (*dolor*: whether of body or of mind). / *Video*: to see with respect to the bridegroom's name which can be described along the lines of this threefold property of oil: preached, meditated upon (*recogito*: to think over) and invoked.

15.6.12. But the name of Jesus is more than light, it is also food. Do you not feel increase of strength [*conforto*: 14.6.13] as often as you remember [*recordor*: 12.1.7] it? What other name can so enrich [*impingo*] the man who meditates [*cogito*: 11.1.7]? What can equal its power to refresh [*reparo*: 11.7.27] the harassed [*exercitatus*] senses [*sensus*: 13.7.5], to buttress [*robora*] the virtues [*virtus*: 13.9.26], to add vigor [*vegeto*] to good and upright [*honestus*] habits [*mos*: 13.1.11], to foster [*foveo*: 5.5.22] chaste [*castus*: 7.2.5] affections [*affectio*: 13.7.5]? Every food of the mind [*anima*: 14.6.19] is dry [*aridus*] if it is not dipped in [*infundo*: 15.4.16] that oil; it is tasteless [*insipidus*] if not seasoned [*condio*] by that salt.

The name of Jesus-as-food which offers strength is dependent upon remembering (*recordor*: to be mindful of the past) it. The name has the following five qualities: 1) *impingo*: to make fat, the result of meditating upon (*cogito*: to consider carefully) the name of Jesus, 2) *reparo*: to regain that which was lost, that is, senses which have been trained (*exercitatus*), 3) *robora*: to invigorate or make strong the virtues, 4) *vegeto*: to arouse habits (*mos*: manner, way of living) which are *honestus* or respected and 5) *foveo*: to warm those affections (*affectio*: the disposition toward someone or something) which are pure (*castus*). / Food for the soul/mind (*anima*) requires that it be dipped in that oil to avoid making it insipid. The name of Jesus similarly is likened to seasoning (*condio*: to make savory) by salt.

15.6.23. Let him but invoke [*invoco*: 14.8.12] this life-giving [*vita*] name and his will to live will be at once renewed [*respiro*: 11.2.25 with *confestim ad vitam*]. The hardness [*duritia*] of heart [*cor*: 14.6.19] that is our common experience [*assoleo*: 4.3.14], the apathy [*torpor*] bred of indolence [*ignavia*], bitterness [*rancor*] of mind [*anima*: 15.6.12], repugnance for the things of the spirit [*languor*: 14.6.13 with *acedia*]-have they ever failed to yield [*sto* with *ante faciem*: 14.6.13] in the presence of that saving name [*salutaris*]?

Invoco: literally as to call-in that (divine) life or *vita*. / *Respiro*: literally as to breathe (freely) again, here with *confestim ad vitam* or immediately to life. / *Duritia*: suggests severity as well as hardness which is common to us all (*assoleo*: suggests doing something in accord with an accepted custom. / Three human qualities which yield before Christ's saving name: 1) *torpor*: numbness which is bred of *ignavia* or laziness, 2) bitterness (*rancor*) of spirit/mind (*anima*) and repugnance for things of the spirit: *languor* (sluggishness) coupled with *acedia*, a Greek word meaning listlessness and applied to monastic practice.

15.6.24. The tears damned up [*siccatus*] by the barrier of our pride [*fortis*: strong, powerful]—how have they not burst forth [*erumpo*] again with sweeter abundance [*uber* & *suavis*: 12.1.7] at the thought [*invocatus*] of Jesus' name? And where is the man, who, terrified [*palpito*] and trembling [*trepido*] before impending peril [*periculum*], has not been suddenly filled [*praestituo*] with courage [*fiducia*: 15.2.12] and rid [*depulso*] of fear by calling on the strength [*virtus*: 15.6.12] of that name? Where [*quaeso*: 15.2.20] is the man who, tossed on the rolling [*aestuo*: 10.5.24] seas of doubt, did not quickly find certitude [*certitudo*: 2.7.18] by recourse to the clarity [*invocatio* & *clarus*] of Jesus' name? Was ever a man so discouraged [*diffidens*: 11.2.21], so beaten down by afflictions [*deficio*: 15.1.1], to whom the sound of this name did not bring new resolve [*adiutorium*: 5.4.1 & *fortitudo*: 7.6.20]? In short, for all the ills and disorders to which flesh is heir, this name is medicine.

Siccatus: in reference to tears which have dried up by our pride (*fortis*: strong, powerful). / *Erumpo*: to break forth again as being more sweet and abundant (*uber* and *suavis*, adjectives). *Invocatus* as having summoned the name of Jesus is equivalent to *erumpo*. / *Palpito* and *trepido*: to terrify and to be alarmed before *periculum* (alternately as test, proof) which changes suddenly to *praestituo*, or having been proven or determined beforehand with respect to courage. / *Depulso*: to thrust away fear while calling upon the virtue (*virtus*) of Jesus' name. / *Quaeso*: to beseech the name of Jesus which is done by a man on the raging (*aestuo*) seas of doubt. This *quaeso* results in certitude with respect to the clear (*clarus*) invocation (*invocatio*) of that divine name.

15.6.4. Nothing so curbs [*cohibeo*] the onset [*impetus*] of anger, so allays [*sedo*] the upsurge [*tumor*] of pride [*superbia*: 14.6.13]. It cures [*sano*: 14.6.13] the wound of envy [*livor*], controls [*restingo*] unbridled extravagance [*luxuria*] and quenches [*restingo*] the flame of lust [*libido*: 9.10.24]; it cools [*tempero*: 12.2.19] the thirst of covetousness [*avaritia*] and banishes [*fugo*] the itch of unclean desire [*indecor*]. For when I name Jesus I set before [*propono*] me a man who is meek [*mitis*] and humble of heart [*cor*: 15.6.23], kind [*benignus*: 12.7.20], prudent [*sobrius*], chaste [*castus*: 15.6.12], merciful [*misericors*: 14.1.24], flawlessly upright [*honestas*] and holy [*sanctitas*: 13.3.15] in the eyes of all [*conspicuus*]; and this same man is the all-powerful God whose way of life heals [*sano*] me, whose support is my strength [*roboro*: 15.6.12]. All these re-echo [*sono*: 15.1.12] for me at the hearing [*insono*] of Jesus' name.

The name of Jesus has the following six qualities: 1) *cohibeo*: to hold together with respect to the *impetus* of anger, 2) *sedo* (brings to rest) with respect to the swelling (*tumor*) of pride, 3) *sano* (cures) the wound of envy (*livor*: bruise), 4) *restingo* (to put out, quench) has two objects here: *luxuria* or excessive sumptuousness and *libido* (lust), 5) *tempero* (to observe the proper measure) with respect to *avaritia* (greed) and 6) *fugo* (to put to flight) the itch of a desire which is *indecor* or unbecoming. / Bernard sees in Jesus the following qualities: *mitis* (also connotes being mature), *benignus* (friendly, pleasing), *sobrius* (not drunk), *castus* (pure), *misericors* (a heart full of mercy), *honestas* (honor, repute), holy (*sanctitas*: noun) before all (*conspicuus*: obvious). / *Sano* and *roboro*: two verbs pertinent to Jesus as the all-powerful God, capable of healing and of invigorating, both of which are conditional upon the resounding (*insono*) of Jesus' name.

15.7.14. Hidden [*recondo*] as in a vase, in this name of Jesus, you, my soul [*anima*: 15.6.23], possess a salutary remedy [*salutiferus*] against which no spiritual illness [*pestis*] will be proof [*invenio*: 14.8.12 & *inefficax*]. Carry it always close to your heart [*sinus*: 8.6.3], always in your hand, and so ensure that all your affections [*sensus*: 15.6.12], all your actions [*actus*], are directed [*dirigo*] to [*in*] Jesus.

Recondo: to hide with the connotation of putting back again and equated with the human *anima* (soul) which has a *salutiferus* (salutary) effect.

Pestis: an infectious disease. / Bernard advises carrying the vase in which the name of Jesus is hidden (*recondo*) close to one's *sinus* (chest or bay) as well as being in one's hand. / *Sensus* and *actus*: senses and actions which are set straight (*dirigo*) in (*in*) Jesus.

15.8.6. Now the Word is heard [*vox*], now it is experienced [*sentio*: 14.6.13], and it is clear [*pateo*] that, unlike [*instar*, with *non*] the others, he bears no empty [*inanis*] name. As men feel [*sentio*] the infusion [*infundo*: 15.6.12] of spiritual health [*salus*] they refuse to conceal [*taceo*, with *non*] their good fortune [*beneficium*: 12.1.7]. The inward [*intus*: 14.5.26] experience [*sensus*: 15.7.14] finds outward [*foris*: 9.6.5] expression [*vox*]. Stricken with remorse [*compungo*: 6.10.19] I speak out [*confiteor*: 15.4.26] his praise, and praise [*confessio*: 9.3.28] is a sign of life: "For from the dead, as from one who does not exist, praise has ceased." But see! I am

conscious, I am alive [*sensus*]! I am perfectly [*perfecte*: 13.6.29] restored [*suscito*: 9.9.12], my resurrection is complete [*integer*]. What else is the death of the body than to be deprived of life and feeling [*sensus*:]?

Vox: voice of the divine Word which is felt (*sentio*). / *Instar*: noun for an image and here with *non* to indicate that the Word/Jesus Christ has no name which is *inanis* or void, empty. / *Sentio*: to feel with the senses that pouring-in (*infundo*) of spiritual health which makes one not to be quiet (*taceo*, with *non*) but wanting to speak about this *beneficium* or favor. / *Intuus/sensus* vs. *foris/vox* or inner sense vs. outer voice. / *Compungo*: literally as being pricked or stung which makes Bernard confess (*confiteor*) God's praise (*confessio*: confession). This *confessio* consists of being alive (*sensus* or endowed with sense) and restored (*suscito*: to lift up) in a manner which is perfect (*perfecte*, adverb). This amounts to a *resurrectio* which is *integer* or untouched, unhurt.

15.8.17. Take note of [*video*: 5.5.22] this number seven. It is not a meaningless [*vaco*: 10.9.30, with *non*] number, it bears a sacred significance [*sacer*: 7.4.11]. But because you are by now sated [*famelicus*: suffering from hunger & *fastidiosus*: full of disgust, disdainful, with *non*], we should do well to hold [*servo*: 14.6.13] this theme over for another sermon, and come [*accedo*: 9.4.18] with whetted appetites to a table newly laden, to which we are invited [*invito*: 8.9.25] by the Church's Spouse, our Lord, Jesus Christ.

Video: to take note means here to see the number seven which is not empty (*vaco*) but sacred. / *Famelicus* (suffering from hunger) used with *fastidiosus* (full of disgust) and *non*: that is, not hungry in a loathsome or distasteful way. / *Servo* and *accedo*: to serve and approach the subject of seven in another sermon. The verb *invito* (to invite) sums up the two verbs as being the result of them.

Sermon Sixteen

16.1.16. So no one should be surprised [*miror*: 9.1.11] or annoyed [*accipio*: 14.3.13 & *moleste*] if I spend some time in minute scrutiny [*scrutor*: 9.4.1] of these matters, for in them the Holy Spirit has stored his treasures; I know [*scio*: 12.3.4] that by these things men live [*existo*], and in all these is the life of my spirit.

Accipio (to accept) with the adverb *moleste* (with difficulty) concerning Bernard's *scrutor* or close examination of matters in which the spirit has stored his treasures. / *Existo*: literally, to step out or appear.

16.1.24. I had indeed hoped that the discussion of the mystical sense of our text [*sacramentum*] would not have detained [*detineo*] us so long. I actually thought [*puto*: 11.8.18] that one sermon would suffice [*sufficio*: 13.9.26], and that passing quickly through [*pertranseo*: 6.7.15] that shadowy wood where allegories [*allegoria*] lurk unseen [*latebrosus*], we should arrive [*pervenio*: 5.4.6], after perhaps one day's journey, on the open plain of moral truths.

Sacramentum: a sacred sign or presence applied to the Song of Songs which has detained Bernard in his *scrutor* or thorough examination. / Two verbs with the preposition *per* (through) prefaced to them: 1) *pertranseo*: to pass through the Song's image of a shadowy wood where allegories lurk, a place full of holes for keeping secrets (*latebrosus*) and 2) *pervenio* (to come through) this place full of holes to the open plain.

16.2.18. To linger [*rumino*] amid these truths is my delight [*suaviter*]; my heart [*viscera*: 12.7.20] is enlarged [*repleo*: 15.4.12], my whole inward being [*interior*] is enriched [*sagino*], my very bones vibrate [*germino*] with praise. He performed this work [*confero*: 9.4.18] once for the human race as a whole, but daily each one of us may experience [*sentio*: 15.8.6 & *actito*: 6.2.21] it in ourselves, when the light of understanding floods [*tribuo*] our heart [*intelligentia*: 7.5.3], when helpful words grace [*aedificatio*] our speech, when good deeds [*opus*: 14.4.4 & *iustitia*] flow from our hands. By his grace [*fideliter*] we can think [*sentio*] what is true, we can express [*profero*: 10.7.4] it to advantage [*utiliter*], we can live [*adimpleo*: 3.6.19] it with efficacy [*efficaciter*].

Rumino: to chew or ruminate which causes Bernard delight; he does this with delight, *suaviter* being an adverb. / Such ruminating causes Bernard's inner self described as *viscera* (bowels) and *interior*. Both are enlarged and enriched (*repleo*: to fill again and *sagino*: to fatten, feast). / *Germino*: to sprout or bud with praise as to Bernard's bones. / *Confero*: literally, to bring together with respect to the divine Incarnation which we may feel (*sentio*) as well as make real by putting into action (*actito*). / *Tribuo*: to divide or distribute our *intelligentia* with the light of understanding. / *Aedificatio*: a building with respect to our speech. / *Opus* or work in the sense of labor coupled with *iustitia*, a labor of justice. / *Fideliter*: an adverb meaning faithfully which comes from God enabling us to feel with our whole being (the sense of *sentio*) that which is true and

offer (*profero*) it with usefulness (*utiliter*, adverb) as well as living (*adimpleo*: literally, to fill to) with efficacy (*efficaciter*, an adverb).

16.3.7. First of all, if you regard [*attendo*: 10.6.13] the whole human race as one huge dead corpse [*exanimis*], you may see in every land the Church springing up in the life received [*recipio*: 11.6.6] from the recumbent body of the prophet and opening her mouth seven times to perform [*consueo*: 11.2.3] her seven-fold daily praise. Then, turning your gaze [*adverto*: 13.2.23] on yourself, you will know that you live a spiritual [*spiritualis*: 14.6.2] life and satisfy the demands [*impleo*: 12.9.15] of this mystical number if you control [*subicio*] your five senses by the twofold law of charity [*caritas*: 14.6.13].

Attendo: to stretch forward one's attention concerning the human race as a body which is *exanimis* or dead, without life. / *Recipio*: to receive life in the Church from the prophet's recumbent body. / *Consueo*: to be accustomed with regard to prayer which is done seven times each day. / *Adverto*: to turn to with respect to oneself where one will *impleo* (fill-in) the mystical number of seven if you submit (*subicio*: to throw under) one's senses by the law of *caritas* (also as dearness) which is twofold.

16.4.19. For you will know [*scio*: 16.1.16] that you have fully regained [*recupero*] your power of awareness [*sensus*: 15.8.6] if you perceive [*sentio*: 16.2.18] your conscience [*conscientia*: 14.7.24] to be stung by a fourfold compunction [*compunctio*: 12.1.7], by two kinds of shame [*pudor*: 14.6.13] and by two kinds of fear [*metus*: 6.9.9].

Recupero: to regain one's *sensus* or faculty of perception which includes the spiritual, mental and physical capacities. / *Conscientia*: conscience or literally the capacity to know-together. Note the verb *sentio* is used from which *sensus* is derived. / As for the numbers four, two and two again, they are to be seen within the context of the seven yawnings in Chapter Four of Second Kings as well as the four lamentations of Jeremiah which is doubtful.

16.4.1. There is no reason to be afraid of [*formido*] a father, for although there are times when he does use the rod, it is always to correct [*emendo*: 1.2.15], never for revenge [*vindico*]. To think that I have offended the Father certainly gives ground for shame [*pudeo*: 9.4.1], but not for fear [*terreo*].

Formido: to be in dread and awe. Compare with *terreo*, to frighten, scare; the former verb pertains to an earthly father and the latter to a heavenly one. / *Emendo*: to improve or be free of faults.

16.5.17. But as well as being my Father, he has overwhelmed [*obruo*] me with favors [*beneficium*: 15.8.6], countless favors that repeatedly bear witness against [*testor* & *instauro*] me: the daily nourishment of my body, the prolonged gift [*usus*: 13.7.5] of time, and above all the blood of his beloved Son that cries out [*clamo*: 15.4.26] to him from the earth. I blush [*pudeo*: 16.4.1] for my ingratitude. To add to my confusion [*confusio*: 13.6.14] I stand convicted [*arguo*] of returning [*reddo*: 14.7.21] evil for good and hatred [*odium*] for love [*dilectio*: 11.7.27].

Obruo: to cover, here with *beneficium* or favors which bear witness or *testor* this verb is used with the verb *instauro* (to renew, repeat) and implies continuous testimony against Bernard. / *Usus*: or use of as gift here presented in terms of time and the Son's blood which cries out from the earth.

Pudeo: to be ashamed for being ungrateful. / *Arguo*: to prove or make known here in the sense of being made guilty of returning to evil.

16.7.14. So then, the Father dissembles [*dissimulo*: 7.2.5], the Benefactor forgives [*ignosco*: 8.5.1 & *beneficus est*: 12.5.15], but not so the Lord and Creator; he who will spare [*parco*] a son will not spare an imposter [*figmentum*], a wicked servant. Consider [*penso*] how dreadful [*formido*: 16.4.1, verb] it is, how terrifying [*horror*: 6.9.9], to have despised [*contemno*: 14.1.8] your Creator, the Maker of all things, to have offended so majestic a Lord. Majesty and sovereignty inspire fear especially the majesty and sovereignty of God.

Father: *dissimulo* (to conceal) and Benefactor or the Son who overlooks (*ignosco*), the latter being used with *beneficus est* or it is beneficent to overlook in the sense of not to know. / *Figmentum*: fiction or invention which cannot be spared. / *Penso*: to ponder or examine the act of having despised the Creator, an act which is *formido* and *horror*, two nouns meaning fear, terror and literally, a shaking.

16.8.9. The three which remain [*resto*: 3.4.13] are found [*adicio*] in oral confession [*confessio*: 15.8.6], a sign

that he may no longer be described as devoid of voice and sensibility [*sensus*: 16.3.7], provided that the confession proceeds from [*procedo*: 13.7.5] a humble, guileless [*simplex*: 4.4.26] and trusting heart [*cor*: 15.6.4]. These conditions will be fulfilled [*impleo*: 16.3.7] if he confesses all that pricks his conscience [*conscientia*: 16.3.7] with humility [*humiliter*], sincerity [*pure*] and trust [*fideliter*: 16.2.18].

Adicio: to throw or cast used with a more passive verb (*resto*) with respect to a *confessio* which is oral. For such a confession no longer devoid of *sensus* or perception, it must come from a heart both simple (*simplex*) and trusting. / *Impleo*: literally as to fill in, a thorough type of filling. /

Three adverbs indicative of a mode of comporting oneself which translate as humbly, sincerely and trustfully.

16.10.4. There is a kind of confession [*confessio*: 16.8.9] all the more calamitous [*periculosus* & *noxia*] for its subtle [*subtilis*: 9.3.28] concealment of vanity [*vanum*], as when we unhesitatingly reveal [*detego*] our [*de nobis*] ugly [*inhonestus*] or immoral behavior [*turpis*], not because we are humble [*vereor*] but because we want [*puto*: 16.1.24] to appear so. But to seek [*appeto*: 7.7.4] praise for humility is to destroy [*subversio*] the virtue in it. The truly humble man prefers to pass unnoticed [*reputo*: 13.3.5] rather than have his humility extolled [*praedico*: 5.5.22] in public. He is happy [*gaudeo*: 14.5.26] to be overlooked [*contemptus*: 6.6.26]; if he has any pride [*superbus*: 14.2.22] at all it consists in despising [*contemno*: 16.7.14] praise.

In contrast to the *confessio* noted in 16.8.9, there is one which is dangerous (*periculosus*), an adjective used with the noun *noxia* (damage, harm). / *Subtilis*: fine or delicate used to describe vanity which makes all the more *periculosus*. / *Detego*: literally, to take the roof off with respect to our behavior which is both *inhonestus* and *turpis* (shameful and repulsive). / *Vereor*: to feel awe which here translates as being humble. / *Subversio*: a noun meaning overturn here with respect to virtue. / *Reputo* (to reckon, here with *non* or not) applies to a humble man preferring to be considered *contemptus* or reviled derived from the verb *contemno* used here as to despise.

16.10.15. For when did the Master [*magister*: 12.7.7] of humility, who by his very nature [*ingenitus*] is inclined to give grace to the humble, ever scorn [*contemno*: 16.10.4] a humble confession [*confessio*: 16.10.4]? It is impossible for him not to be appeased [*placeo*: 15.3.3 & *gratia*: 15.1.1] if the humility professed in words finds its source in the heart [*ingenitus*]. For these reasons I have said confession should be humble.

Magister: also as teacher whose nature is put in terms of an adjective, *ingenitus*, which means inborn, innate. This adjective is also used with regard to the human heart. / *Placeo*: to be pleased used here with the noun *gratia*, grace or kindness.

16.11.20. It (a humble confession) must also be guileless [*simplex*: 16.8.9]. If you are guilty beware of the device of excusing [*delecto*: 14.6.13 & *excuso*: 9.4.1] your intention, a thing that is hidden [*lateo*: 6.2.21] from men's eyes; and do not make light of [*levigo*] a fault [*culpa*] that is grave [*gravis*: 13.4.13]; nor ascribe [*adumbro*] it to another person's influence [*suadeo*: 13.6.29], since no one is compelled [*cogo*] to do what his will disapproves [*invitus*]. The first of these maneuvers is not a confession [*confessio*: 16.10.15] but a defense [*defensio*]; instead of placating [*placeo*: 16.10.15], it provokes [*provoco*: 9.5.28]. The second reveals [*monstro*: 9.10.8] ingratitude; the more one lessens [*minuo*] the fault the more one diminishes the glory of him who forgives [*indultor*] it. A favor [*beneficium*: 16.5.17] is bestowed less willingly [*libenter*] when it is felt [*sentio*: 16.3.7] that the recipient will offer but a paltry thanks for what he deems [*provenio*] unnecessary.

Delecto and *excuso*: two verbs meaning to delight and to excuse with regard to one's intention. / *Levigo*: to make light, even slippery, with regard to a grave fault. / *Adumbro*: to sketch in shadow, to outline with respect to the grave fault at hand. / *Cogo*: to bring or summon together (used with *non* or not) with respect to that which is *invitus* (unwilling). / A contrast between *confessio* and *defensio* (confession and defense) which instead of being pleasing (*placeo*), it provokes (*provoco*). / *Monstro*: to make known, point out with respect to gratitude. / *Indultor*: a noun which refers to one who favors. / *Provenio*: literally as to come forth, appear.

16.11.3. A man who excuses [*excuso*: 16.10.20] himself sins against his own interests [*anima*: 15.7.14] by rejecting [*repello*: 14.2.22] the medicine of forgiveness [*indulgentia*: 11.2.25]; with his own mouth he cuts himself off [*intercludo*: to intercept] from life. What greater wickedness [*malitia*] is there than to take up arms against your own salvation [*salus*: 15.8.6]; to stab [*confodio*] yourself with the sword-point of your own tongue? If a man is mean to himself, to whom will he be good?

Excuso: to excuse one's sins which results in rejecting (*repello*: to thrust back) *indulgentia* or mercy presented as a medicine. / *Intercludo*: to intercept or to stop with respect to life. / *Malitia*: signifies ill-will. / *Confodio*: to dig through with regard to oneself, using the tongue to effect this.

16.15.16. Wisdom [*sapientia*: 13.4.1], sweetly powerful [*fortiter suavis*: 15.6.24] and powerfully sweet [*suaviter*: 16.2.18 & *fortis*: 15.6.24], with what skill of healing in wine and oil do you restore [*restauro*] my soul's [*anima*: 16.11.3] health [*sanitas*: 14.6.13]. Powerfully [*fortis*] for me and sweet [*suavis*] to me. You deploy [*atingo*: 10.6.13] your strength [*fortiter*] from one end of the earth to the other, ordering [*dispono*] all things sweetly [*suaviter*], driving off [*propello*] all hostile powers [*inimicus*] and cherishing [*foveo*: 15.6.12] the weak [*infirmus*: 5.5.22].

Fortiter: an adverb meaning strongly coupled with the adjective *suavis* or sweet. This adverb is used for the noun strength. / *Suaviter*: the adjective *suavis* now as an adverb meaning sweetly coupled with the adjective *fortis* (strong) instead of *fortiter*. *Suaviter* is used again with regard to driving off hostile powers and for keeping warm (the meaning of *foveo*) the weak. / *Restauro*: connotes repairing as well as restoring the health or the soul.

16.15.22. Oil by all means, for since it floats above [*supernato*] all other liquids with which it mixes [*immisceo*: 5.8.26], it clearly [*plane*: 15.4.26] designates [*designo*: 14.8.12] a name that is above all names. Name utterly dear [*persuavis*], utterly sweet [*praedulcis*]! Name renowned [*praeclarus*], predestined [*praelectus*], sublime [*praexcelsus*] and exalted above [*superexaltatus*] all forever [*saeculum*: 11.5.19]. This is truly the oil that makes a man's face shine [*exhilario*: to refresh], that anoints the head of the man who fasts, causing him to ignore [*sentio*: 16.11.20, with *non*] the oil of sinners. This is the new Name which the mouth of the Lord has conferred [*nomino*: 15.2.12], the Name given by the angel before he was conceived in the womb.

Supernato: to swim above or on the surface. / *Persuavis*: very or thoroughly (*per* or through prefaced to the adjective) sweet, not unlike *praedulcis* or very pleasing. / Note the four adjectives with the preposition *prae* (before, in front of) which signifies superiority or that which is better: *dulcis*, *clarus*, *electus* and *excelsus* (sweet, clear, chosen and exalted). / *Exhilario*: to refresh with respect to one's face. / *Nomino*: to designate by a name.

Sermon Seventeen

17.1.7. Do you think [*puto*: 16.10.4] we have advanced [*procedo*: 16.89.9] far enough into a sphere that is holy to God [*sanctuarium*], in unraveling [*scrutor*: 16.1.24] this wonderful mystery, or should we dare [*audeo*: 13.9.26] follow [*sequor*: 12.1.7] the Holy Spirit into still more secret places [*interior*: 16.2.18] to search for meanings that may yet be attained? For the Holy Spirit searches [*scrutor*] not only the minds [*cor*: 16.8.9] and hearts [*renes*: 9.4.1] of men but even the depths [*profundum*] of God; so whether it be into our own hearts [*ad nostra*] or into the divine mysteries [*ad alta*], I shall be secure [*securus*: 13.6.14] in following him wherever he goes. He must keep watch over [*custodio*: 14.6.13] our hearts and our minds [*intelligentia*: 16.2.18], lest we think him present [*adsum*: 9.4.1] when he is not, and follow the erratic light [*devio*] of our own feelings [*sensus*: 16.8.9] instead.

Bernard poses a question: either favoring advancement (*procedo*) into the divine *sanctuarium* (sanctuary) to examine carefully (*scrutor*) the mystery or *sequor* (to follow; more passive than *procedo*) the Spirit into the *interior*, most likely the inner part of *sanctuarium* for what can be attained further. / *Scrutor*: now ascribed to the Spirit with regard to heart and *renes* (literally, kidneys) as well as the *profundum* of God, this term usually applied to the depth of the ocean. / *Ad nostra*: to us is compared with *ad alta* or to on high. / *Custodio*: to keep guard over our hearts and *intelligentia*, the reason being so as not to think the Spirit present (*adsum*; *ad* suggests fuller presence) when he isn't. / *Devio*: to deviate with respect to our *sensus* or overall all mode of perception.

17.1.16. Unless we use [*obseruo*] the utmost vigilance [*vigilantissime*] in attending to these gift-laden [*vicissitudo*] visits [*dispensatio*] of the Holy Spirit, we shall neither desire [*desidero*: 13.9.26] him when he seems absent nor respond [*glorifico*] to him when present. If he withdraws [*recedo*: 11.6.6] from us to stimulate [*requiro*: 4.1.22] us to a more eager [*avidus*: 14.3.3] search for him, how shall we seek for [*requiro*] him if we do not perceive [*nescio*: 15.2.20] his absence?

Observe: to observe in a careful manner (*vigilantissime* being superlative) *vicissitudo* (a noun which literally means a change that takes place regularly) as applied to the dispensation of the Spirit. / Failure of *observe* results in both not desiring and glorifying (*glorifico*) him when present. / *Recedo/requiro*: to withdraw/seek again in order that our search becomes more avid (*avidus*). / Seeking God is closely times to his absence (*nescio*: not to know).

17.2.3. This is an allegory [*figura*] (ascension of Elijah) recorded [*contingo*: 13.3.15] for our instruction [*propter nos*]. This story of the prophets carries both a lesson [*doceo*: 6.4.26] and a warning [*moneo*], to make us vigilant [*vigilans*] and careful [*sollicitus*: 14.7.24] about the work [*opus*: 16.2.18] of salvation ceaselessly [*incessanter*] performed [*actito*: 16.2.18] in our inmost being [*intimus*: 7.4.29] with all the skill [*subtilitas*: 5.7.14] and sweetness [*suavitas*: 14.6.19] of the Holy Spirit's artistry [*ars*: 1.5.17].

Figura: form or shape (allegory) pertaining to Elijah which is recorded (*contingo*: to touch, lay hold of) for our benefit or because of us (*propter nos*). / *Doceo* and *moneo* (to teach and to warn) : here provide the same function concerning the labor (*opus*) of salvation. / *Actito*: to perform or put into action the Spirit's artistry which consists of *subtilitas* and *suavitas*, keenness and sweetness.

17.2.14. The Holy Spirit comes and goes, and if a man can stand firmly only with his support [*teneo*: 12.5.15], it follows that he must fall when abandoned [*desero*: 14.2.22] by him; fall, yes, but never fatally [*collido*], since the Lord supports [*suppono*] him by the hand. Persons who are spiritual [*spiritualis*: 16.3.7] or whom the Holy Spirit purposes [*intendo*: 10.9.9] to make [*creo*] spiritual, never cease to experience these alternations [*alterno*]; he visits [*visito*: 9.1.11] them every morning and tests [*probo*: 14.4.4] them at any moment [*subito*: 14.6.2].

Teneo: to hold or maintain with regard to the Spirit's coming and going. / *Collido*: to clash or strike which is prevented by the Lord who offers support (*suppono*: to put under). / *Intendo*: to intend or the Spirit's desire to create (*creo*: to bring forth). / *Alterno*: with respect to the Spirit's coming and going. / *Probo*: to probe or try *subito*, suddenly or all at once.

17.3.4. Either let the Holy Spirit always speak, a procedure that no influence [*arbitrium*] of ours can procure; or let him at least warn [*indico*] us when he withdraws into silence [*placeo*: 16.11.20 & *sileo*], that his very silence may then be our guide; otherwise, mistakenly [*falso*] thinking [*puto*: 17.1.7] he is still leading us on [*praeo*: 14.4.19], we shall pursue [*sequor*: 17.1.7] with disastrous assurance [*securus*: 17.1.7] an erroneous course [*error*: 14.2.22] of our own.

Arbitrium: judgment, decision with respect to the Spirit being in control which here is closely related to the verb *indico* (to inform, point out) when he is pleased (*placeo*) to become silent. / Without this *indico* or pointing out we could falsely think the Spirit is still *praeo* or going before us. The result: an *error* or turning away which is of our own doing.

17.5.26. But even though some may think [*puto*: 17.3.4] it incredible [*incredibile*], it could have happened [*contingo*: 13.3.15] that because of his (Lucifer) lofty endowments of wisdom [*sapientia*: 16.15.16] and grace [*decor*: 8.9.15], he could have foreseen [*praescio*] that members of the human race would one day be raised [*proficiscor*] to be his equals in glory [*gloria*: 13.6.5]. And if he did foresee this it was because it was revealed [*video*: 15.8.17] to him in the Word [*Verbum*: 14.5.9] of God. Then, stung [*invideo*] by a wild impulse of envy [*livor*: 15.6.4], he plotted [*molior*: 9.4.1] to maintain as subjects those whom he scorned [*dedignatus*] as companions [*socius* : 13.5.27].

Contingo: to touch or lay hold of, the object being Lucifer's wisdom and grace (*decor*: elegance). / *Praescio*: to know beforehand, the object being the *proficiscor* or setting forward of the human race to the same glory shared by Lucifer. / *Video*: to see with respect to being in the *Verbum* or expression of God. / *Invideo*: to look askance, cast an evil eye upon, a definition different from its root *video*. Such *invideo* is caused by *livor* (envy; literally, a bluish color). / *Socius*: an adjective meaning shared or common.

17.6.18. And when I in turn am cast forth [*icio*], this oil comes pouring [*effundo*: 15.4.12] after [*post*] me and upon [*in*] me, because despite your anger you remember [*recordor*: 15.6.12] to be merciful [*misericordia*: 15.4.26]. Satan however has gained a hold over [*accipio*: 16.1.16] all who yield themselves to pride [*superbia*: 15.6.4, with *filius*]. He has made his realm [*princeps*] of this world's darkness, yet his proud assaults [*milito*: 1.2.21] serve but to increase the realm of the humble.

Two verbs related to an outward movement: *ecio* (to cast out) and *effundo* (to pour out). The latter occurs *post/in* or *after/in* Bernard. / *Recordor*: to recall in the sense of being mindful of *miser cordia* (noun: mercy). / *Accipio*: to take into possession without effort by Satan those who are sons (*filii*) of pride. / *Princeps*: and adjective meaning first in order.

17.7.12. How wonderful your love [*amo*: 9.2.8] for me, my God, my love [*amor*: 14.7.24]! How wonderful your love for me, everywhere mindful of [*recordor*: 17.6.18] me, everywhere eager [*zelo*: 13.4.1] for the welfare [*salus*: 16.11.3] of one who is needy [*egenus*] and poor [*pauper*], protecting him both from the arrogance [*superbus*: 16.10.4] of men and from the might of evil spirits [*sublimis* with *angelus*].

Amo/amor: to love and love which keeps Bernard in mind (*recordor*). / *Zelo*: to be zealous for the *salus* (soundness, health) of one who is both *egenus* and *pauper* (needy and of small means). / *Superbus*: and adjective meaning haughty, proud which pertains to men. / *Sublimis* or sublime used with *angelus* (angel) or spirits which are evil.

17.8.25. Let us return [*revertor*: 14.6.19] now to ourselves, let us examine [*scrutor*: 17.1.7] our paths; and in order to accomplish this in truth [*veritas*: 13.6.5], let us invoke [*revoco*: 11.2.21] the Spirit of truth, let us call to him from the deep [*altus*: 9.3.28] into which he has led [*educor*] us, because he leads [*antecedo*] us on the way by which we discover ourselves [*ad nos*], and without him we can do nothing. Nor should we be afraid [*vereor*: 16.10.4] that he will disdain [*dedignor*] to come down to [*condescendo*] us, for the contrary is true: he is displeased [*indignor*: 4.5.22] if we attempt even the least thing [*exiguus*] without him.

Revertor: to bring back again with respect to ourselves which here is joined to a *scrutor* or careful examination of our paths. / *Revoco*: to call back again the Spirit which implies we had been familiar with him earlier. / *Altus*: an adjective meaning high as well as deep. / Two verbs which pertain to leading: *educor* (literally, to lead out) and *antecedo* (to go before). / *Ad nos*: to or in the direction toward us. / An unwarranted fear exists that the Spirit will disdain (*dedignor*: to scorn) to stoop down (*condescendo*) to us. / *Indignor*: to deem unworthy by the Spirit should be do anything *exiguus* (inadequate, paltry) without him.

17.8.2. Sometimes he fills us with rapture [*rapior*] by communication of his light, sometimes he adapts [*contempero*: to moderate] himself to our weakness and sends beams of light [*illumino*] into the dark about us.

Rapio: to seize violently. / *Contempero*: literally, to moderate by mixing with respect to human weakness.

17.8.4. And now that we have passed through [*transeo*: 13.3.15] the shadow-land of allegories [*allegoria*: 16.1.24], it is time to explore [*indago*: to trace out] the great plains of moral truths [*moralis*]. Our faith has been strengthened [*aedifico*: 9.8.3], let our lives reveal its influence [*instruo*: 12.7.3]; our intellects [*intellectus*: 9.3.28] have been enlightened [*exercito*: to exercise diligently], let them prescribe the right behavior [*actus*: 15.7.14].

Transeo: to pass through allegories presented as shadows followed by *indago* (to trace out) the plains of *moralis*, an adjective which pertains to ethics. / Two verbs which pertain to building: *aedifico* (to erect a building) and *instruo* (to build in, insert). / *Exercito*: to exercise diligently with respect to our intellects.

Sermon Eighteen

18.1.13 "Your name is oil poured out." Of what truth of our interior life [*in nobis*] does the Holy Spirit wish to assure [*demonstro*: 4.4.26] us by means of [*occasio*: 13.9.26] this text? He refers to [*occurro*: 14.8.12] the experience [*experimentum*: 9.5.28] of a twofold operation [*operatio*], one by which he inwardly [*intus*: 15.8.6] strengthens [*solido*: 5.7.14] the virtues [*virtus*: 15.6.24] that lead us to salvation, the other by which he outwardly endows [*orno*] us with serviceable [*lucrum*, with *ad*] gifts. The former is [*accipio*: 17.6.18] of benefit to ourselves, the latter to our neighbors.

In nobis or "in us," the location for a *demonstro* (to point out) of the Song verse Bernard quotes which is an *occasio*, that is, the text or a fit time or favorable moment relative to this quote. / *Occurro*: a hitting upon the *experimentum* or proof of an operation by the Spirit which is twofold: 1) a making solid (*solido*) within ourselves of virtues and 2) an endowment (*orno*: to furnish, provide) which is outward. The second has gifts which are of provide (*lucrum*) toward (*ad*) a particular direction.

18.1.22. And these operations [*operatio*: 18.1.13] of the Holy Spirit, that we take note of [*experior*: 4.1.8] either in

ourselves or in others, are named [*accipio*: 18.1.13] from their method of functioning: we call [*nomino*: 16.15.22] them infusion [*infusio*] and effusion [*effusio*].

Experior: to experience the Spirit's operations which accept (*accipio*) names by reason of what they do. / *Operatio* or operation of the Spirit is either *infusio* or *effusio*, infusion or effusion.

18.2.8. At this point we need to be warned [*caveo*] not to give away what we have received [*accipio*: 18.1.22] for our own welfare [*erogo*], nor to retain [*recipio*: 16.3.6] for ourselves what must be expended for others. For example, you keep for yourself what belongs to your neighbor, if along with your full endowment of interior virtues [*virtus*: 18.1.13] you are also adorned [*adornatus*] with the external gifts of knowledge [*scientia*: 13.1.11] and eloquence [*eloquentia*], and, through fear [*metus*: 16.4.19] or sloth [*segnitia*] or ill-judged [*discerno*, with *minus*] humility, smother this gift of speech that could be of help [*prosum*: 5.5.22] to so many, in a useless and even pernicious [*damnabilis*] silence.

Caveo: a warning which is twofold: 1) to keep what we have received for our benefit (*erogo*: literally, to pay from the public treasury) and 2) not to retain what must benefit other persons. / *Scientia* and *eloquentia* or knowledge and eloquence (of speaking) are external adornments (*adornatus* being an adjective). / Fear, sloth or humility and that which is not discerned well (*metus*, *segnitia* or *discerno*, with *minus* or less) can smother the gift of speech.

18.3.19. The man who is wise [*sapio*: 14.7.21], therefore, will see [*exhibeo*: 12.7.7] his life as more like a reservoir [*concha*] than a canal [*canalis*]. The canal simultaneously pours out [*expecto*: 11.4.11] what it receives [*impleo*: 16.8.6]; the reservoir retains [*communico*] the water till it is filled [*superabundo*], then discharges the overflow without loss [*deterior* & *scio*: 16.4.19] to itself.

Sapio: literally, to taste which enables one to *exhibeo* or hold forth his life as a reservoir (*concha*: shellfish, mussel; reservoir by reason of its shape), not a canal which by its nature is straight. / *Expecto*: to look out, wait for with respect to the filling-in (*impleo*) of a canal. / On the other hand, a reservoir keeps (*communico*: to divide, share) water until it has more than enough (*superabundo*). / *Deterior* with *scio*: worse with to know or not being worried that what has overflowed is a loss.

18.3.6. But charity [*caritas*: 16.3.7], you reply, does not seek [*quaero*: 14.6.19] what is its own. And do you know [*scio*: 18.3.19] why? It does not seek what is its own precisely because it has it. Who seeks for what he possesses? Charity never lacks what is her own, all that she needs for her own security. Not alone does she have it, she abounds [*abundo*: 12.2.19] with it. She wants this abundance for herself that she may share it with all; and she reserves [*servo*: 15.8.17 & *sufficio*: 16.1.24] enough for herself so that she disappoints [*deficio*: 15.6.24] nobody. For charity is perfect [*perfectus*: 14.6.2] only when full.

Caritas: that which is dear or costly and thus worthy of love. It has no need to *quaero* (to look after) what is its own because *caritas* is sufficient and is thus unconscious of this possession. / *Sufficio* and *servo*: to suffice and to serve with respect to *caritas* which makes no person disappointed (*deficio*: to withdraw). *Perfectus* or perfect reflects this sufficiency.

18.4.19. If you discover [*sentio*: 16.15.22] this chaos in your own interior [*in propriis*], what madness [*dementia*] drives you to insinuate [*acquiesco*: 8.6.14 & *curo*: 10.7.4] yourself into other people's business? But listen to what a prudent [*cautus*] and vigilant charity [*caritas*: 18.3.6] advises [*consulto*]: This does not mean that to give relief [*remissio*] to others you ought to make things difficult [*tribulatio*] for yourselves: it is a question of balancing [*aequalitas*].

Sentio: to feel or perceive chaos in one's self (*in propriis*: literally as in what is proper to oneself). / *Dementia*: out of one's mind which makes one get involved unduly in the affairs of others. *Acquiesco* (to yield) is used with *curo* (to take care of) to describe this unwelcome involvement. / *Cautus*: being circumspect as descriptive of *caritas* which offers advice (*consulto*: to consult, to reflect in a mature fashion). / Such *consulto* does not consist in *remissio* (releasing, sending back) to other persons that which you make difficult (*tribulatio*: tribulation) for your self but is a question of *aequalitas* or equity.

18.4.24. You too must learn to await this fullness [*impleo*: 18.3.19] before pouring out [*infundo*: 16.8.6] your gifts, do not try to be more generous than God. The reservoir [*plenitudo*: 15.4.2] resembles [*imito*] the fountain that runs to form a stream or spreads to form a pool only when its own waters are brimming over

[*eructo*: 8.6.3]. The reservoir is not ashamed [*inanitas*] to be no more lavish [*oscito*] than the spring that fills it.

Impleo: to be filled in which we must learn prior to *infundo* (literally, a pouring in) of one's gifts. / *Plenitudo*: fulness which imitates the found to form a stream or pool, and this occurs only with *eructo* or a belching forth of waters belonging to *plenitudo*. / *Inanitas*: worthlessness or emptiness which does not belong to *plenitudo*. / *Oscito*: to open wide the mouth to receive springs.

18.5.21. Therefore, when the Spirit draws near to a soul that says: "My wounds grow foul [*putror*] and fester [*corrumpo*] because of my foolishness [*insipientia*: 14.4.14]," what is the first thing [*opus*: 17.2.3] he should do? Before all else he must amputate the ulcerous tumor that has grown upon [*supercresco*] the wound and prevents [*impedio*] its healing [*sanitas*: 16.15.16]. This ulcer, caused by inveterate bad habits [*consuetudo*], must be sliced away [*abscido*] with the scalpel of piercing sorrow [*compunctio*: 16.4.19].

Putror: rottenness or corruption coupled with the verb *corrumpo* (to waste, ruin) which result from *insipientia* or folly. This becomes apparent when the Spirit approaches a soul. / *Opus*: an act of labor consisting of amputating the tumor which has grown upon (*supercresco*) the wound and impedes (*impedio*: to ensnare, entangle) healing or health (*sanitas*). / *Consuetudo*: custom, habit, familiarity required removal by the scalpel of *compunctio* (literally, a puncture).

18.5.7. Food causes [*excito*: 14.6.13] thirst, therefore one must drink, so let the food of good works [*opus*: 18.5.21] be moistened with [*accedo*: 15.8.17] the beverage of prayer [*oratio*: 15.2.12], that a work well done may rest quietly [*compono*: 12.2.19] in the stomach of conscience [*conscientia*: 16.8.9] and give pleasure to [*commendo*: 11.18.18] God. In prayer [*oro*] one drinks the wine that gladdens [*laetifico*: 9.8.3] a man's heart [*cor*: 17.1.7], the intoxicating [*inebrio*: 12.11.12] wine of the Spirit that drowns [*infundo*: 18.4.24] all memory [*oblivium*] of the pleasures [*voluptas*] of the flesh. It drenches [*humesco*] anew the arid recesses [*interior*: 17.1.7] of the conscience, stimulates digestion [*digero*] of the meats of good works [*actus*: 17.8.4], fills [*deduco*: 12.5.15] the faculties [*membrum*] of the soul [*anima*: 16.15.16] with a robust [*roboro*: 15.6.4] faith, a solid [*conforto*: 15.6.12] hope, a love [*caritas*: 18.4.19] that is living [*vegeto*] and true [*ordino*]; it enriches [*impinguo*: 12.1.18] all the actions [*mos*: 15.6.12] of our life.

Excito: to arouse or summon forth of one's thirst resulting in the *accedo* or approach of *opus* with the beverage of *oratio* (prayer or that which connotes speech). Compare *oratio* with *oro* (to speak, used here for the noun prayer). / Three words with the preface *cum* (with): *compono* (to bring together), *conscientia* (knowledge together) and *commendo* (to entrust). / Prayer as *oro* (to speak) has the following seven effects: 1) *laetifico* (to gladden) the heart, 2) to make drunk by the Spirit's wine, 3) to pour-in (*infundo*) this wine which makes the memory *oblivium* or forgetful of the flesh's *voluptas* (pleasure), 4) *humesco*: to moisten the interior of one's conscience which has become arid, 5) to stimulate digestion (*digero*: to distribute, arrange) the meats of good works (*actus*: a setting in motion; compare with *opus* as labor), 6) to fill (*deduco*: to remove, lead away) the members (*membrum*) of the soul with a faith which acts *roboro* (to invigorate) and 6) to offer a hope which strengthens (*conforto*) and a love which is aroused (*vegeto*) and true (*ordino*: to set in order) and enriches (*impinguo*: to make fat) the *mos* or habits of our life.

18.6.14. The sick man [*aegrotus*: 14.6.13] has had his food and drink; what should he do now but take his ease [*pauso*] and let the sweat of his labors [*actio*: 14.7.24] dry while he enjoys [*incumbo*: 9.7.20] the quiet of contemplation [*contemplatio*: 9.8.3]? Falling asleep in the midst of his prayer [*contemplatio*] he dreams of God; what he sees [*intueor*: 11.5.16] is a dim reflection [*aenigma*] in a mirror, not a vision face to face. However, although it be but a vague apprehension [*conietor*: a diviner] and not an actual vision [*spectatio*: a beholding], a fleeting glimpse [*raptim*] of the sparkling glory [*coruscamen*] as it passes [*transeo*: 17.8.4], utterly delicate in its impact [*tenuiter*: thinly], yet he burns [*inardesco*: 1.11.25] with love [*amor*: 17.7.12] and says: "At night my soul longs for [*desidero*: 17.1.16] you and my spirit in me seeks for [*praecordia*: the muscle which parts the chest from the abdomen] you." A love like this is full of zeal [*zelo*: 17.7.12].

Aegrotus: connotes being diseased. / *Pauso*: to come to a halt, cease after which comes an enjoyment (*incumbo*: to approach, to press upon) of *contemplatio* which is also defined here as prayer. / Such *contemplatio* consists of an *aenigma* or that which is obscure or a riddle, not a face-to-face vision. Still, it can be a *conietor* (literally, a diviner) and not a *spectatio* (a beholding) of that glitter or flash (*coruscamen*) which happens *raptim* or rapidly. / *Tenuiter*: an adverb meaning thinly, inadequately. / *Inardesco*: the preposition *in*

prefaced to the verb implies a burning-in equivalent to *desidero*. / *Praecordia*: the muscle which parts the chest from the abdomen.

18.6.27. Finally God himself is love [*caritas*: 18.5.7], and nothing created can satisfy [*repleo*: 16.2.18] the man who is made to [*ad*] the image of God, except the God who is love, who alone is above all created natures. The man who has not yet attained to [*adeptus*: 9.1.20] this love is promoted to [*promoveo*: 4.5.22] office at the gravest risk [*periculosissime*] to himself, no matter how distinguished [*polleo*] he be with other virtues [*virtus*: 18.2.8]. Even if he knows [*scientia*: 18.2.8, with *habeo*] everything, if he gives all his goods to the poor and lets his body be taken for burning, without charity [*caritas*] he is worthless [*vacuus*]. See how precious the graces that must first be infused [*infundo*: 18.5.7], so that when we venture to pour them out [*effundo*: 17.6.18] we may dispense [*largior*] them from a spirit that is filled [*plenitudo*: 18.4.24] rather than impoverished [*penuria*].

Caritas as that which is dear forms the definition of God to [*ad*] which man is an image. / *Adeptus*: from *adipiscor* (to arrive, reach) which here applies to a person who has not attained *caritas*. / *Promoveo*: to move forward with in a way marked by extreme risk (*periculosissime*, adverb). Regardless of his strength (*polleo*) in other virtues. / *Scientia*: with the verb *habeo* (to have) or to have knowledge. / *Vacuus*: empty or devoid of anything, that is, with regard to *caritas*. / First needed is an *infundo* (to pour in) after which comes an *effundo* (to pour out), the latter being similar to *largior* or to give bountifully. / A contrast between two nouns, *plenitudo* (fulness) and *penuria* (destitution, lack).

Sermon Nineteen

19.1.20. It was not in vain [*frustra*: 10.9.28], not without purpose [*inaniter*], that you emptied out [*exinanio*] the power of your name, Beloved, and poured it on [*effundo*] my breasts; that is why the maidens love [*diligo*: 14.6.19] you so much. But why exactly? Because of the outpouring of your name, because of the breasts it has suffused. It is this that aroused [*excito*: 18.5.7] their love [*amor*: 18.6.14] of the Bridegroom, this that inspired their affections [*sumo*: 8.8.12 & *diligo*]. No sooner had the bride received [*excipio*] the infused [*infusus*] gift [*munus*: 8.6.22] than they, who could never stay far from their mother's side, at once perceived [*sentio*: 18.4.19] its fragrance.

Frustra: connotes deception or error which is the chief characteristic of vanity. / *Inaniter*: uselessly which connotes emptiness and is not unlike the verb *exinanio* (to make desolate, empty). / *Effundo*: the reason why the maidens love Christ and why their love is called forth (*excito*). / *Sumo* and *diligo* are used together (to receive and to love). / *Excipio*: to take out with respect to a gift which has been poured in (*infusus*; from *infundo*). / *Sentio*: to feel with one's whole being, here the fragrance of the divine name.

19.1.7. Thus, as far as the maidens are concerned, the outpouring makes your name knowable [*capabilis*], knowledge [*captus*] makes it lovable [*amabilis*]. Those whose capacity is greater enjoy [*gaudeo*: 16.10.4] the name in its fullness [*integer*: 15.8.6] without the need for [*indigeo*: 10.9.20] an outpouring [*effusus*].

Capabilis: comprehensible which here is similar to *captus* (comprehension). / *Integer*: an adjective meaning untouched, unhurt. / *Indigeo*: to be in need of which also implies the making of a demand which arises from being so needy.

19.2.9. The angels, looking [*intueor*: 18.6.14] with undeviating [*irrepercussus*] gaze [*acer* & *mens*: 13.7.5] into the profound abyss of the divine judgments [*iudicium*: 14.2.22], are filled with inexpressible [*ineffabilis*: 14.8.12] joy [*delectatio*: 9.10.24] at the sight of their supreme righteousness [*aequitas*]; it is their glory that, through their ministry [*ministerium*: 4.5.29], these judgments are put into operation [*mancipo*: 1.3.12] and made known [*palam*] to men.

Intueor: to look closely upon in a gaze (*mens* or mind which is *acer* or sharp) which cannot be refuted (*irrepercussus*). / The object of this *intueor* is the abyss of divine judgments filled with a delight (*delectatio*) which cannot be uttered (*ineffabilis*). Such judgments are effected (*mancipo*: to make over by a former sale) and made known (*palam*: an adverb meaning well known). / *Aequitas*: uniformity or evenness.

19.2.18. Other blessed spirits are named Virtues [*virtus*: 18.6.27] because their God-given vocation [*ordinatus*] is to explore [*rimor*] and admire [*miror*: 16.1.16] with a happy [*felix*: 12.1.18] curiosity [*curiositas*: 9.7.26] the hidden [*occultus*] and eternal [*perpetuus*] causes of signs and wonders, signs that they display [*exhibeo*: 18.3.19]

throughout the earth whenever they please [*volo*: 14.6.19] by the powerful [*potenter*] manipulation of the elements.

Virtus: power or strength applied to a class of heavenly beings which is ordered (*ordinatus*). / Purpose of this *ordinatus*: *rimor* and *miror* (to lay open and to admire) causes of signs and wonders with a *curiositas* both *occultus* and *perpetuus* (concealed or secret and continuous or unbroken). / *Exhibeo*: to hold forth such causes by manipulating the elements powerfully (*potenter*, adverb).

19.2.23. For it is an occupation full of sweetness [*suavitas*: 17.2.3] and grace [*gratia*: 16.10.15] to contemplate [*intueor*: 19.2.9] the obscure mysteries [*occultus*: 19.2.18] of wisdom [*sapientia*: 17.5.26] in Wisdom itself, a source of the greatest honor and glory that the effects [*efficientia*] produced by causes hidden [*absconditus*] in the Word [*Verbum*: 17.5.26] of God should be revealed [*specto*] for the world's admiration by their ministry [*in manu*].

Intueor: to look closely upon which consists of that which is both *suavitas* and *gratia* (sweetness and grace; the sense of sight applied here to that of taste). / *Occultus*: that which is covered and belonging to *sapientia* (sense of taste, connected with *suavitas*), the object of *intueor*. / *Efficientia*: efficacy or influence which come into being by causes which are *absconditus* (concealed; compare with *occultus*) in the divine *Verbum*. / *Specto*: to look on, behold with regard to that which is effected literally by or in hand (*in manu*).

19.3.27. Yet other spirits are named Powers [*potestas*]. While these find their happiness [*delector*: 7.4.11] in contemplating [*intueor*: 19.2.23] and praising [*magnifico*] the divine omnipotence [*omnipotentia*] of our crucified Lord that extends [*atingo*: 16.15.16] so effectively [*fortiter*: 16.15.16] into every place, they are also gifted with [*accipio*: 18.2.8] the power [*potestas*] to overthrow [*exturbo*] and subdue [*debello*] the hostile power [*potestas*] of demons and men in defense of those who will be the heirs [*hereditas*] of [*capio*: 15.4.12] salvation [*salus*: 17.7.12]. And surely these have a perfect reason for loving the Lord Jesus? Above them are the Principalities [*principatus*], who, contemplating [*speculor*] him from their higher vantage point, clearly [*liquido*] perceive [*pervideo*] that he is the source [*principium*: 15.2.12] whence all things spring [*universitas*], the first-born of all creation. So great is the princely dignity [*dignitas*: 1.11.25] with which they are endowed that nothing on earth is outside their dominion [*potestas*].

Two nouns pertaining to power: *potestas* or the capacity to exercise it and *potentia* (force itself; *omnia* or all prefaced to it). / Divine *potentia* revealed through the crucified Jesus Christ comes in contact with (*atingo*) everything in a forceful way (*fortiter*, adverb). / *Potestas*: used with the verb *accipio* (to take without effort) to thrust away (*exturbo*) and finish off through battle (*debello*) any *potestas* which is hostile. / *Principatus*: principality or another class of divine beings whose task is twofold: *speculor* or to spy out God and to see through (*video* with *per* prefaced to it) in a way which is *liquido* (evident, adverb). / *Universitas*: the whole or aggregate, Christ being its *principium* or commencement (related to *principatus*).

19.3.8. Then come the Dominations [*dominatio*] who also love [*diligo*: 19.1.20] the Lord. And the reason? With a presumption [*praesumptio*] meriting only praise [*laudabilis*] they probe [*indago*: 17.8.4] more piercingly [*subtilis*: 16.110.4] and sublimely [*sublimus*] into the limitless [*interminabilis*] and insuperable [*irrefragabilis*] lordship [*dominatio*] of Christ, whose presence [*praesens*] and power [*potens*] reach everywhere throughout the universe. With a planned excellence, he bends all things from the highest to the lowest to the sway of his supremely [*rectus*] upright will [*voluntas*: 14.4.4]: the succession [*cursus*] of the seasons, the movement [*motus*] of bodies, the propensities [*nutus*] of the mind [*mens*: 19.2.9].

Dominatio: another class of divine beings whose task is *indago* or to trace out that *dominatio* proper to Christ. / *Subtilis* and *sublimus* (subtle and sublime): two adjectives describing the tracing out capacity of Dominations. / *Interminabilis* and *irrefragabilis* (without end and not able to be denied): two adjectives to describe Christ's *dominatio*. / *Praesens* and *potens*: two adjectives used as nouns (present and strong) to reflect Christ's *dominatio*. / *Voluntas* or will which is in a straight line (*rectus*) with regard to regulation of *cursus*, *motus* and *nutus* (running, movement and nod) of seasons, bodies and the human mind.

19.3.16. Fascinated [*intueor*: 19.3.27] by the flawless tranquillity [*tranquillitas*] with which the Lord of hosts governs [*iudico*: 14.1.8] the universe, they are caught up in a wondrous ecstasy [*stupor*] of contemplation [*contemplatio*: 18.6.14] that is utterly delightful [*suavis*: 16.15.16], utterly intense [*intentus*]; and, consciously transported [*raptus*] into the mighty ocean of God's splendor [*claritas*], they find [*recipio*: 18.2.8] themselves in

a secret haven [*recessus*] so serenely calm [*tranquillitas*], so completely and securely peaceful [*pax*: 13.5.7 & *securitas*: 11.6.6], that while they recline [*fruor*: 14.5.26] there at ease the other angelic hosts, out of reverence [*reverentia*: 7.4.23] for their prerogative of unimpeachable dominance, [*dominatio*: 19.3.8] perform official services [*ministro*: 10.2.9] on their behalf [*milito*: 17.6.18 with *multitudo*: 11.5.19].

Intueor: another use of this verb often applied to contemplation, here whose object is tranquillity proper to the divine governance of the universe. / *Stupor*: numbness, dullness of both senses and mind in the act of *contemplatio*. / Two adjectives describing contemplation: *intentus* and *raptus* (attentive or eager and caught up by force). / *Claritas*: brightness in which one receives (*recipio*) oneself in a secret haven (*recessus* suggests a going back).

/ *Fruor*: to enjoy. / *Securitas* or freedom from anxiety is used with *pax* or peace. / *Ministro*: to minister in a way which is protective or by the use of military force (*milito*).

19.4.23. Next come the Thrones, who are the seat [*sedeo*] of God. These spirits have a more just cause [*causa*: 9.1.11] and more abundant [*copiosus*] reasons [*materia*] for loving [*diligo*: 19.3.8] than all the others we have mentioned [*memoro*: 11.7.11]. For when you enter the king's palace do you not see [*cerno*] that though there are footstools, chairs and armchairs in every room, the king's throne is on a higher level [*eminentia*]?

Thrones are equivalent to heavenly beings who form the seat, *sedeo* being a verb and thus implies continuously action, for God. / *Causa* and *materia* or cause and material for *diligo* or loving God. / *Memoro*: to call to mind or recollect. / *Cerno*: to separate or sift.

19.5.10. Then there are those multitudes [*agmen*] of spirits called [*nuncupo*] Cherubim. If we understand [*servo*: 18.3.6 & *interpretatio*] them in terms of their title, it seems to me [*arbitror*: 15.1.12] that they possess nothing received [*accipio*: 19.3.27] from or by means of the others; for they are free to drink their fill [*ad plenum*] from the very fountainhead under the benign patronage of the Lord Jesus himself, who leads them on [*introduco*] to the very fullness [*plenitudo*: 18.6.27] of truth and eagerly [*largissime*] unfolds [*revelo*: 8.5.25] before their gaze the treasures of wisdom [*sapientia*: 19.2.23] and knowledge [*scientia*: 18.6.27] hoarded [*abscondo*: 13.1.11] in the depths of his being.

Agmen: a collected multitude which is set in motion with regard to Cherubim. / *Nuncupo*: to call by name and thus intimates something personal. / The verb *servo* (to serve) and the noun *interpretatio* (interpretation). / *Arbitror*: the offering of a testimony, here with regard to Cherubim. / *Ad plenum*: to the full; compare with *plenitudo* (fulness). Thus Cherubim drink to the full and are lead to fulness of truth. / *Largissime*: superlative adverb meaning to a most copious manner. / *Abscondo*: to hide or conceal wisdom and knowledge in the depths of God.

19.5.15. Neither do the spirits we call [*appello*: 8.8.1] Seraphim depend on them for anything, for God, who is love [*caritas*: 18.6.27], has so drawn [*traho*: 3.2.7] and assimilated [*absorbo*] them to himself, so filled [*rapio*: 17.8.2] them with the ardor of affection [*affectio*: 15.6.12] that burns in himself, that they seem [*video*: 17.5.26] to be one spirit with God, just as fire that flames into the air imparts [*imprimo*: 6.8.28] its own heat and color to it and the enkindled air becomes part [*induo*: 12.7.20] of the very fire. The Cherubim's bent [*praecipue*] is to contemplate [*contemplo*] God's infinite knowledge, the Seraphim adhere to the love [*caritas*] that never ends [*excido*].

Appello: to address (compare with *nuncupo* of 19.5.10). / *Traho*, *absorbo* and *rapio*: three actions by God with regard to the Seraphim: to draw, (literally) to swallow down and to seize. They have as object *affectio*, the relation or disposition of someone to another person. / Two verbs with the preposition *in* (in) prefaced to them and with similar meanings: *imprimo* (to press in or upon) and *induo* (to put on or assume). / *Praecipue*: an adverb meaning chiefly, eminently with regard to the act of *contemplo* or contemplation. / *Excido*: to follow out or drop away, something that never happens with regard to the Seraphim's *caritas*.

19.7.10. All these, as we see, love [*diligo*: 19.4.23] God according to their particular modes of understanding [*cipio*: 19.3.27]. But the maidens have less understanding [*sapio*: 18.3.19] and therefore less knowledge [*cipio*]. They are not well equipped [*sufficio*: 18.3.6] to penetrate sublime truths [*ad sublimia*]. Still infants in Christ, they must be fed with milk and oil. The source of their ability [*opus*: 18.5.7] to love is in the breasts of the spouse. The odor of the spouse's outpoured [*effusus*: 19.1.7] oil rouses [*excito*: 19.1.20] them to taste [*gusto*: 9.3.28] and experience [*sentio*: 19.1.20] how sweet [*suavis*: 19.3.16] the Lord is.

Diligo and *capio*: a relationship between love and the seizing or grasping of it. / *Sapio*: to taste, here concerning the maidens' lesser capacity or seizing (*capio*) of it. / *Sufficio*: to suffice which is lacking to the maidens regard direction toward (*ad*) things on high (*sublimus*). / *Opus*: exertion or work with regard to the bridegroom's breasts. / *Effusus*: the spouse's odor poured out which excites (*excito*) the maidens to taste (*gusto*: to taste with emphasis upon enjoyment of that taste) which is similar to *sentio* or perception with the five senses as to the Lord being *suavis* or sweet (adjective).

19.7.14. For if you neglect knowledge [*scientia*: 19.5.10], the spirit [*spiritus*: 14.6.2] of error will lead you astray [*illudo*] effortlessly [*facillime*] by means of your own zeal. The cunning [*callidus*] enemy has no more effective [*efficax*] stratagem [*machinamentum*] for robbing the heart of love than to induce [*ambulo*: 11.5.19] a man to indulge it rashly [*incaute*] and unreasonably *ratio*: 11.6.6]. Hence I intend [*cogito*: 15.6.12] to provide [*trado*] you with certain rules of conduct [*modus*: 11.3.24] whose observance should benefit [*pretium*] those who love [*diligo*: 19.7.10] God.

Spiritus with regard to error intimates a more pervasive form resulting in *illudo* (literally, to play with) which is done most easily (*facillime*) by one's own zeal. / *Callidus*: shrewd with respect to a *machinamentum* (literally, machine or engine) which is efficacious (*efficax*). / *Ambulo*: literally, to walk in a way which is *incaute* and *ratio*, a reason done in a recklessly fashion (adverb). / *Cogito*: suggests considerable reflection with regard to handing over (*trahao*) *modus* or measure, extent which forms a *pretium* or value for persons loving God.

Sermon Twenty

20.1.8. Truly [*valde*], I ought to love [*amo*: 17.7.12] the one through whom I have my being [*sum*], my life [*vivo*: 12.5.15], my understanding [*sapio*: 19.7.10]. If I am ungrateful [*ingratus*: 9.2.8], I am unworthy [*indignus*] too. Lord Jesus, whoever refuses [*recuso*] to live for you is clearly worthy of death, and is in fact dead already. Whoever does not know [*sapio*] you is a fool [*desipio*].

Valde: an adverb expressing a strong (exceedingly) position, here with regard to loving God for a three-fold gift (being, life and understanding or taste, *sapio*). / *Recuso*: to be unwilling, reject. / A play on words, *sapio* and *desipio*: to taste and to lack understanding.

20.1.22. But, God, you know [*scio*: 18.3.6] my stupidity [*insipientia*: 18.5.21], unless perhaps it is wisdom [*sapio*: 20.1.8] for me to recognize [*agnosco*: 14.4.19] it, and even this is your gift [*munus*: 19.1.20]. Grant me more [*augeo*]; not that I am ungrateful for this small gift, but that I am eager for what is lacking [*desum*: 3.5.1]. For all these things, and as much as I am able [*sollicitus*: 17.2.3], I love [*amo*: 20.1.8] you.

Inipientia: connotes folly and lack of wisdom which here is in verbal form, *sapio*. / *Agnosco*: to recognize this lack of wisdom is a *munus* or gift. / *Augeo*: to increase with regard to this *munus* or gift. / *Sollicitus*: connotes being thoroughly moved in the sense of being agitated.

20.2.3. But there is something else that moves [*moveo*: 14.6.13] me, arouses [*urgueo*] and inflames [*accendo*: 10.2.18] me even more. Good Jesus, the chalice you drank, the price of our redemption [*redemptio*: 11.7.27], makes me love you more than all the rest. This alone would be enough [*facile*] to claim [*vindico*: 16.4.1] our love. This, I say, is what wins [*allicio*: 1.5.11] our love [*devotio*: 12.7.3] so sweetly [*blandus*: 11.2.21], justly demands [*exigo*: 7.6.20] it, firmly [*arctus*] binds [*stringo*] it, deeply [*vehementus*] affects [*afficio*: 3.5.5] it.

Three verbs concerning that which affects Bernard: *moveo* (to move in the sense of becoming agitated), *urgueo* (to press, impel) and *accendo* (to kindle or start a fire). / *Vindico*: to claim in the sense of asking for a judgment. / *Allicio*: to draw or attract with respect to *devotio* or self-sacrifice, offering, the verb being modified by the adverb *facile* (easily, without difficulty). / *Blandus*: an adjective with more negative connotations such as flattering. / *Exigo*: to drive out or expel. / *Stringo*: to bind or compress in way which is *arctus*, an adjective fundamentally applied to that which is confined. / *Afficio*: to exert an influence in manner which is *vehementus* or ardent, violent.

20.3.24. So those whom he sought after [*quaero*: 18.3.6] in a body, he loved [*diligo*: 19.7.14] in the spirit [*spiritus*: 19.7.14] and redeemed [*redimo*] in power [*virtus*: 19.2.18]. How sweet [*suavitas*: 19.2.23 & *dulcedo*: 11.5.16] it is to see [*video*: 19.5.15] as man the Creator [*conditor*: 13.5.27] of humanity. While he carefully [*prudenter*] protected [*seligo*] nature from sin, he forcefully [*potenter*: 19.2.18] drove [*propello*: 16.15.16] death

from that nature also. In taking [*assumptio*] a body he stooped to [*condescendo*: 17.8.25] me, in avoiding [*vitatio*] sin he took counsel with [*consulo*] himself, in accepting [*susceptio*] death he satisfied [*satisficio*: 4.2.9] the Father. A dear [*dulcis*: 16.15.21] friend, a wise [*prudens*: 13.4.1] counselor, a strong helper [*adiutor*].

Redimo follows *diligo* which follows *quaero*: that is to say, first seeking, followed by loving and finally, redeeming. / *Suavitas* and *dulcedo*: / sweetness and pleasantness with respect to the faculty of sight (*video*) and that pertaining to see Christ as *conditor* or framer of humanity. / *Seligo*: to single out or choose (humanity) which is done *prudenter* or with prudence. / *Propello*: to drive out (death) in a forward motion which is done *potenter* or with force. / *Assumptio*: a taking which also involves receiving from someone else. Compare with *susceptio* or a taking in hand or taking up death. / *Vitatio*: a shunning or avoidance with regard to sin. / *Prudens*: wise or foreknowing; compare with the adverb form, *prudenter*.

20.4.17. Learn [*disco*] a love [*amo*: 20.1.22] that is tender [*dulciter*], wise [*fortiter*: 19.3.27], strong [*prudenter*: 20.3.24]; love with tenderness [*dulciter*], not passion [*illectus*], wisdom [*prudenter*], not foolishness [*deceptus*], and strength [*fortiter*], lest you become weary [*oppressus*: 6.7.15] and turn away from [*averto*] the love of the Lord. Do not let the glory of the world or the pleasure [*voluptas*: 18.5.7] of the flesh lead you astray [*abduco*]; the wisdom [*sapientia*: 19.5.10] of Christ should become sweeter [*dulcesco*] to you than these. The light of Christ should shine [*lucesco*: to begin to shine] so much for you that the spirit of lies [*mendacium*: 13.2.14] and deceit [*error*: 17.3.4] will not seduce [*seduco*] you. Finally, Christ as the strength [*virtus*: 20.3.24] of God should support [*conforto*: 18.5.7] you so that you may not be worn down [*fatigo*: 14.5.9] by difficulties [*adversitas*].

Disco: to learn in the sense of becoming acquainted, here with the verbal form of love. This love is modified by three adverbs and two adjectives: *fortiter* (strongly), *dulciter* (used twice), *prudenter* (once as a noun), and *illectus* (not allowed, illicit), *deceptus* (deceived). / *Voluptas*: enjoyment which brings satisfaction which, in turn, causes *abduco*, a leading-away from. / *Sapientia*: wisdom belonging to Christ is sweeter than this *abduco*. The verb *lucesco* modifies Christ which is a light of him as *sapientia*. / *Seducio*: to seduce or lead aside, slightly different from *abduco*, to lead away from. / *Virtus*: strength and virtue combined which offers comfort (*conforto*: to strengthen and thus in line with the character of *virtus*). / *Fatigo*: to become weary, fret.

20.4.27. It seems [*video*: 20.3.24] to me, if no more suitable [*competens*] meaning [*sensus*: 17.1.7] for this triple distinction [*distinctio*] comes to mind [*occurro*: 18.1.13], that the love [*amor*: 19.1.20] of the heart [*cor*: 18.5.7] relates to [*pertineo*] a certain warmth [*zelus*] of affection [*affectio*: 19.5.15], the love of the soul [*anima*: 18.5.7] to energy [*industria*: 13.1.11] or judgment of reason [*ratio*: 19.7.14], and the love [*dilectio*: 16.5.17] of strength [*virtus*: 20.4.17] can refer to constancy [*constantia*] and vigor of spirit [*animus*: 12.5.23]. So love [*diligo*: 20.3.24] the Lord your God with the full and deep [*plenus*] affection [*affectus*: 13.7.5] of your heart, love him with your mind [*ratio*] wholly awake [*vigilantia*: 13.7.5] and discreet [*circumspectio*], love him with all your strength [*virtus*], so much so that you would not even fear [*pertimeo*] to die for love of him.

Video: to see as applied to the impression made upon Bernard concerning a triple *distinctio* which comes or runs (*occurro*) to him. / *Competens*: from *competo*, to come together, be capable of with regard to the sense (*sensus*) of the *distinctio* at hand. / The three-fold *distinctio* which runs to (*occurro*) Bernard concerns *amor* or love: 1) with respect to the heart (*cor*) which stretches out (*pertineo*) to a zeal of *affectio* (relation, disposition), 2) the soul (*anima*) with respect to an *industria* or assiduous application of one's reason (*ratio*) and 3) *animus* (masculine noun; with emphasis upon the soul's rationality and differs from *anima*; feminine noun, with emphasis upon soul as vital principle). / *Diligo*: the verb to love which differs from *amor* (noun for love) and comprises the triple distinction as follows: 1) with an *affectus* or state, disposition of one's heart which is full (*plenus*), 2) *ratio* (the second use of this term) or mind which exercises vigilance and discretion and 3) *virtus* or virtue which takes away fear (*pertimeo*: to fear through, *per-*) of death.

20.4.4. Your affection [*affectus*: 20.4.27] for your Lord Jesus should be both tender [*suavis*: 19.7.10] and intimate [*dulcis*: 20.3.24], to oppose [*contra*] the sweet enticements [*illecebra*] of sensual [*carnalis*] life. Sweetness [*dulcedo*: 20.3.24] conquers sweetness as one nail drives out [*expello*: 10.4.20] another. No less than this keep him as a strong [*praeivus*] light for your mind [*intellectus*: 17.8.4] and a guide [*dux*] for your intellect [*ratio*: 20.4.27], not only to avoid [*caveo*: 18.2.8] the deceits [*fraudo*: 2.1.5] of heresy and to preserve [*custodio*] the purity of your faith from their seductions [*versutia*], but also that you might carefully avoid [*cautus*: 18.4.19] an indiscreet [*indiscretus*] and excessive vehemence [*vehementia*] in your conversation [*conversatio*]:

12.9.15]. Let your love [*amor*: 20.4.27] be strong and constant [*constans*], neither yielding [*cedo*: 5.6.6] to fear nor cowering [*succumbo*] at hard work [*labor*: 14.7.24]. Let us love [*amo*: 20.4.17] affectionately [*affectuose*], discreetly [*circumspecte*], intensely [*valide*]. We know [*scio*: 20.1.22] that the love of the heart [*cor*: 20.4.7], which we have said is affectionate [*affectuosus*: 12.5.23], is sweet [*dulcis*] indeed, but liable to be led astray [*seducibilis*] if it lacks the love of the soul [*anima*]. And the love of the soul is wise [*rationalis*] indeed, but fragile [*fragilis*: 4.1.1] without that love which is called the love of strength [*virtus*: 20.4.27].

Affectus or disposition modified by two adjectives, *suavis* and *dulcis* (both pertain to sweetness, the first involves that which is agreeable and the second more to the sense of sweetness). / *Suavis/dulcis* function against (*contra*) *illecebra* (enticements) of fleshly (*carnalis*) life. / *Ducedo*: the noun for *dulcis* as it pertains to sweetness in and by itself. / *Praevius*: literally as leading (*prae-* or before) the way with respect to a light for one's *intellectus* or mind and a leader for one's *ratio* (more precisely, rational faculty). / *Fraudo*: a verb meaning to cheat, beguile as modifying heresy / *Versutia*: a noun for cunning. / *Cautus*: being circumspect with regard to a vehemence which is indiscreet in one's conversation. / *Amor* or both never yields nor cowers (*cedo*: to give place and *succumbo*: to fall down) at toil or exertion (*labor*) which is hard. / *Amo*: the verb to love modified by three adverbs: *affectuose* (with the *affectus* or one's entire disposition), *circumspecte* (with circumspection) and *valide* (mightily). / Love pertaining to the heart is both *affectuosus* (affectionate or inclined to be such) and sweet (*dulcis*: sweet as to the taste). / *Seductibilis*: able to be lead astray, a danger if the *anima* or soul lacks love (here equivalent to *virtus*, strength/virtue) which is both rational and fragile.

20.5.11. So then, to love [*diligo*: 20.4.27] with your whole heart [*cor*: 20.4.4], your whole soul [*anima*: 20.4.4] and your whole strength [*virtus*: 20.4.4] means not being led astray [*abduco*] by allurements [*blanditicus*: speaking smoothly], or seduced [*seduco*: 20.4.17] by lies, or broken by injuries [*iniuria*: 11.7.27].

Cor, *anima* and *virtus*: all with respect to the act of *diligo* (to love in the sense of singling out for respect). / *Blanditicus*: smooth speaking which seduces a person. / *Iniuria*: also involves suffering.

20.6.13. Notice [*noto*: 14.2.22] that the love [*amor*: 20.4.4] of the heart [*cor*: 20.5.11] is, in a certain sense, carnal [*carnalis*: 20.4.4], because our hearts are attracted most toward [*afficio*: 20.2.3, with *in*] the humanity of Christ and the things he did or commanded while in the flesh. The heart that is filled [*repletus*] with this love is quickly [*facile*: 20.2.3] touched [*compungo*: 15.8.6] by every word [*sermo*: 13.9.26] on this subject. Nothing else is as pleasant [*libens*: 9.4.18, willing, ready] to listen to, or is read with as much interest [*studiosus*], nothing is as frequently in remembrance [*recolo*: 4.1.8] or as sweet [*suavis*: 20.4.4] in reflection [*meditor*: 11.8.18].

The *amor* proper to the heart is *carnalis* or belonging to the flesh. The reason: the heart has *afficio* or moves in the direction toward (here, *in* or in) Christ's humanity. / *Repletus*: to be filled with such *amor* or love of Christ's humanity easily (*facile*) is subject to *compungo* or being pricked by any *sermo* on the matter or any conversation about it. / Such love of Christ's humanity is characterized by three adjectives and two verbs: *libens* (ready, willing), *studiosus* (eager) engages in *recolo* or recollection (of it), *suavis* or sweet with respect to *meditor* or the giving of attention.

20.6.18. The soul at prayer [*adsum*: 17.1.7 & *oratio*: 18.5.7] should have before it a sacred image [*imago*: 6.8.23] of the God-man, in his birth or infancy or as he was teaching, or dying, or rising, or ascending. Whatever form it takes [*occurro*: 20.4.7] this image must bind [*stringo*: 20.2.3] the soul [*animus*: 20.4.7] with the love [*amor*: 20.6.13] of virtue [*virtus*: 20.5.11] and expel [*exturbo*: 19.3.27] carnal vices [*vitium*: 13.9.26], eliminate [*fugo*: 15.6.4] temptations [*illecebra*: 20.4.4] and quiet [*sedo*: 19.4.23] desires [*desiderium*: 14.6.13]. I think [*arbitror*: 19.5.10] this is the principal reason [*causa*: 19.4.23] why the invisible God willed to be seen [*video*: 20.4.27] in the flesh and to converse [*converso*] with men as a man. He wanted to recapture [*retraho*] the affections [*affectio*: 20.4.27] of carnal men who were unable to love in any other way, by first [*gradatim*] drawing [*perduco*] them to the salutary love of his own humanity, and then gradually to raise them to a spiritual [*spiritualis*: 17.2.14] love.

Adsum (to be present) combines with *oratio* (discourse, speech) to form the act of praying or being present at prayer or being present before the *imago* or the God-man. / *Occurro*: to run or hit up against the image which requires binding the *animus* (rational aspect of the soul) with love of *virtus* or strength. / *Exturbo*: to thrust out carnal *vitium* or blemishes, imperfections. / *Fugo*: to put to flight *illecebra* or enticements. / *Sedo*: to bring to rest or make to sit down desires. / *Arbitror*: to testify to the best of one's knowledge with respect to the *causa* (cause) of why the invisible God became visible. / *Converso*: to keep

company, that is, God with man. / *Retraho*: to draw or call back with respect to *affectio*, the disposition belonging to carnal men. This is effected gradually or by degrees (*gradatim*), a leading through (*per-duco*) to love of Christ's humanity.

20.8.10. Take as an example two men: one of them feels to share [*compatior*] in Christ's sufferings, is affected [*affectus*: 20.4.4] and easily moved [*moveo*: 20.2.3] at the thought [*memoria*: 14.6.13, with *ad*] of all that he suffered; he is nourished [*pasco*: 5.5.22] and strengthened [*conforto*: 20.4.17] by the sweetness [*suavitas*: 20.3.24] of this devotion [*devotio*: 20.2.3] to good [*salubrius*] and honest and worthy [*pious*: 10.2.9] actions. But the other is always aflame [*accendo*: 20.2.3] with zeal [*zelus*: 20.4.27 & *zelo*: 18.6.14] for justice, eager for [*ferveo* & *studium*: 9.7.20] the truth and for wisdom [*sapientia*: 20.4.17]. His life, his habits [*mos*: 18.5.7 & *disciplina*: 7.4.23] are saintly, ashamed of [*ebrusco*] boasting [*iactantia*] [*abhorreo* & *detractio*], never knowing [*nescio*: 17.1.16] envy [*invidia*: 14.2.22], hating [*detestor*] pride [*superbia*: 17.6.18].

Compatior: literally, to suffer with Christ which makes one *affectus* or affected as well as moved at the recollection (*memoria*; with *ad*, toward which) his sufferings. / *Pasco* (to supply with food) and *conforto* (to strengthen), both by the *suavitas* or sweetness of suffering-with (*compatior*) which is a devotion. / *Salubrius* and *pious* (wholesome and dutiful) with respect to one's actions. / *Accendo*: to kindle or set on fire with respect to zeal, the adjective and verb being used concerning justice. / *Ferveo*: to glow as well as to be boiling hot used with *studium* or application with respect to truth and wisdom. /

Mos and *disciplina*: habits and discipline which are saintly and grow red (*ebrusco*) of any boasting (*iactantia*: avoidance of criticism). / The verb *abhorreo* (to shrink back from) and the noun *detractio* (a taking away, withdrawal) are in the Latin but not in this English translation. / *Invidia*: jealousy or ill-will. / *Detestor*: to curse or abominate.

20.9.22. But that carnal [*carnalis*: 20.6.13] love [*amor*: 20.6.18] is worthwhile [*bonus*] since through it sensual [*carnalis*] love is excluded [*excludo*: 15.3.3], and the world is condemned [*contemno*: 16.10.15] and conquered. It becomes better [*proficio*: 14.5.9] when it is rational [*rationalis*: 20.4.4], and becomes perfect [*perficio*] when it is spiritual [*spiritualis*: 20.6.18]. Actually it is rational when the reason is so strong in faith that in all things concerning Christ it strays in not [*firmus*: 8.2.15 & *teneo*: 17.2.14] even the slightest degree because of any false likeness [*similitudo*: 5.5.22] of truth, nor by any heretical or diabolical deceit [*circumventio*] does it wander from [*devio*: 17.1.7] the integrity [*puritas*: 7.7.4] of the sense [*sensus*: 20.4.27] of the Church.

Bonus: the common adjective for good applied to *amor* (love). / *Carnalis*: the adjective pertaining to that which is proper to the body or base inclinations. / *Proficio*: to make headway or progress and similar in form to *perficio* (to carry out, accomplish). / *Firmus* (firm) and *teneo* (to hold, maintain) used with respect to not straying. / *Circumventio*: a circumventing or avoiding applied to the devil and similar to the sense of the verb *devio* (to turn aside from the road). / *Puritas*: purity as applied to integrity.

20.9.1. If, with the help [*adiuvo*: 5.4.18] of the Spirit, the soul attains such strength [*vigor*] that it remains steadfast no matter what the effort [*vis*: 10.2.14 & *labor*: 20.4.4] or difficulty [*tormentum*], if the fear [*metus*: 18.2.8] of death itself cannot make [*desereo*: to forsake, abandon] it act unjustly, but even then it loves with the whole strength, this then is spiritual [*spiritualis*: 20.9.22] love [*amor*: 20.9.22]. I think [*puto*: 17.5.25] the name is very fitting [*congruo*: 10.8.25] for this special [*specialiter*: 7.2.5] love because of the special [*praerogativus*: asked before the others] fullness [*plenitudo*: 19.5.10] of the Spirit in which it excels [*praecello*].

Adiuvo: also connotes sustaining, here by the Spirit. / Three nouns showing what results from the sustenance by the Spirit: strength: *vigor* (liveliness, activity), and *vis* (force), the latter used with *labor* or a ny form of exertion and *tormentum*: torment. / *Desereo*: to forsake or abandon with respect to fear of death. / *Congruo*: to coincide or agree in manner which is *specialiter*, done in a particular way. / *Praerogativus*: literally as asked before other people and therefore special, an adjective not unlike *specialiter* and modifies fullness of the Spirit. / *Praecello*: a verb with the preposition *prae* (as in *praerogativus*) meaning before.

Sermon Twenty-One

21.1.7. For no matter how great the perfection [*perfectio*: 11.5.19] to which one [*anima*: 20.5.11] attains, as long as one is burdened with [*gemo* & *sub*] this mortal body, as long as one is confined in [*includo* & *retineo*: 13.5.7] the prison [*carceris*] of this evil world [*saeculum*: 16.15.22], cramped [*vinco*: 4.4.17] by necessities and tormented

[*tortus*] by sinful urges [*scelero*], the contemplation [*contemplo*: 19.5.15 with *ad*] of sublime [*sublimis*: 17.7.12] truths can be achieved [*assurgo*: 3.3.21] only little by little and in weariness [*segnis*] of spirit; one is certainly not free to follow [*sequor*: 17.3.4] the Bridegroom wherever he goes.

Perfectio: connotes completion, here with regard to the soul (*anima*). / *Gemo*: to sigh or moan used with the preposition *sub* (under) which shows the weight of this mortal body. / *Includo* and *retineo*: to shut up and to hold back, both verbs being used with respect to the world which is considered evil; *saeculum* is applicable to a race or people. / *Vinco*: to conquer or to get the better of urges which are sinful, *scelero* meaning to pollute, defile. The adjective *tortus* (twisted, twined) modifies this verb. / *Contemplo*: the verb to contemplate with the preposition *ad* (toward-which) truths which are sublime and achievable (*assurgo*: to rise suddenly). / *Segnis*: an adjective meaning slow, tardy relative to spirit.

21.2.23. But because she says "after you," she seems [*video*: 20.6.18] rather to appeal [*postulo*: 9.8.3] for the grace to follow [*sequor*: 21.1.7] the example [*vestigium* 6.8.28] of his way of life [*conversatio*: 20.4.4], to emulate [*aemulor*] his virtue [*virtus*: 20.6.18], to hold fast to [*teneo*: 20.9.22] a rule of life [*norma*] similar to his and achieve [*apprehendo*: 14.5.7] some degree of his self-control [*disciplina*: 20.8.10]. This is a work [*opus*: 19.7.10] for which she needs all possible aid [*adiutorium*: 15.6.24] in order to deny [*abnego*] herself, take up her cross and follow Christ. Here surely the bride needs to be drawn [*sequor*].

Video: also means to see. / *Postulo*: to request with a hint of demanding, the object being to follow the *vestigium* (literally as the sole, bottom of the foot) of Christ's *conversatio*, conversation which brings about an association. / *Aemulor*: to rival or vie with Christ's *virtus* or strength. / *Teneo*: to grasp a *norma* (measure, standard) similar to Christ's. / *Apprehendo*: to seize; more aggressive than *teneo*, with regard to *disciplina* or instruction, training. / *Opus*: work or toil with regard to divine help to deny (*abnego* connotes the more active to refuse) with regard to the bride's own self. Inability to effect this self-denial requires the bride to be drawn (*sequor* here suggests a passive but not impassive acceptance) by Christ.

21.2.6. How few there are, Lord, who wish [*volo*: 19.2.18] to follow [*ire*] you, and yet there is not one who does not wish [*nolo*] to reach [*pervenio*: 16.1.24] you, because all know [*scio*: 20.4.4] that at your right hand are everlasting pleasures [*delectatio*: 19.2.9]. All men therefore wish to enjoy [*fruo*: 19.3.16] you, but not to the extent of following your example [*imito*: 18.4.24]; they will reign with [*conregno*] you but not suffer with [*compatior*: 20.8.10] you.

A contrast between *volo* and *nolo* (to wish and not to wish), the latter used with *pervenio* (*per* as through prefaced to the verb *venio* suggests a coming-through or more active reaching). / *Delectatio*: a delight which brings satisfaction. / *Fruo*: the putting into action of *delectatio*, of taking delight. / The preposition *con* or *cum* (with) prefaced to two verbs: *regno* (to reign) and *patior* (to suffer).

21.3.4. There is a more intimate note [*familiaris*: 14.1.8] however about her request [*postulo*: 21.2.23] to be drawn [*traho*: 19.5.15] by the Son, for he is her Bridegroom, sent before [*obviam*] her by the Father as leader [*dux*: 20.4.4] and teacher [*praeceptor*]. He would be the exemplar [*praereo* with *in*] of her moral life, preparing [*praeparo*] the way of virtue [*virtus*: 21.2.3]; he would teach [*erudio*: 9.9.12] her to become like himself, and share [*doceo*: 17.2.3] with her his prudence [*prudencia* with *via*]; and having thus given her the law of life and discipline [*disciplina*: 21.2.3], he would inevitably be attracted [*concupisco*: 8.9.25] by her beauty [*decor*: 17.5.26].

Familiaris: literally as sharing the same family with regard to the bride's *postulo* (demand) for being drawn by the Son, that she has intimate relationship with him. / *Obviam*: in the way or towards. / Two words with the preposition (*prae*: before) prefaced to them: *praeceptor* (instructor) and *praereo* (to go before; used with *in*). Both apply to the bride's moral life as preparing the way of virtue (*virtus* as strength). / *Erudio*: a fuller type of education; connotes the act of polishing to function well in society. It differs in this way from the more common mode of teaching, *doceo*. / Prudence is used with the noun *via* or the way of prudence. / *Concupisco*: to be especially desirous; the preposition *con* (with) intensifies desire (with-desire), here relative to the bride's *decor* or comeliness, elegance or grace.

21.4.9. It is indeed necessary that we be drawn [*traho*: 21.3.4], because the fire of your love [*amor*: 20.9.1] has quickly cooled [*refigero*] within us. We cannot [*curro*: 14.7.21] run now, because of this cold as we did in former days. But we shall run again when you restore [*redeo*] to us the joy [*laetitia*: 13.7.5] of knowing you are

our Savior, when the benign warmth of grace [*gratia*: 19.2.23] will have returned with the renewed shining [*incalesco*] of the Sun of Justice [*iustitia*: 16.2.18]. The troubles [*tentatio*: 12.9.15] that hide him from us like clouds will then pass [*pertranseo*: 16.1.24], the soft breath of the caressing breeze will melt [*liquesco*: 15.1.1] the ointments and the perfumes will rise [*coepio*] to fill [*fluo*: 9.6.5] the air with their sweet [*blandus*: 20.2.3] odor.

The act of drawing (*traho*) counteracts that of *refigero* (to cool). / *Curro*: to run which is more active compared with the passive *traho*. / *Redeo*: to turn around with respect to the joy of knowing Christ as Savior. / *Incalesco*: to be heated with respect to Sun of Justice. / *Tentatio*: an attack likened to clouds which later pass-through (*transeo* with *per* prefaced to it). / *Liquesco*: to turn into a fluid with regard to ointments. / *Coepio*: fundamentally as to begin; here to rise with regard to filling the air with an odor which is *blandus* (sweet; means flattering or of smooth tongue).

21.4.20. Thus you see that he who is guided by [*ambulo*: 19.7.14] the Spirit does not always remain [*permaneo*] in the same state [*status*: 11.1.25]. He does not always advance [*proficio*: 20.9.22] with the same facility [*facilitas*: 9.5.13]. "The course [*via*: 21.3.4] of man is not in his control." It rather depends on the guidance [*moderator*] of the Spirit who sets the pace [*dispenso*] as he pleases, sometimes torpidly [*segnis*: 21.1.7], sometimes blithely [*alacer*: 10.2.18], teaching him to forget [*obliviscor*: 6.10.19] the past and to strain ahead [*extendo*: 13.4.1] for what is still to come. If you have been attentive [*attendo*: 16.3.7] I think [*puto*: 20.9.1] you will have seen that your inward [*intus*: 18.1.13] experience [*experientia*: 6.10.19] re-echoes [*respondeo*] what I have outwardly [*foris*: 15.8.6] described [*loquor*].

Ambulo: to walk with regard to the Spirit and contrasts with remaining-through (*maneo* with *per* prefaced to it) in the same *facilitas* (easy, facility). A person does not always advance (*proficio*: also as to succeed) with this ease. / *Moderator*: the Spirit as manager or ruler whose function is *dispenseo* (to distribute) as he pleases. / Two adjectives which describe Spirit as *Moderator*: *segnis* (slow, tardy) and *alacer* (lively, briskly). / A contrast between two verbs: *obliviscor* and *extendo* (to forget and to advance); the former with regard to the past and the latter with regard to the future. / *Attendo*: also to stretch forward but with a particular direction in mind. / *Intus* and *foris*: inside and outside, both being connected by the verb *respondeo* (to answer).

21.5.26. Therefore when you feel weighed down by apathy [*torpor*: 15.6.23], lukewarmness [*acedia*: 15.6.23] and fatigue [*taedium*], do not yield to cowardice [*diffido*: 2.7.18] or cease [*desisto*] to study spiritual truths [*studium*: 20.8.10] but look for [*requiro*: 17.1.16] the hand of the one who can help [*iuvo*: 12.9.15] you, begging [*obsecro*: 15.3.3] like the bride, to be drawn [*traho*: 21.4.9], until finally, under the influence of [*suscito*: 15.8.6] grace [*gratia*: 21.4.9], you feel again the vigorous pulse of life [*factus & promptus & alacer*: 21.4.20].

Three words which describing the weighing down of a person: *torpor* (sluggishness), *acedia* (a Greek word meaning listlessness) and *taedium* (disgust). / Two verbs which these three words can effect: *diffido* (to distrust) and *desisto* (cease) with regard to the *studium* or application to spiritual truths. / *Requiro*: to seek again which counters *torpor*, *acedia* and *taedium*. / *Obsecro*: to entreat being drawn by the Bridegroom. / Grace: offers *suscito* (to lift up, raise) resulting in being made *promptus* (set forth, manifest) in a fashion which is *alacer* or full of life.

21.6.17. So even amid the fluctuating [*dubius*] events [*eventum*] and inevitable shortcomings [*defectio*] of this giddy [*nuto*: 9.1.11] world [*saeculum*: 21.1.7] you will ensure for yourself a life of durable [*incommutabilitas*] stability [*status*: 21.4.20], provided you are renewed [*renovo*] and reformed [*reformatio*: 14.5.9] according to the glorious and original plan [*similitudo*: 20.9.22] of the eternal God, the likeness of him in whom there is no such thing as alteration [*transmutatio*], no shadow of a change [*vicissitudo*: 17.1.16]. Even in this world [*mundus*: 4.5.29] you will become as he is: neither dismayed [*timidus*] by adversity [*adversum*] nor dissolute [*dissolutus*] in prosperity [*prosperus*].

Saeculum: the world as implying its habitants which consists of events and shortcomings (*defectio*: failure), the former being *dubius* (fluctuating) and the latter as *nuto* (to nod, move back and forth). / Constancy counters the world's instability by a *status* (position, place) which consists of no change (*incommutabilitas*, noun). / Two verbs with *re-* (back) prefaced to them: *renovo* (to renew) and *reformatio* (to reform). Both follow the *similitudo* (likeness) of God who is not *dubius* and subject to *nuto* (fluctuating and swaying back and forth). / Two nouns connoting change: *transmutatio* (a change-through, *trans*) and *vicissitudo* (change, but with more negative connotations). / *Mundus*: alternately as a decoration like the Greek

kosmos and different from *saeculum* which is characterized more by the passage of time. / *Timidus* (afraid) and *dissolutus* (dissolute): two adjectives in reference to another, *prosperus* (prosperous).

21.6.23. Living thus, this noble [*nobilis*: 11.5.19] creature, made to [*ad*] the image [*imago*: 20.6.18] and likeness [*similitudo*: 21.6.17] of his Creator, indicates [*indico*: 17.3.4] that even now he is re-acquiring [*recupero*: 16.4.19] the dignity [*dignitas*: 19.3.27] of that primal [*antiquus*] honor, since he deems [*duco*: 7.5.3] it unworthy [*indignus*: 20.1.8] to be conformed to [*conformo*: 14.5.9] a world [*saeculum*: 21.6.17] that is waning [*labo*: to totter]. Instead, following Paul's teaching, he strives [*satago*: to be busy, be fussy about: 5.3.19] to be reformed [*reformato*: 21.6.17] by the renewal [*novitas*: 10.9.9] of his mind [*sensus*: 20.9.22], aiming [*nosco*: 13.4.1] to achieve that likeness in which he knows he was created [*condo*: 11.7.11]. And as is proper, this purpose of his compels [*cogo*: 16.11.20] the world itself, which was made for him, to become conformed [*conformo*] to him by an admirable [*mirus*: 9.5.28] change of relationship [*modus*: 19.7.14], according as all things in their true [*proprius*: 13.4.1] and natural form [*forma*: 14.5.9] begin [*incipio*: to co-operate [*cooperor*] for his good. They become aware of [*recognoscentia*] the Lord for whose service [*servio*] they were created, and shed [*abicio*] every trace [*species*: 12.2.19] of degeneracy [*degenero*].

The preposition *ad* (to, toward) suggests being made in the direction toward *imago* and *similitudo*. / Both indicate a *recupero* (to recover) of the dignity which belongs to an honor characterized by its antiquity (*antiquus*). / *Duco*: to lead, conduct, escort which the Creator considers unworthy or forming-with (*formo-con*) the *saeculum*. / *Labo*: to totter, which connotes on the verge of falling down, that is, the *saeculum*. / *Satago*: to be busy in the sense of fussing over being reformed by the *novitas* (newness) of one's *sensus* or perception. / *Nosco*: to know with respect to the *similitudo* in which a person had been created (*condo* suggests establishing, putting together). / A second use of *conformo* (to conform) with respect to a *modus* (measure, extent) which is worthy of admiration (*mirus*). / This *modus* is in accord with a form which is *proprius* (proper, belonging) and begins (*incipio*) the process of cooperating for one's good. / *Recognoscentia*: a recollecting or bringing to mind that which lay in the past which involves rejection (*abicio*) of any *species* (appearance, aspect) of degeneracy.

21.8.4. We, however, must be more concerned [*curo*: 18.4.19] to imitate [*aemulor*: 21.2.23] the liberty and constancy [*constantia*: 20.4.27] of the bride who, well taught [*instructus*: 6.10.19] on every topic, her heart [*cor*: 20.6.13] schooled [*eruditus*: 1.12.7] in wisdom [*sapientia*: 20.8.10], knows how to handle [*patior*] riches [*abundo*: 18.3.6] and how to suffer want [*penuria*: 18.6.27]. When she asks [*rogo*] to be drawn [*traho*: 21.5.26] she shows that she stands in need [*desum*: 20.1.22] not of money but of strength [*virtus*: 21.3.4]. But since she is consoled [*consolo*: 11.2.21] by the hope that grace [*gratia*: 21.5.26] will return [*redeo*: 21.4.9] to her, she proves [*probo*: 17.2.14] that despite her need [*deficio*: 18.3.6] she is not disheartened [*diffido*: 21.5.26].

Curo: to take care or pains for *aemulor* (to vie, excel) the bride's liberty and constancy. / Two adjectives relative to the bride's upbringing: *instructus* (taught) and *eruditus* (schooled; similar to the Greek *paedeia* or education which lasts a lifetime). / *Patior*: to suffer riches, the verb *abundo* meaning actively overflowing. / *Rogo*: to ask questions which reveals the bride's need for *virtus* (virtue/strength). / *Redeo*: to return with regard to grace which enables the bride to make good (*probo*) on the fact that she is not distrustful (*diffido*) despite her need or state of being *deficio* (to withdraw, fall off).

21.9.18. Draw [*traho*: 20.8.4] me even against my will [*invitus*: 16.11.20], and make me docile [*voluntarius*]; draw me despite my indolence [*torpeo*] and make me run [*curro*: 21.4.9]. A day will come when I shall not need to be drawn, when we shall run with a will [*voluntarie*] and with all speed [*alacritas*: 11.1.25].

Two verbs with different meanings: *traho* (to draw, that is, by the Bridegroom) and *curro* (to run or by the bride). The former as *invitus* (unwilling, reluctant) and *voluntarius* (willingly). The act of running is hindered by the bride being *torpeo* (to be stiff, numb). / *Voluntarie*: an adverb which here is not unlike the noun *alacritas* (eagerness, cheerfulness).

21.10.5. Learn [*disco*: 20.4.17] from me by means of these words to expect [*spero*: to hope] a twofold help [*auxilium*] from above in the course [*exercitium*: training, exercise] of your spiritual life: correction [*correptio*: 14.7.24] and consolation [*consolatio*: 12.5.9]. One controls [*exerceo*: 14.4.4] the exterior [*foris*: 21.4.20], the other works [*visito*: 17.2.14] within [*intus*: 21.4.20]; the first curbs [*reprimo*] arrogance [*insolentia*], the latter inspires [*erigo*: 11.2.25] trust [*fiducia*: 15.6.24]; the first begets [*operor*: 13.3.15] humility, the latter strengthens

[*consolo*: 21.8.4] the faint-hearted [*pusillanimatas*]; the first makes a man discreet [*cautus*: 20.4.4], the latter devout [*devotus*: 14.7.21].

Auxilium or help with regard to *exercitium* (training, exercise) is twofold: *correptio* (a laying hold of, a seizing) and *consolatio* (consolation). / *Foris*: one's outward behavior which is *exerceo* (to keep active, to drive) and *intus* or one's inner life marked by *visito*, a visiting. / *Reprimo* (to restrain) which is similar to *exerceo* (to control) with regard to arrogance and *consolo* (to comfort) with regard to *visito* (to visit) which applies to *pusillanimatas* or a soul which taken up by things which are small and worthless (*pusillus*). / *Cautus* and *devotus*: circumspect and devoted; the former with regard to *reprimo/exerceo* (to restrain/control) and the latter with regard to *consolo/visito*.

21.11.23. So let us run [*curro*: 21.9.18] and run, but in the odor of your ointments, not by trusting [*fiducia*: 21.10.5] in our own worth [*meritum*: 14.1.24]. We pin our hopes [*confido*] for the race, not in the durability of our powers but in the abundance [*magnitudo*] of your mercies [*miseratio*: 14.1.24]. For although when we ran we did so willingly [*voluntarius*: 21.9.18], it depended not upon man's will [*volo*: 21.2.6] or exertion but upon God's mercy. Let mercy but return [*revertio*] and we shall run again. You with your giant's power [*potens*: 19.3.8] can, run with your own strength [*virtus*: 21.8.4]; we can run only when your ointments breathe [*spiro*: 8.6.2] their scent.

Curro: a running which is done only after having been drawn (*traho*: not mentioned here) by the Bridegroom. This *curro* depends upon the Bridegroom's ointments breathing (*spiro*) their scent. / *Fiducia*: trust or reliance which is not to be in personal *meritum* or merits. / *Confido*: to trust or rely, the active form of *fiducia*. / *Voluntarius*: willingly with respect to *curro* and the implied drawing (*traho*). / *Potens*: an adjective meaning strong, powerful and *virtus*: a noun referring to strength and virtue.

Sermon Twenty-Two

22.1.16. As you notice [*adverto*: 16.3.7], she has not dared to make any such promise [*polliceor*] about her own ointments. She does indeed rejoice [*glorior*: 13.6.5] that they are flawless [*optimus*: 11.8.18]; but she does not say that they have inspired [*promitto*: to let go] her to run [*curro*: 21.11.23], or that they will do so. This she attributes solely to the Bridegroom's ointments. But if the merest fragrance of these so excites [*exhilario*: 16.15.21] her that she must run, what would the consequences be if she should experience [*sentio*: 19.7.10] the ointment itself being poured out [*effundo*: 19.1.20] in her? What wonder [*mirus*: 21.6.23] if she should even fly!

Adverto: to turn to with respect to the bride. / *Polliceor*: to hold forth with respect to making a promise. / *Optimus*: the best with respect to the bride's ointments. / *Promitto*: literally, to put forth with respect to the bride's running. / *Exhilario*: to be refreshed by the fragrance from the Bridegroom's ointments. This refreshment is intensified when the bride perceives (*sentio*) the ointment itself, not just its fragrance. / *Effundo*: to pour out which is more intense than *exhilario* with respect to the Bridegroom's fragrance.

22.1.24. My opinion [*existimo*: 14.6.13] is that the Bridegroom has a varied and plentiful stock [*species*: 21.6.23] of perfumes and ointments. Some are solely for the pleasure [*oblecto*] of the bride who enjoys more intimate [*propinquus*] and familiar relations [*familiaris*: 21.3.4] with him: others are wafted out [*pervenio*: 21.2.6] to the maidens; and others again reach out [*pertingo*: 9.3.28] to strangers afar off, so that "nothing can escape [*abscondo*: 19.5.10] his heat." For although "the Lord is good to all," he is especially kind to those who live in his house [*domesticus*: 7.5.3], and the more one is assimilated to [*approprio*: 9.4.18] him by a virtuous life [*meritum*: 21.11.23] and an upright [*puritas*: 20.9.22] will [*mens*: 19.3.8], the more sensitive [*sentio*: 22.1.16] I think [*arbitror*: 20.6.18] he will be to the fragrance of the newer perfumes and the sweeter [*suavis*: 20.6.13] ointments.

Existimo: to value or estimate with regard to the Bridegroom's *species* or stock of ointments and perfumes. / The Bridegroom's ointments and perfumes are of three types: 1) *oblecto* (to delight) the bride who is *familiaris* (of the same household) with her divine spouse; *propinquus* (neighboring which resembles *familiaris*), 2) those which *pervenio* or come (*venio*) through (*per-*) the maidens and 3) other which thorough (*per-*) moisten (*tingo*) strangers. As for the latter, *abscondo* applies: nothing can be hidden from the Bridegroom's heat. / *Domesticus*: of the house and similar to *familiaris*, the latter signifying a more intimate relationship. / *Approprio*: to make one's own, that is the Bridegroom which comes about by two means: 1) *meritum* (service, kindness) and 2) a mind (*mens*) which consists of purity (*puritas*). / *Sentio*: to perceive, that

is, by the Bridegroom regarding the newer perfumes and *suavis* of the ointments or their sweet (odor).

22.2.19. God's word [*sermo*: 20.6.13] is a water of the wisdom [*sapientia*: 21.8.4] that saves [*salutaris*: 15.6.23]; when you drink it you are made clean [*lavo*: 3.2.14], as the Lord himself points out: "You are already made clean [*mundus*: 21.6.17] by the word which I have spoken to you." The word [*eloquium*: 13.1.11] of God, winged with [*accedo*: 18.5.7] the Holy Spirit's fire, can cook the raw reflections [*cogitatus*] of the sensual man [*carnalis*: 20.9.22], giving [*verto*: to turn] them a spiritual [*spiritualis*: 20.9.1] meaning [*sensus*: 21.6.23] that feeds the mind [*mens*: 22.1.24] and inspiring him to say: "My heart became hot within me, and as I meditated a fire burst forth."

Sermo: alternately as discourse which is equivalent to *sapientia* which, in turn, is *salutaris* or salvific. / *Lavo*: to wash which happens when a person drinks the water of wisdom, becoming *mundus* or clean as well as elegant. / *Eloquium*: expression or utterance; compare with *sermo* (discourse). *Eloquium* draws near (*accedo*) through the Spirit's fire and cooks raw *cogitatus* or that which has been deliberated by the carnal man. / *Verto*: to turn with respect to the carnal man, making his deliberations have a spiritual *sensus* or perception which feeds the mind.

22.3.1. Now however I must confess [*loquor*: 21.4.20], not without tears, that I have no time [*licet*: 12.5.23] to seek after [*inquiror*: 11.4.11] God, much less to contemplate [*intueor*: 19.3.16] him; no time to see the king in his beauty [*decor*: 21.3.4] seated upon the Cherubim, on a throne raised aloft; to see him in that form [*forma*: 21.6.23] in which, as the Father's equal, he was born before the dawning amid the sacred splendors [*splendor*]. This is the form in which the angels long [*desidero*: 18.6.14] to contemplate [*prospicio*] him forever, God with God; and I, a man, describe [*loquor*] him to men according to the human form that he adopted [*praebeo*: 15.2.12] in order to reveal [*manifestus*: 13.3.15] himself with the maximum of esteem [*dignatio*: 9.1.20] and love [*dilectio*: 20.4.27].

Loquor: to speak, mention with regard to the lack (*licet*: if permissible) of time to seek after (*inquiror*) God, let alone *intueor* or to look closely or gaze upon him. *Loquor* also is used with respect to the form Christ adopted (*praebeo*: to hold forth). / The same applies to seeing divine *decor* or loveliness as well as Christ's form which is equal to his Father. / *Desidero*: as applied to angels, to long after the *forma* of Christ and thus the Father along with *prospicio* (to look forward, look in the distance). / *Manifestus*: with *dignatio* and *dilectio*, dignity and love.

22.4.14. Every person, therefore, is free to pursue [*donatum est*] the thoughts [*sentio*: 22.1.24] and experiences [*experior*: 18.1.22], however sublime and exquisite [*subtilis*: 19.3.8], that are his by special insight [*munus*: 20.1.22], on the meaning of the Bridegroom's ointments. For my part, I offer [*profero*: 16.2.18] for the common good what I have received from a common source. He is the fountain of life, a sealed fountain, brimming over [*erumpo*: 15.6.24] from within the enclosed [*conclusus*] garden through the pipe [*fistula*] of St Paul's mouth.

Donatum est: literally as "it is given" with respect to two verbs, *sentio* and *experior* (to perceive and to prove, test). / *Munus*: service, office, function. / Bernard's *profero* of setting forth: a sealed fountain which breaks forth (*erumpo*) from a garden which has been *conclusus* or shut up and flows through the water pipe (*fistula*) of St. Paul.

22.5.12. And therefore, just as the Word [*Verbum*: 19.2.23] was in the beginning [*principium*: 19.3.27], but with [*apud*: 1.3.18] God, so, when he began [*incipio*: 21.6.23] to live among men he was made. Even in the beginning he was wisdom [*sapientia*: 22.2.19] and righteousness [*iustitia*: 21.4.9] and holiness [*sanctificatio*] and redemption [*redemptio*: 20.2.3] but only for the angels; in order that he might become so to men as well, the Father made him all these things because he is the Father. Therefore it says he became our Wisdom from God. It does not say merely [*simpliciter*] that he became Wisdom, but that he became Wisdom for us, because all that he was to the angels he became in turn to us.

The divine *Verbum* or Christ was both in the beginning (*principium*: commencement) and *apud* God or at home with him. / *Incipio*: to begin which derives from *principium*. / *Simpliciter*: simply, plainly, directly.

22.6.2. All that he was for the angels, he became for us. What? Wisdom and righteousness, and holiness and redemption: wisdom [*sapientia*: 22.5.12] in preaching [*praedicatio*: 9.8.3], righteousness [*iustitia*: 22.5.12] in forgiving of sins [*absolutio*], holiness [*sanctificatio*] in social contacts [*conversatio*: 21.2.3] with sinners and

redemption [*redemptio*: 22.5.12] in the passion he endured [*sustineo*] for sinners. When therefore he was made these by God, then the Church perceived [*sentio*: 22.4.14] the odor, then it ran [*curro*: 22.1.16].

Four pairs of words: *sapientia* and *praedicatio* (wisdom and preaching), *iustitia* and *absolutio* (righteousness and forgiveness), *sanctificatio* and *conversatio* (sanctification and familiar intercourse) and *redemptio* (redemption) which Christ had sustained (*sustineo*). / These four pairs form an odor which the Church perceived with its whole being (*sentio*) after which it ran.

22.7.7. Take note [*video*: 21.2.3] therefore, of the fourfold anointing [*unctio*], recognize [*video*] the superabundant and indescribable [*inaestimabilis*] sweetness [*suavitas*: 20.8.10] of him whom the Father has anointed with the oil of gladness [*laetitia*: 21.4.9] above his fellows. You lived [*sedeo*: 19.4.23], man, in darkness and the shadow of death through ignorance [*ignorantia*] of the truth; you were a prisoner [*vincetus*] and your sins were your shackles. He came down to you in your prison, not to torture you but to liberate [*eruo*] you from the power [*potestas*: 19.3.27] of darkness. And first of all, as the Teacher [*doctor*] of Truth, he banished [*depulso*: 15.6.24] the murk of your ignorance [*ignorantia*] by the light of his wisdom [*sapientia*: 22.6.2].

Two uses of the verb *video* (to see): with respect to the divine anointing and with respect to a sweetness which is *inaestimabilis* or invaluable. / *Sedeo* (to sit) and *vincetus* (conquered): both with respect to ignorance and sinfulness. / *Eruo*: to cast out with respect to the power of darkness. / *Depulso*: not unlike *eruo*, to drive out with respect to ignorance, this verb being associated with wisdom.

22.8.29. Therefore the man who fails to perceive [*sentio*: 22.6.2] this life-giving [*vitalis*: 15.4.12] fragrance that permeates [*sparsus*: from *spargo*: 15.1.12] all places, and does not run [*curro*: 22.6.12] on that account, must be dead or even corrupt [*putidus*]. Fragrance signifies fame [*fama*]. When the fragrance of his fame [*opinio*: 9.10.8] arrives [*praevenio*: 9.4.25] it excites [*excito*: 19.7.10] men to run, it leads to [*perduco*: 20.6.18, with *ad*] the experience [*experimentum*: 18.1.13] of inward grace [*unctio*: 22.7.7], to the reward [*bravium*] of vision.

Sentio: not to perceive the divine fragrance which is *vitalis* or full of life scattered (*spargo*) everywhere and not to run means one is both dead and *putidus*, decaying with a foul stench. / By contrast, fragrance signifies fame, two words being used here: *fama* (report, rumor) and *opinio* (opinion, conjecture). / *Praevenio*: literally to arrive before (*prae-*) with respect to *opinio*. / *Perduco*: literally to lead through (*per-*) used with *ad* (toward which) or *experimentum* (proof, trial, experiment) of an unction (*unctio*) with respect to grace and *bravium* (reward) which respect to vision.

22.8.9. The fragrance of your wisdom [*sapientia*: 22.7.7] comes to [*percipio*: 8.6.22] us in what we hear, for if anyone needs [*indigeo*: 19.1.7] wisdom let him but ask [*postulo*: 21.3.4] of you and you will give it to him. It is well known that you give to all freely [*affluenter*] and ungrudgingly [*improperus*]. As for your justice [*iustitia*: 22.6.2], so great is the fragrance it diffuses [*spargo*: 22.8.29] that you are called not only just but even justice itself, the justice that makes men just [*iustificio*: 14.1.8].

Divine wisdom is a fragrance which comes (*percipio*: to perceive, seize all at once) in that which we hear. / *Indigeo*: to stand in need of wisdom makes one *postulo* or request it of God. / Two words with respect to wisdom: *affluenter*: in a flowing manner and *improperus* (literally as not hastening). / *Spargo*: to scatter with respect to divine justice as a fragrance.

22.8.22. Finally, how many are inspired to run [*curro*: 22.8.29] by the sweet odor of your redemption [*redemptio*: 22.6.2]! When you are lifted up from the earth you draw [*traho*: 21.11.23] all things to yourself. Your Passion is the ultimate refuge [*refugium*], a remedy [*remedium*] that is unique [*singularis*: 8.8.12]. When our wisdom [*sapientia*: 22.8.9] lets us down [*deficio*: 21.8.4], when our righteousness [*iustitia*: 22.8.9] falls short [*sufficio*: 19.7.1, with *non*], when the merits [*meritum*: 22.1.24] of our holiness [*sanctitas*: 15.64] founder [*succumbo*: 20.4.4], your Passion becomes our support [*succurro*]. Who would presume [*praesumo*: 13.4.1] that his own wisdom, or righteousness or holiness suffices [*sufficio*] for salvation [*salus*: 19.3.27, with *ad*]?

Redemption has an odor which inspired people to run which is followed by Christ drawing (*traho*) Christ on the cross. / Christ's passion: both a refuge and remedy, the latter being *singularis* (singular). / *Sapientia*: wisdom of the human kind with respect to *deficio* (to withdraw) and righteousness with respect to *sufficio* (to put under, take the place of). / *Succumbo*: to fall down or sink with respect to the merits of our holiness. / *Succuro*: literally to run under and to hasten which is contrast to human *succumbo*. / Human presumption: that personal wisdom, etc., suffices for salvation, *ad* (in the direction toward which) being used.

22.9.9. All of us do not run [*curro*: 22.8.22] with equal ardor [*aequaliter*] in the fragrance of all the perfumes; some are more eager [*vehementus*: 20.2.3] for the study [*studium*: 21.5.6] of wisdom [*sapientia*: 22.8.22], others concentrate on [*animo*] doing penance [*paenitentia*: 10.6.13] in the hope of pardon [*indulgentia*: 16.11.3], others again are inspired [*provoco*: 16.11.20] to practice [*exercitium*: 21.10.5] the virtues [*virtus*: 21.11.23] by the example of Christ's life and behavior [*conversatio*: 22.6.2], while yet others are roused [*accendo*: 20.8.10] to fervor [*pietas*: 15.1.1] more by the memory [*memoria*: 20.8.10] of his Passion.

Four types of persons which are not *aequaliter* or divided not equally: 1) *vehementus-studium*: strongly attracted to study or applying oneself to wisdom. 2) *animo-paenitentia*: enlivened with regard to penance. 3) *provoco-exercitium*: summoned to exertion in the practice of virtue through Christ's *conversatio* or familiar intercourse. 4) *accendo-pietas*: set on fire with regard to devotion or dutiful conduct resulting from memory of Christ's Passion.

22.9.9. Such, then, is my explanation [*assigno*: 11.6.6] of the four ointments: the first, wisdom [*sapientia*: 22.9.9] ; the second, righteousness [*iustitia*: 22.8.22]; the third, holiness [*sanctificatio*: 22.6.2]; and the fourth, redemption [*redemptio*: 22.8.22]. Remember [*teneo*: 21.2.23] their names and enjoy [*percipio*: 22.8.9] their fragrance, but forbear [*nolo*: 21.2.6] to question [*requiro*: 21.5.26] the manner in which they are made [*conficio*: 10.9.30] or the number of ingredients [*species*: 22.1.24] they contain. For the knowledge of the nature of the ointments of the Bridegroom cannot be as easily [*facile*: 20.6.13] ascertained by us as was that of the ointments of the bride, that we have previously discussed. For in Christ these are in their fullness [*plenitudo*: 20.9.1], unnumbered and unmeasured [*modus*: 21.6.23, with *sine*].

Assigno: to assign with respect to four ointments listed here. / *Teneo*: to hold fast with respect to these four names which allows enjoyment (*percipio*: to perceive) their fragrance. / While enjoyment (*percipio*) is allowed, we must be unwilling (*nolo*) to question how they were made ready (*conficio*: literally, to make together) as well as number their ingredients. / *Plenitudo*: fullness of ointments which is without (*sine*) measure (*modus*: extent, quantity).

22.10.18. It must be remarked too that the wise [*sapiens*: 13.6.5] of this world have multiplied arguments [*disputo*: to weigh, examine, investigate] about these four virtues [*virtus*: 22.9.9] to no purpose; they had no chance [*nequeo*: 9.3.28] of grasping [*apprehendo*: 21.2.23] their true meaning, because they knew [*nescio*: 20.8.10] nothing of him whom God made our wisdom [*sapientia*: 22.9.9] in order to teach [*doceo*: 21.3.4] us prudence [*prudencia*: 21.3.4], our righteousness [*iustitia*: 22.9.9] to forgive [*dono*: 7.7.4] our sins [*delictum*], our holiness [*sanctificatio*: 22.9.9] through his example of chaste [*continenter*] and temperate [*temperantia*] living, and our redemption [*redemptio*: 22.9.9] through patience [*patientia*] in his resolute acceptance [*fortiter*: 20.4.17] of death.

Sapiens: persons who are wise with respect to the world. / *Disputo*: to weigh or examine the four virtues (ointments) just listed which cannot be subject to being grasped (*apprehendo*). / Compare use of the adjective *sapiens* (wise of the world) and *sapientia* (wisdom as Christ). / *Delictum*: fault, trespass. / *Continenter*: an adverb meaning continuously, unbroken applied to *temperantia* or temperance. / *Fortiter*: an adverb (strongly, vigorously) with respect to Christ and his death.

22.11.12. Only those can be called prudent [*prudens*: 20.3.24] who are imbued [*imbuo*: 12.1.12] with his teaching [*doctrina*: 9.9.12]; only those are just who have had their sins pardoned [*consequor*: 6.8.28 with *venia*: 6.5.21] through his mercy [*misericordia*: 17.6.18]; only those are temperate [*tempero*: 15.6.4] who take pains [*studeo*: 14.7.21] to follow [*imito*: 21.2.6] his way of life; only those are courageous [*fortis*: 16.15.16] who hold [*teneo*: 22.9.9] fast [*fortiter*: 22.10.18] to the example of his patience [*patientia*: 22.10.18] when buffeted by sufferings [*adversus*: 1.2.21]. Vainly [*incassus*] therefore will anyone strive [*laboro*] to acquire [*acquisitio*, with *in*] the virtues [*virtus*: 22.10.18], if he thinks [*puto*: 21.4.20 & *spero*: 21.10.15] they may be obtained from any source other than the Lord of the virtues whose teaching [*doctrina*] is the seed-bed of prudence [*prudencia*: 22.10.18], whose mercy [*misericordia*] is the well-spring [*opus*: 21.2.23] of justice [*iustitia*: 22.10.18], whose life is a mirror of temperance [*temperantia*: 22.10.18], whose death is the badge [*insigne*] of fortitude [*fortitudo*: 15.6.24].

Prudent: with respect to persons who have absorbed (*imbuo*: to soak) Christ's *doctrina*. / *Consequor*: to follow, to attend with respect to *venia* or divine indulgence and kindness which is not unlike *misericordia* or mercy stemming from the heart (*cor*). / *Studeo*: to be eager for an imitation (*imito*) of Christ's way of life. /

Teneo: to hold fast or grasp in a manner which is vigorous (*fortiter*). / *Incassus*: an adjective meaning vain concerning *laboro* or self-exertion in acquiring (verb used with the preposition *in*) virtues. / *Puto* and *spero* (to think and to hope): with respect to an improper acquisition of virtues except from the Lord. / *Doctrina-prudentia* (teaching-prudence): the former being a seed bed of the latter. / *Misericordia-opus* (mercy-toil): with respect to justice. / *Insigne*: mark, indication or proof with regard to fortitude.

Sermon Twenty-Three

23.1.9. "The king has brought me into his rooms." This is where [*ecce*: 15.4.26] the fragrance comes from, this is the goal of our running [*curro*: 22.9.9]. She had said that we must run, drawn [*in quo currendum*] by that fragrance, but did not specify our destination [*quo currendum est*]. So it is to these rooms that we run, drawn by the fragrance that issues [*procedo*: 17.1.7] from them. The bride's keen senses [*sagacitas*] have been quick [*solitus*] to detect it, so eager [*cupio*: 7.8.21] is she to experience [*introduco*: 19.5.10] it in all its fullness [*plenitudo*: 22.9.9]. But first of all we ought to give thought [*cogito*: 19.7.14] them to be perfume-laden places within the Bridegroom's quarters, where varied spices breathe their scents, where delights [*deliciae*] are manifold. The more valuable products of garden and field are consigned [*servo*: 19.5.10] for preservation [*repono*] to store-rooms like these. To these therefore people [*anima*: 21.1.7] run, at least those who are aglow [*fervo*] with the Spirit.

Ecce: an exclamation such as "behold" and indicates turning attention to the source of fragrance, the goal of running, *curro*. / *In quo currendum*: literally as "in which it must be run" (*curro*), i.e., the rooms containing the fragrance coming from (*procedo*: to advance, go forward) them. / *Sagacitas*: keenness, acuteness of the bride's senses regarding the fragrance; *solitus* (accustomed, habitual) describes her senses. / *Cupio*: to long for, desire to be introduced (*introduco*) the fragrance's *plenitudo* or fulness. / *Puto*: to consider, reckon or value regarding the feel (*sentio*, the verb) of these rooms.

Cogito: to consider thoroughly; similar to *puto* but more intense concerning the rooms in which the divine Bridegroom lives and where delights (*deliciae* intimates charms or allurements) are manifold. / *Servo*: to make safe, protect which is similar to *repono* (to put back, restore) products of garden and field. / *Anima*: the feminine noun for soul here referring to people in general, those who run and who are boiling (*fervo*) with the Spirit.

23.1.17. The bride runs, so do the maidens; but the one to arrive [*pervenio*: 22.1.24] first is the one whose love is most ardent [*ardens*: 14.7.24], because she runs more quickly. On arrival [*pervenio*] she brooks [*patior*: 21.8.4] no refusal [*repulsio*], not even delay [*cunctatio*]. The door is promptly opened to her as to one of the family [*domesticus*: 22.1.24], one highly [*specialiter*: 20.9.1] esteemed [*carus*], loved [*delectus*] with a special love [*singulariter*: 13.5.27], uniquely favored [*gratus* 12.5.23].

Two uses of the verb *pervenio* which means literally to come through (*per-*): 1) completion of running by the bride and maidens who are *ardens* or burn with love and 2) not marked by being repelled (*repulsio*) nor delay (*cunctatio*). / *Domesticus*: one who belongs to a household and is *carus* (precious) in a way which is special (*specialiter*: adverb). / *Singulariter*: an adverb meaning exceedingly loved (*delectus*: chosen, picked out) and the adjective *gratus* (beloved, acceptable).

23.1.5. Though the excellence [*praerogativus*: 20.9.1] of her merits [*meritum*: 22.8.22] puts a barrier [*fero*] between them, it is certain [*dubium*, with *absque*] that she is always with them (maidens) through her love and holy [*pious*: 20.8.10] solicitude [*sollicitudo*]. She has to be [*oportet*: 6.6.26] thus conformed to [*imito*: 22.11.12] her Bridegroom who ascended into heaven and yet promised [*polliceor*: 22.1.16] to be with his followers on earth until the end [*consummatio*] of the world [*saeculum*: 21.6.23]. So too with the bride; however great her progress [*proficio*: 21.4.20] or the graces with which she is endowed [*promoveo*: 18.6.27], never, whether in her concern [*cura*: 9.2.8] for them, in her forethought [*providentia*] or in her love [*affectus*: 20.8.10], is she separated from [*amoveo*] those whom she has begotten through the Gospel, never does her heart [*viscera*: 16.2.18] forget [*obliviscor*: 21.4.20] them.

Praerogativus: literally, asked before others and used with *meritum* or personal merits of the bride which act as (*fero*: to bear, carry) a barrier between her and them. / *Absque*: apart from and used with *dubium* (doubt); here in reference to the bride's solicitude (*sollicitudo*: uneasiness of mind, apprehension)

which is holy and *pious* (devoted). / *Oportet*: a verbal form meaning it is necessary, it behooves with respect to imitation (*imito*) of the Bridegroom. / *Consummatio*: a casting up or reckoning together with regard to *saeculum*, also applicable to the human race or a given generation. / *Proficior*: to make headway, advancement in graces with which the bride is endowed (*promoveo*: also to advance) and implies a more vigorous type of advancement compared with *proficior* which emphasizes success in this advancement. / *Providentia*, *affectus* and *viscera* (concern for the future, one's total disposition and bowels): in all three the bride is united with her maidens.

23.2.13. Even though I alone seem [*video*: 22.7.7] to have been introduced [*introduco*: 23.1.9], it is not for my sole advantage [*prodeo*]. Every preferment [*provectus*: 1.12.7] I enjoy [*proficior*: 23.1.5] is a joy for you all; the progress that I make is for you, and with you I shall divide *partior* all that I shall merit [*mereor*] above your measure."

Prodeo: to go or come forth after having been introduced. / *Provectus*: from *proveho* (to carry forth) and not unlike *prodeo* and *proficior*. All three have the preposition *pro* (before) prefaced to them.

23.2.1. Learn that you must be mothers to those in your care [*subditus*], not masters; make an effort [*studeo*: 22.11.12] to arouse the response of love [*amo*: 20.4.4], not that of fear [*metuo*]: and should there be occasional need [*opus*: 22.11.12] for severity [*severitas*], let it be paternal rather than tyrannical. Show [*exhibeo*: 19.2.18] affection [*foveo*: 16.15.16] as a mother would, correct [*corripio*] like a father. Be gentle [*mansuesco*], avoid [*pono*: 9.1.11] harshness [*feritas*: wildness], do not resort to [*suspendo*] blows [*verber*], expose [*produco*] your breasts: let your bosoms expand [*pinquesco*] with milk, not swell [*turgeo*] with passion [*typhus*].

Subditus: from *subdo* (to place or set under). / *Studeo*: to apply oneself to any type of effort, here love instead of fear. / *Opus*: work or labor with respect to severity. / *Exhibeo* and *foveo* (to hold forth and to keep warm) with respect to maternal behavior and *corripio* (to seize, snatch) with respect to paternal behavior. / *Mansuesco*: to be tame which is in contrast to the noun *feritas*, wildness, ferocity. / *Verber*: whip or lash. / *Pinquesco* and *turgeo* (to expand and to swell): the former regarding milk and the latter, passion or *typhus* (pride).

23.3.17. The man who thirsts for [*sitio*: 12.3.4] God eagerly [*libenter*: 16.11.20] studies [*verso*: 11.8.18] and meditates on the inspired word [*moror*: to delay, linger], knowing [*scio*: 21.2.6] that there he is certain to find [*invenio*: 15.7.14] the one for whom he thirsts. Let the garden, then, represent the plain [*planus*: 11.2.12], unadorned [*simplex*: 16.11.20], historical sense [*sensus*: 22.2.19] of Scripture, the storeroom its moral sense, and the bedroom the mystery [*arcanus*: 8.6.3] of divine [*theoricus*] contemplation [*contemplatio*: 19.3.16].

Thirst leads to study (*verso*: literally, to turn often) to lingering (*moror*) in order to find (*invenio*: to come upon) the one (Bridegroom) for which a person originally started with a thirst. / *Sensus*: perception, observation which is both *planus* and *simplex*, plain and simple regarding Scripture. / *Arcanus* and *theoricus*: two adjectives meaning secret, silent and pertaining to philosophic inquiry. Both describe contemplation.

23.4.3. History therefore is a garden in which we may recognize three divisions. Within its ambit we find [*contineo*: 12.1.7] the creation, the reconciliation [*reconciliatio*: 2.7.18], and the renewal [*reparatio*] of heaven and earth.

History contains (*contineo*) creation, reconciliation and *reparatio* (restoration).

23.6.28. But I can give them other names, whose application [*ratio*: 20.4.4] seems [*puto*: 23.1.9] more obvious [*evidens*]. Taking them in due order [*ordo*: row, series, rank], I name the first room discipline [*disciplina*: 21.3.4], the second nature [*natura*], and the third grace [*gratia*: 21.8.4]. In the first, guided by moral [*ethicus*] principles [*ratio*], you discover how you are inferior to others, in the second you find the basis for equality, in the third what makes you greater; that is: the grounds for submission, for co-operation, for authority; or if you will: to be subject [*subeo*], to co-exist [*coesse*], to preside [*praesum*]. In the first you bear the status of learner [*discipulus*], in the second that of companion [*socius*: 17.5.26], in the third that of master [*magister*: 16.10.15].

Ratio: reckoning or calculation which forms an *ordo* (row, rank, series): discipline, nature and grace. Discipline involves being a *discipulus* (student), nature (*socius* or companion) and grace (*magister*: teacher). / *Subeo*: literally as to go or come under with respect to *coesse* and *praesum* (co-existing and to be before or be over).

23.6.9. Our primary task is to tame [*domo*] this wilfulness of character [*insolentia*: 21.10.5] by submission to discipline [*disciplina*: 23.6.28] in the first room, where the stubborn will [*voluntas*: 19.3.8], worn down [*attritus*] by the hard and prolonged schooling of experienced mentors [*senex*], is humbled [*humilio*] and healed [*sano*: 15.6.4]. The natural [*natura*: 23.6.28] goodness lost by pride [*superbio*] is recovered [*recipio*: 19.3.16] by obedience [*oboedio*], and they learn, as far as in them lies, to live peacefully [*quiete*] and sociably [*socialiter*] with all who share [*socius*: 23.6.28] their nature, with all men, no longer through fear [*metus*: 20.9.1] of discipline but by the impulse of love [*affectus*: 23.1.5].

Domo: to domesticate *insolentia* (arrogance) through discipline. / *Attritus*: worn down as applied to the will which is effected by one who is *senex* (literally, advanced in years). Also involved is being humbled and healed (*sano* applies to both physical and mental well-being). / *Superbio*: the verb is used, to be haughty and is subject to *recipio* (to get or take back), that being contingent upon *oboedio* (to be obedient). / *Quiete* and *socialiter*: two adverbs with what can be perceived as opposite meanings, quietly and socially. / A contrast between *metus* and *affectus*, fear and one's total disposition.

23.7.30. Accordingly, in the storeroom of discipline [*disciplina*: 23.6.9], the various dried ingredients of the spicy mixtures are stored up [*contineo*: 23.4.3], and hence I thought [*puto*: 23.6.28] it ought to be called the room of spices. But because the ointments are stored [*conficio*: 22.9.9] and preserved [*repono*: 23.1.9] ready for use in the storeroom of Nature [*natura*: 23.6.9], it is called the room of ointments. With regard to the wine room, I do not think [*arbitror*: 22.1.24] there is any other reason for its name than that the wine of an earnest zeal [*zelus*: 20.8.10] for the works of love [*caritas*: 19.5.15] is found [*recondo*: 15.7.14] there.

Four storerooms: discipline, spices, nature and wine. / *Puto* and *arbitror*: two verbs to express oneself, the former as to reckon or value and the latter as to testify upon information and belief.

23.8.15. Now that I have given you an explanation [*ratio*: 23.6.28] of the names [*vocabulum*: 15.1.12], let us see how the rooms differ [*differentia*] from each other. To check [*comprimo*] the petulant [*petulans*], dreamy [*vagus*] senses [*sensus*: 23.3.17] with the fear [*metus*: 23.6.9] a superior [*magister*: 23.6.28] can inspire, to curb [*cohibeo*: 15.6.4] with firm [*rigidus*] discipline [*disciplina*: 23.7.30] the flesh's immoderate [*intemperans*] appetites, is by no means as easy or manageable as to live in the harmony [*convenio*: 10.2.9] of spontaneous affection [*affectus*: 23.6.9] with our companions; to live agreeably with them at the prompting of the will [*voluntas*: 23.6.9] is different from a life where the rod is the check on manners [*mos*: 20.8.10].

Ratio: here as an account with regard to *vocabulum* (appellation, designation) of the rooms. / *Comprimo*: literally to press together with regard to senses which are *petulans* and *vagus* (impudent and unsettled). / *Magister*: teacher or here as a superior in a Catholic religious order. His function: *cohibeo* (literally, to hold together, confine) immoderate appetites by a discipline which is inflexible (*rigidus*). / *Convenio*: literally to come together with regard to *affectus* which differs from using a rod to check *mos* or habit, way.

23.8.21. Hence there are so many living peacefully [*quies*: 9.9.12] under a superior [*praeceptor*: 21.3.4] who, when freed from [*absolvo*] their inferior status [*iugum*], are unable to control [*quiesco*: 9.2.8, with *non*] themselves or refrain from [*servo*: 23.1.9, with *ullo modo*] abusing [*innoxius*] their equals. Lots of men, too, can spend their days uprightly [*simpliciter*: 22.5.12] and peacefully [*querelus*, with *sine*] among their brothers, but if given authority over them they become not only useless [*inutiliter*] but foolish [*insipienter*] and unworthy [*nequiter*]. People of this kind are meant to be content with a moderate measure [*mediocritas*] of goodness, this is their allotted [*partior*: 23.2.13] grace [*gratia*: 23.6.8] from God; they have little need of guidance [*minime* & *egeo*: 6.1.11] from a superior [*magister*: 23.8.15] but are not themselves capable [*idoneus*: 1.12.7] of leadership. These latter are endowed with a finer character [*antecello*: 12.1.7 & *mos*: 23.8.15] than those previously referred to as devoid of self-control, but leaders blest with competence [*existo*: 16.1.16 & *superior*] surpass [*superior*] them both.

Praeceptor: as with *magister* in 23.8.15, a superior in a Catholic religious order, more here as an instructor. / *Absolvo*: to set free with regard to the yoke (*iugum*) or inferiority yet unable to quiet (*quiesco*) themselves nor refrain themselves from *servo* (to keep safe with *ullo modo*, in any mode or way) being *innoxius* or harmless. / *Querelus*: complaining, here with *sine* (without). This mode of living contrasts with being *inutiliter*, *insipienter* and *nequiter* (useless, unwise and worthless) when in authority. / Being *sine*

querelus allows for *mediocritas* or moderation in goodness and means having a minimum (*minime*) of need (*egeo*) from a *magister* (see *praeceptor*). / *Antecello*: to be prominent, distinguished with regard to one's *mos* or way of behavior. / Two uses of the adjective *superior*: competent and surpass.

23.8.1. Those who exercise authority [*utiliter* 16.2.8] for the welfare of others are comparatively few and fewer still those whose power rests [*praesum*: 23.6.28] in humility [*humiliter*: 16.8.9]. These both are achieved [*adimpleo*: 16.2.8] easily by the man of perfect [*perfecte*: 15.8.6] discretion [*discretio*], the mother of the virtues [*virtus*: 22.11.12], the man who is drunk with the wine of charity [*caritas*: 23.7.30] even to contempt [*contemptus*: 16.10.4] for his own good name [*gloria*: 17.5.26], to forgetfulness [*oblivio*: 11.5.19] of self and indifference [*ad non quaerenda, quaero*: 20.3.24] to self-interest [*debeo*: 13.5.27]. This is the unique and exquisite [*mirus*: 22.1.16] lesson [*magisterium*] of the Holy Spirit infused [*obtineo*: 15.2.12] in the wine room.

Utiliter: an adverb implying usefulness and applied to being *praesum* or set over a life lived humbly. / *Adimpleo*: literally, to fill to (*ad*) by a person with discretion exercised perfectly (*perfecte*). / *Caritas*: love presented in terms of being inebriated which results in a person having contempt for personal glory (*gloria*) and being forgetful of self as well as not seeking (here as literally not to seeking, *quaero*) which is owed (*debeo*) to self-interest. / *Magisterium*: directorship by the Spirit which has been obtained (*obtineo*) in the wine room.

23.9.24. You remember that I said the bedroom of the King is to be sought [*quaereo*: 23.8.1] in the mystery [*theorice*] of divine [*arcanus*: 23.3.17] contemplation [*contemplatio*: 23.3.17]. In speaking of the ointments I mentioned that many varieties of them are to be found in the Bridegroom's presence [*penes*], that all of them are not for everybody's use [*praesto*], but that each one's share differs [*indulgeo*: 4.1.8] according to his merits [*meritum*: 23.1.5]; so too, I feel that the King has not one bedroom only, but several. For he has more than one queen; his concubines are many, his maids beyond counting.

Theorice: pertaining to philosophic speculation and inquiry with respect to a contemplation which is *arcanus*, done in secret. / *Penes*: with in the sense of at the house of. / *Praesto*: to be at hand, ready. / *Indulgeo*: to exercise forbearance or care with regard to one's merits.

23.10.17. For the moment it suffices [*sufficio*: 22.8.22] to know that no maiden, or concubine or even queen may gain access [*accessus*: 5.1.15] to the mystery [*secretum*] of that bedroom which the Bridegroom reserves [*servo*: 23.8.21] solely for her who is his dove, beautiful [*formosus*: 9.8.3], perfect [*perfectus*: 18.3.6] and unique. Hence it is not for me to take umbrage [*indignor*: 17.8.25] if I am not admitted [*admitto*: 12.5.9] there, especially since I can see that even the bride herself is at times unable to find fulfillment [*pervenio*: 23.1.17] of her desire [*volo*: 21.11.23] to know certain secrets [*secretum*]. At such times she craves [*flagito*: 9.2.12] to be shown [*indico*: 21.6.23] where he pastures his flock, where he rests it at noon.

Secretum: a noun used twice: 1) pertaining to the Bridegroom's bedroom or that place which is secret, hidden not accessible and 2) the bride not knowing it. / *Servo*: to reserve, keep save, that is, the Bridegroom's bedroom for the dove who is *formosus* (of good form), perfect and unique. / *Indignor*: to deem unworthy or despise which is not permitted. / *Pervenio*: to arrive-through (*per-*) which the bride cannot attain by her wishing it (*volo*). / *Flagito*: to demand urgently with respect to the bride being shown (*indico*: to point out) about her Spouses's flock, etc.

23.11.26. The Bridegroom who exercises control [*gubernator*] over the whole universe [*universitas*: 19.3.27], has a special place [*locus*: 9.4.1, with *apud* concerning the Bridegroom] from which he decrees [*decerno*] his laws and formulates [*dispono*: 16.15.16] plans as guidelines [*consilium*: 13.1.11] in weight, measure and number for all things created. This is a remote and secret [*secretus*: 14.5.26] place, but not a place of repose [*quietus*, with *minime*]. For although as far as in him lies [*quantum in se est*] he arranges [*dispono*] all things sweetly [*suaviter*: 16.15.16]—the emphasis is on arranging and the contemplative [*contemplo*: 21.1.7] who perchance reaches [*pervenio*: 23.10.17] that place is not allowed to rest and be quiet [*quiesco*: 23.8.21]. In a way that is wondrous [*mirabiliter*] yet delightful [*delectabiliter*] he teases [*fatigo*: 20.4.17] the awe-struck seeker [*rimor*: 19.2.18 & *admiro*] till he reduces [*reddo*: 16.5.17] him to restlessness [*inquietus*: 13.5.7]. Further on the bride beautifully [*pulchre*: 9.10.24] describes [*exprimo*: 14.3.13] both the delight [*delectatio*: 21.2.6] and the restlessness [*inquietas*] of this stage of contemplation [*contemplatio*: 23.9.24] when she says [*fateor*: 14.6.19] that though she sleeps her heart is awake [*vigilo*: 12.9.15]. She means that in her sleep she experiences [*sentio*:

23.1.9] a repose [*quies*: 23.821] full of sweetest [*suavis*: 22.1.24] surprise [*stupor*: 19.3.16] and wondrous [*placidus*] peace [*admiratio*], but her wakeful heart [*in vigiliis*: *vigilium*: 7.4.11] endures [*patior*: 23.1.17] the lassitude [*fatigatio*: 11.7.27] of avid desire [*curiositas*: 19.2.18] and laborious effort [*exercitatio* with *significo*: 2.3.6].

Gubernator: literally, a helmsman on a ship with regard to the universe. A *locus* which is *secretus* or secret belongs to (*apud*: in the abode of) him from which he exercises two authorities: *decerno* and *dispono* (to decide or determine and to set down). This *locus*, in addition to being secret, is a place of little (*minime*) repose or quiet. / *Dispono*: a verb already used with respect to the Bridegroom-as-*gubernator* where he decides plans with regard to creation, which is done sweetly (*suaviter*). / *Contemplo*: to verb to contemplate pertaining to a person who arrives-through (*venio-per*) that *locus* where he cannot be inactive (*quiesco*). / The verb *fatigo* (to tire, be fatigued) is modified by two adverbs, *mirabiliter* and *delectabiliter*. The objects of the verb are two others which describe a given person, *rimor* (to lay open, investigate) and *admiro* (to admire). The aim: to make this person (*reddo*: to return) not quiet (*inquietus*). / *Exprimo*: literally, to press out in a beautiful fashion (*pulchre*) both the delight and unquiet (*inquietas*) of this stage of contemplation. / *Fateor*: to acknowledge the vigilance of the bride while asleep. This (*vigilium*) of this verb is used twice to describe this vigilance as wakefulness, literally as "vigilance in vigilances." This latter watchfulness dispels the *fatigatio* (the verb *fatigo* being its root) of her curiosity (*curiositas*) and effort (*exercitatio*: practice, training) which is laborious, the verb *significo* being used, i.e., to make them known. / *Sentio*: to perceive with all one's senses which the bride does while sleeping, a paradox on the physical level. Its object is *quies* and *stupor* (quiet and surprise), and a peace (*admiratio*: wonder) which is placid.

23.12.16. There is another place [*locus*: 23.11.26] from which God, the just Judge, "so much to be feared for his deeds among mankind," watches [*vigilo*: 23.11.26] ceaselessly [*immobilis*] with an attention [*animadversio*] that is rigorous [*severus*: 3.2.20; superlative case] yet hidden [*secretus*: 23.11.26; superlative case] over the world of fallen man [*reprobus*]. The awe-struck contemplative [*contemplator*] sees [*cerno*: 19.4.23] how, in this place, God's just but hidden [*occultus*: 19.2.23] judgment [*iudicium*: 19.2.9] neither washes away [*diluo*] the evil deeds of the wicked [*reprobus*] nor is placated [*accepto*: 5.1.20] by their good deeds.

Locus or place used with regard to where God is watchful (*vigilo*) in a manner which is *immobilis* (immovable) with an attentive spirit (*animadversio*: investigation) which is *severus* (grave) yet secret. / *Reprobus*: literally as false, the object being divine *vigilo*. / The contemplative person sees (*cerno*: to separate, part) divine judgment which is hidden, of how it neither dilutes (*diluo*: to dissolve) that which is false (*reprobus*) nor is taken (*accepto*) by good deeds.

23.14.21. Do not be surprised [*moveo*: 20.8.10] that I have assigned the beginning of wisdom to this place [*locus*: 23.12.16] and not to the first. For there we listen to Wisdom [*sapientia*: 22.10.18] as a teacher [*magister*: 23.8.21] in a lecture hall, delivering an all-embracing discourse [*doceo*: 22.10.18], here we receive [*suscipio*: 2.6.28] it within us; there our minds are enlightened [*instruo*: 17.8.4], here our wills are moved to decision [*afficio*: 20.6.13]. Instruction [*instructio*] makes [*reddo*: 23.11.26] us learned [*doctus*], experience [*affectio*: 20.6.18] makes us wise [*sapiens*: 22.10.18].

Moveo: indicates surprise expressed by being moved. / *Locus* or place is identified with divine wisdom as a magister or teacher within us. / *Instruo*: to build in, insert with respect to our minds. / Instruction makes (*reddo* as to return) suggests recollection with regard to being learned. / *Afficio* and *affectio* (verb and noun): to exert an influence, to affect and a favorable disposition.

23.14.7. Experience [*sapor*: 9.10.8] makes a wise man [*sapiens*: 23.14.21], as knowledge [*scientia*: 19.7.14] makes a learned man [*scio*: 23.3.17] and wealth a rich man. What then of the place [*locus*: 23.14.21] first mentioned? It makes one ready [*praeparo*: 21.3.4] for wisdom [*sapientia*: 23.14.21]. There you are prepared, here you are initiated [*initio*]. The preparation [*praeparatio*] lies in knowing [*cognitio*: 8.1.23] things. But a proud conceit [*tumor*: 18.5.21 & *elatio*] easily follows on [*sequor*: 21.2.23] this knowledge unless repressed [*reprimo*: 21.10.5] by fear which is rightly called the beginning [*initium*: 14.6.19] of wisdom because from the beginning it is a barrier to foolishness [*insipientia*: 21.1.22]. In the first place we are set on [*accedo* (*accessus*): 22.2.19] the way to [*ad*] wisdom, here we enter [*ingredior* (*ingressus*)] its doors. But neither here nor there does the contemplative [*speculor*: 19.2.27] find [*perficio*: 20.9.22] rest [*quies*: 23.11.26], because there he discovers [*appareo*: 14.6.13] a busied [*sollicitus*: 20.1.22] God, here an angry [*turbatus*: 10.2.14] God.

Sapor: to taste in the sense of relishing with respect to a man who is *sapiens* (wise). / *Scientia* and *scio*:

knowledge and to know in the sense of to understand. / *Locus*: a specific location, a beginning (*initio*: verb) with regard to the preparation of wisdom (*sapientia* which makes one *sapor*). The opposite of *sapientia* is *insipientia*, folly, lack of wisdom. / *Praeparatio*: preparation from *praeparo*, already mentioned (to prepare). It consists in *cognito* or acquired knowledge and acquaintance with it. / *Tumor* and *elatio*: literally a swelling and an elation which follows *cognitio* unless kept in check (*reprimo*) by fear which is an *initium* (compare with *initio* used here as to be initiated). / *Accessus* (from *accedo*): having set out *ad* or toward which, that is, *sapientia*. It is used with *ingessus* (from *igredior*: to enter) with respect to the doors of wisdom. / *Specular*: to spy out, to observe with respect to *perficio* (to make-through, *per-*) rest. *Quies* (rest) contrasts with being *sollicitus* and *turbatus*, agitated and disturbed, the latter being a more intense form of the former.

23.15.17. But there is a place [*locus*: 23.14.7] where God is seen [*cerno*: 23.12.16] in tranquil rest [*quiescens* & *quietus*: 23.11.26], where he is neither judge nor teacher [*magister*: 23.14.21] but Bridegroom. To me—for I do not speak for [*nescio*: 22.10.18] others—this is truly the bedroom to which I have sometimes gained [*contingo*: 17.5.26] happy entrance. Alas! How rare the time [*hora*], and how short the stay [*mora*: 2.7.18]!

Locus: used with regard to seeing (*cerno*: separate, divide) to God as being at rest: the adjective and participle being used. Such quiet pertains to God as Bridegroom, neither judge nor teacher. / *Contingo*: to reach or take hold of entering the Bridegroom's bedroom described in terms of *hora* and *mora*, hour and delay.

23.15.3. Heavenly birth is eternal predestination [*praedestinatio*], by which God loved [*diligo*: 20.4.27] his chosen ones and endowed [*gratificor*] them with spiritual blessings in his beloved Son before the world was made [*constitutio*]. Thus appearing [*appareo*: 23.14.7] before him in his holy place [*sanctus*], they would see [*video*: 23.2.13] his power [*virtus*: 23.8.11] and his glory [*gloria*: 23.8.1], and become sharers [*consors*] in the inheritance of the Son to whose image [*imago*: 21.6.23] they were to be conformed [*conformo*: 21.6.23].

Diligo and *gratifico*: to love which assumes the form of doing a favor (*gratificor*) chosen people with spiritual blessings in Christ before the constitution (*constitutio*: noun) of the world. / Two verbs pertaining to sight: *appareo* (to appear) and *video* (to see): the first takes place in the divine *sanctus* (adjective) in which the second occurs with respect to God's *virtus* (his strength and virtue) and glory. / *Consors*: an adjective which means having in common. / *Conformo*: to form, shape, the divine image.

23.16.16. O place [*locus*: 23.15.17] so truly quiet [*quietus*: 23.15.17], so aptly called [*appellatio*] a bedroom where God is not encountered [*prospicio*: 22.3.1] in angry guise [*turbatus*: 23.14.7 & *ira*: 7.4.29] nor distracted [*distentus*], as it were, by cares [*cura*: 23.1.5], but where his will [*voluntas*: 23.8.15] is proved [*probo*: 21.8.4] good and desirable [*beneplacens*: 14.4.4] and perfect [*perfectus*: 23.10.7]. This is a vision [*visio*] that charms [*mulceo*: 10.2.14] rather than terrifies [*terreo*: 16.4.19]; that does not arouse [*excito*: 22.8.29] an inquisitive [*inquietus*: 23.11.26] restlessness [*curiositas*: 23.11.26], but restrains [*sedo*: 20.6.18] it; that calms [*tranquillo*] rather than wearies [*fatigo*: 23.11.26] the senses. Here one may indeed be at rest [*quiesco*: 23.11.26]. The God of peace [*tranquillus*] pacifies [*tranquillo*] all things, and to gaze on [*aspicio*] this stillness [*quietus*] is to find repose [*quiesco*]. It is to catch sight of [*cerno*: 23.15.17] the King who, when the crowds have gone after the day-long hearing of cases in his law-courts, lays aside [*declino*] the burden [*molestia*] of responsibility [*cura*], goes at night to his place, and enters his bedroom with a few companions whom he welcomes [*dignor*: 14.8.12] to the intimacy [*familiaritas*: 9.1.20] of his private suite [*secretus*: 23.12.16]. He is all the more secure [*securus*: 17.3.4] the more secluded [*secretus*] his place of rest [*quiesco*], all the more at ease [*serenus*: 11.2.12] when his placid [*placidus*: 23.11.26] gaze sees [*intueor*: 22.3.1] about him none but well-loved friends [*diligo*: 23.15.3]. If it should ever happen [*contingo*: 23.15.17] to one of you to be enraptured [*raptus*: 19.3.16] and hidden away [*abscondus*] in this secret place [*arcanus*: 23.9.24], this sanctuary [*sanctuarium*: 17.1.7] of God, safe [*minime*: 23.11.26] from the call [*avoco*] and concern [*perturbo*: 14.5.26] of the greedy [*egens*] senses [*sensus*: 23.8.15], from the pangs [*pungo*: to prick] of care [*cura*], the guilt [*culpa*: 16.11.20] of sin [*mordico*: to bite, sting] and the obsessive fancies [*irruentia*; from *irruo*] of the imagination [*imagineus*; adjective & *phantasma*: 14.5.26] so much more difficult to hold at bay [*amoveo*: 23.1.5]—such a man, when he returns to us again, may well boast [*glorior*: 22.1.16] and tell us: "The King has brought me into his bedroom."

Locus here is a bedroom for God in which we cannot meet (*prospicio*: to look forward, in advance) him when we are either *turbatus* nor *distentus* (engaged and busy). / The divine will (*voluntas*) is encountered or proved (*probo*: to hold in esteem) when we hold it as *beneplacens*, *perfectus* (pleasing, acceptable and perfect). / *Visio*: vision with respect to the two just mentioned qualities of the divine will. Emphasis is upon sight which

charms (*mulceo*: to stroke, touch lightly) instead of causing terror. / The divine *voluntas* as *visio* does not excite a curiosity (*curiositas*) which is not quiet (*inquietus*) but makes it sit down (*sedeo*) and makes tranquil (*tranquillo*) instead of wearying the senses. The verb *quiesco* is similar to *tranquillo*, the latter (God is identified with it, *tranquillus*) suggesting more lack of disturbance compared to the former as the act of getting to that condition. / *Cerno*: literally as to separate, shift with regard to discerning the King or when he lays aside his *molestia* (unease, annoyance) resulting from cares (*cura*). / *Dignor*: to deem worth regarding those whom the King invites to his bedroom in order to share *familiaritas* (intimacy, friendship) with him described as being *secretus*, away from prying eyes. / The King is *serenus* (serene) when his placid (*placidus*) gaze looks closely (*intueor*) about and sees only friends whom he loves (*diligo*). / *Contingo*: to take hold of which is not unlike *raptus* (enraptured). / Two similar adjectives: *abscondus* and *arcanus*, concealed and silent (connotes an element of trust) with regard to the divine sanctuary. / *Minime*: and adverb meaning least, very little and applied to both *avoco* and *perturbo*, to call off and to be disturbed by the senses which are greedy (*egens*; suggests being poor) by reason of pricks (*pungo*) from care and guilt of sin (*mordico*: to bite, sting) as well as *irruentia* (things which push or rush their way in) from the imagination or *phantasma* (literally, apparition). / *Amoveo*: not to move but to hold steady this imaginative faculty which results in a person glorying (*glorior*) in the fact that the King has brought him into his bedroom.

Sermon Twenty-Four

24.2.18. When we are reviled [*blasphemo*] for doing good [*benefacio*: 6.7.15] by evil-minded men, it is a sweet consolation [*consolatio*: 21.10.5] if the righteous love [*diligo*: 23.16.16] us. The esteem of the good and the testimony [*testimonium*: 9.7.20] of our conscience [*conscientia*: 18.5.7] make full amends [*sufficio*: 23.10.17] for lying [*iniquus*: 13.4.1] mouths. "My soul glories in the Lord, let the humble hear Let the humble rejoice," he said; let me but please [*laeto*] the humble [*mansuetus*: 12.5.9] and I shall bear [*placeo*: 17.3.4] with equanimity [*mansuetus*] whatever the envy [*livor*: 17.5.26] of wicked men may fling in my face.

Blasphemo intimates being cursed but is offset by consolation in the form of love by righteous persons. / Conscience bears witness (*testimonium*) by *sufficio* (literally, to lay a foundation) for mouths which are *iniquus* (injurious). / *Mansuetus*: also as tamed, cultivated in the sense of not wild. / *Livor*: a bluish color or with black and blue spots.

24.3.5. I think this to be the meaning [*sensus*: 23.16.16] of the appendage [*appositus*]: "The righteous love you." Nor is it mere fantasy [*absurde*], for in almost any group of young maidens I find [*invenio*: 23.3.17] some who curiously [*curiose*] watch [*observo*: 17.1.16] the bride's actions, not to imitate [*imito*: 23.1.5] but to disparage [*derogo*] them. They are embittered [*torqueo*: 11.8.18] by their elders' good deeds, they feed on [*pasco*: 20.8.10] what is evil.

Sensus: perception as a whole which grasps that which is *appositus* (contiguous, neighboring). / *Absurde*: an adverb meaning inharmoniously. / *Curiose*: an adverb which means curiously and modifies those observing (*observo*) the bride's actions, to repeal or restrict (*derogo*) them instead of imitating them. / *Torqueo*: also to twist and connotes being convoluted.

24.4.9. No wonder [*mirus*: 23.8.1] if he should, since this vice [*vitium*: 20.6.18] is known [*cognosco*: 10.2.18] to assail [*impugno*] and victimize [*persequor*] more bitterly [*praecipue*: 19.5.15] than the others the love [*caritas*: 23.8.1] which is God, as you can see [*adverto*: 22.1.16] for yourselves. For every slanderer [*detraho*] first of all betrays that he himself is devoid [*vacuus*: 18.6.27] of love. And secondly, his purpose [*intendo*: 7.2.14] in slandering can only be to inspire [*venio*] hatred [*odium*: 16.5.7, with *in*] and contempt [*contemptus*: 23.8.1] in his audience for the victim of his slander [*apud quos detrahit*].

Vitium: also as blemish, defect which is recognized (*cognosco*: to become acquainted with). / Four verbs with prepositions prefixed to them thereby giving each an enhanced meaning: *impugno* (fighting-in), *persequor* (following through) in a way which is *praecipue* (adverb: eminently), *adverto* (turn-to), and *detraho* (to draw-down or from). / *Vacuus*: a fuller sense of emptiness or as devoid. / *Invenio*: to come upon, meet with respect to hatred and intensified by use of the preposition *in* (in). / *Apud quos detrahit*: literally, "at home or among those whom he slanders (*detraho*)."

24.4.8. For a heart [*cor*: 22.11.12] embittered [*amarus*] by the poison of envy [*livor*: 24.2.18] can use the tongue

to broadcast [*spargo*: 22.8.9] only bitter words, just as the Lord said: "A man's words flow out of what fills his heart." This malady [*pestis*: 15.7.14] has varying forms [*species*: 22.9.9]. Some will spew out, with barefaced [*nude*: 7.2.5] disrespect [*irrevereo*] any wicked slander that enters their heads [*bucca*]; others try to hide an irrepressible evil purpose [*detractio*: 20.8.10] under the guise of simulated modesty [*verecundia*: 14.7.24].

Spargo: a way of describing the tongue (which reflects the embittered heart) to strew, sprinkle envy. / *Pestis*: also an infectious disease with varied *species* (appearance). / *Bucca*: more specifically, cheek. / *Detractio*: a taking away or removal under the guise of *verecundia* (also as shyness).

24.5.11. It is spiritual righteousness [*rectitudo*: 13.1.11], that of the soul [*animus*: 20.6.18], that must be explained [*demonstro*: 18.1.13]. It is the Spirit who teaches [*loquor*: 22.3.1], interpreting [*comparo*] spiritual truths to those who possess the Spirit. Therefore God made man righteous [*rectus*: 19.3.8] in his soul, not in the body made of earthly [*materia*: 19.4.23] slime.

Rectitudo: straightness, directness with respect to *animus* (masculine for soul). / *Loquor*: to speak which is done by the Spirit which functions as *comparo* (to be evident, clear) regarding spiritual truths. / *Rectus*: upright, straight and closely related to *rectitudo*.

24.5.4. Iniquity [*iniquitas*: 12.9.15] is a fault [*vitium*: 24.4.9] in the heart [*cor*: 24.4.8], not in the flesh, and so you should realize [*nosco*: 21.6.23] that the likeness [*similitudo*: 21.6.23] of God is to be preserved [*conservo*] or restored [*reparo*: 15.6.12] in your spirit, not in the body of gross clay.

Iniquitas and *vitium* (iniquity and blemish, defect) as more the less the same. / Two verbs pertinent to the divine likeness: *conservo* and *reparo* (to keep and to recover, renew).

24.6.10. God indeed gave man an upright [*rectus*: 24.5.11] stance of body, perhaps in order that this corporeal uprightness, exterior and of little account [*vilis*: 10.5.29], might prompt [*figmentum*: 16.5.17] the inward man, made to the image [*imago*: 23.15.3, with *ad*] of God, to cherish [*servo*: 23.10.17] his spiritual uprightness [*rectitudo*: 24.5.11]; that the beauty [*decor*: 22.3.1] of the body of clay might rebuke [*admoneo*] the deformity [*deformitas*] of the mind [*animus*: 24.5.11]. What is more unbecoming than to bear a warped mind in an upright body?

Exterior *rectus* or being straight physically, though *vilis* (vile), is a *figmentum* (formation) for the inward man made to (*ad*: direction toward-which) God. / *Servo*: to keep unharmed with respect to *rectitudo* for the purpose of the clay body (also it is *decor*, becoming, attractive) rebuking (*admoneo*: to bring to mind) deformity belonging to *animus* (rational part of soul).

24.6.5. Blush [*erubescio*: 14.5.9], my soul [*anima*: 23.1.9], that you have exchanged [*commuto*] the divine for a bestial [*pecorina*] likeness [*similitudo*: 24.5.4]; blush that despite your heavenly origin [*de caelo*] you now wallow [*volutus*] in filth. Created upright [*rectus*: 24.6.10] and in your Creator's likeness [*similis*], you received [*accipio*: 19.5.10] me as a helper like [*similis*] to yourself, at least in [*secundum*] bodily uprightness [*rectitudo*: 24.6.10]. Whatever way you turn [*verto*: 22.2.19], to God above [*sursum*] or to me below [*deorsum*] - 'for no man ever hates his own flesh' - everywhere you encounter [*occurro*: 20.6.18] reminders [*species*: 24.4.8] of your own beauty [*decor*: 24.6.10], everywhere you find the friendly [*familiaris*: 21.1.24] admonitions [*admonitio*] that wisdom [*sapientia*: 23.14.7] imparts, intimating the dignity [*dignitas*: 21.6.23] of your state [*magisterium*: 23.8.1].

Erubescio: to turn red in the face here applied to *anima* (feminine of *animus*; the feminine applies more to wind, breath). Reason: *commuto* (to change entirely) from a likeness which is divine to one which is *pecorina*, literally as belonging to cattle. This word is not in the Lewis and Short dictionary; *pecoralis* is listed as belonging to cattle. / Heavenly origin as *de caelo* (from heaven) where now one rolls in (*volutus*) filth. / Here *rectus* and *similis* (upright, straight and like) are similar. / *Secundum*: according to *rectitudo* or uprightness. / *Verto* (to turn) has two directions, above or below (*sursum* or *deorsum*). / *Species* (appearance, aspect) is not unlike *similitudo* (likeness) and is applied to our *decor* (comeliness) which we encounter everywhere. / *Familiaris*: familiar in the sense of (admonition) belonging to one's household and imparted by wisdom. / *Magisterium*: pertains to directorship, here which has dignity.

24.7.10. But if this is to be perfect [*perfectus*: 23.16.16], it must be only a conviction of the mind [*sensus*: 24.3.5], but a habit of life [*consensus*]. I shall judge you to be righteous [*rectus*: 24.6.5] if your opinions are correct [*sentio*: 23.11.26] and your deeds do not contradict [*dissentio*] them. For the state of the invisible soul

[*animus*: 24.6.10] is made known [*nuntio*] by one's belief and practice [*actio*: 18.6.14].

Sensus and *consensus*: one's capacity for perception and agreement (*con* or with as prefix). / Two verbs with opposite meanings : *sentio* (to perceive) and *dissentio* (to disagree, differ). / *Nunctio*: to announce in a public fashion. / *Actio*: more specifically as a putting in motion.

24.7.3. Why should there be a division [*divido*] between your faith and your conduct [*actus*]? It is a wrong [*inique*: unequally] division, it destroys [*perimo*] your faith, for "faith without good works is dead." The gift [*munus*: 22.2.14] you offer to God is dead. For if devotion [*devotio*: 20.8.10] is the soul [*anima*: 24.6.5] of faith, what is faith that does not work [*operor*: 21.10.5] through love but a dead corpse?

Actus: a driving impulse or setting in motion. Compare with *actio* (a putting in motion, 24.7.10). / *Inique*: an adverb meaning unequally. / *Perimo*: to extinguish, take away entirely. / *Devotio*: alternately as self-sacrifice, offering.

24.7.11. You cannot be reconciled [*concilio*] with God while at odds with [*discors*] yourself; you do not please [*placeo*: 24.2.18] him, rather you sin, not yet because of the impious [*impie*] blow [*ferio*] but because of the unrighteous [*recte*: 8.2.15, with *non*] division [*divido*: 24.7.3] in your life.

Concilio: to bring together, unite which is impossible as long as a person has inner *discors* or lack of harmony. / *Ferio*: to strike with the adverb *impie* (in an impious manner), this adverb being paralleled with another, *recte* (with *non*) or in an unrighteous manner. The latter causes division within one's life.

24.8.3. The death of faith is the departure [*separatio*] of love [*caritas*: 24.4.9]. Do you believe in Christ? Do [*facio*: 13.6.19] the works [*opera*: 9.4.1] of Christ so that your faith will live; love will animate [*animus*: 22.9.9] your faith, deeds [*actio*: 24.7.10] will reveal [*probo*: 23.16.16] it. Let no earthly preoccupation [*opus*: 23.2.1] bend down [*incurvo*] the mind that is raised on high [*erigo*: 21.10.5 & *caelestis*] by faith.

Separatio is defined as the death of faith and of love (*caritas*).

Three words pertinent to action: 1) *opera*: service, exertion as applied to Christ which results in the *animus* (animation) of faith 2) *actio*: the putting into motion of deeds which will *probo* one's faith or make it esteemed and 3) *opus* or labor, toil pertaining to earthly matters. / *Incurvo*: to incline in a downward diction with regard to these earthly matters. It is opposite to *erigo* (to raise on) concerning that which is *caelestis* or proper to heaven.

24.8.11. You cannot lift [*affero*] a head upwards that is weighed down [*pressus*] by the devil's yoke [*iugum*: 23.8.21]. You have no means [*praevalere*: 1.6.23] at all of raising [*subrigo*] yourself, for you are held by [*domino*: to rule] an evil power [*iniquitas*: 24.5.4]. Your iniquities [*iniquitas*] have gone over your head; they weigh [*gravo*] like a burden [*onus*] too heavy [*grave*] for you.

Affero: to bring or carry a head in an upward direction which is thwarted by the same head being *pressus* or pressed down by the devil's yoke. / *Praevaleo*: to have superior power which is lacking to a person wishing to raise or straighten out himself in an upright position (*subrigo*) or to make him *rectus* as in 24.6.5. / *Domino*: to rule, dominate by *iniquitas* or iniquity which weigh down as a burden in a manner which is *grave* (grievously).

24.8.9. If therefore neither faith without good works [*opera*: 14.8.3] nor good works without faith suffice for [*sufficio*: 24.2.18] a man's righteousness [*rectitudo*: 24.6.5], we, my brothers, who believe in Christ, should strive [*studeo*: 23.2.1] to ensure that our behavior [*via*: 21.4.20] and desires [*studium*: 22.9.9] are righteous [*rectus*: 24.7.10].

Opera: or good works which must work hand-in-hand with faith. / *Rectitudo*: uprightness for which we must *studeo* or apply ourselves with diligence. It is the verbal root of *studium*, application modified by *rectus*, an adjective related to *rectitudo*. / *Via*: road or way applied to personal behavior.

Sermon Twenty-Five

25.1.8. She had learned [*disco*: 21.10.5] from the Prophet, and from Christ [*Unctio*: 22.8.29] himself, the teacher [*doceo*: 23.14.21] of gentleness [*suavitas*: 22.7.7], that the crushed reed must not be broken nor the wavering flame be quenched. Hence she decided [*puto*: 23.7.30] not to provoke to further outbursts [*irrito*] people who

had already so upset themselves [*commoto*], nor to add fuel to the fires of envy [*invidia*: 20.8.10] that tormented [*torqueo*: 24.3.5] them. Conscious of [*scio*: 23.14.7] her obligation [*debitrix*] even to the foolish [*insipiens*: 14.4.14], she took pains [*studeo*: 24.8.9] to be peaceful [*pacificus*] with those who hated peace. She preferred [*malo*] therefore to soothe [*demulceo*] them with a kind [*favorabilis*] word [*vocabulum*: 23.8.15] because she felt it her duty [*cura*: 23.16.16] to labor [*opera*: 24.8.9] for the salvation [*salus*: 22.8.22] of the weak rather than gratify personal spite [*ultio*].

Disco (to learn in the sense of being acquainted with): the Prophet and Christ as *Unctio* or ointment, the latter teaching (*doceo*) *suavitas* or sweetness. / *Puto*: connotes making an adjustment, settlement. / Two verbs concerning violent motion: *irrito* and *commoto* (to enrage and to move violently). / *Invidia*: jealousy, ill-will which as fire twists or bends (*torqueo*) people marked by *irrito* and *commoto*. / *Scio*: the bride's knowing her indebtedness (*debitrix*: a female debtor) to those who are *insipiens* or foolish. / *Studeo*: to apply oneself to be peaceful (*pacificus*). / *Malo*: to choose or prefer to soothe (*demulceo*: to stroke) persons who are foolish with a favorable *vocabulum* or appellation. / *Cura*: care as the expression or labor (*opera*) with regard to the salvation of the weak instead of taking vengeance (*ultio*).

25.2.20. Perfection [*perfectio*: 21.1.7] of this kind is commendable [*opto*: 2.7.18] for all, but is the model [*forma*: 22.3.1] for prelates [*praelatus*] who wish to be worthy [*optimus*: 22.1.16]. Good and faithful superiors [*praepositus*] know [*scio*: 25.1.8] that they have been chosen [*credo*: 8.6.14], not for the vain prestige [*pompa*] of holding office, but to take care of [*cura*: 25.1.8] ailing souls [*animus*: 24.7.10]. And when they detect [*deprehendo*: 10.2.14] the presence of inward [*internus*: 14.6.19] discontent [*murmur*] by the voicing [*indicium*] of complaints [*querulus*], even to the point of [*prorumpo*: 7.8.21] insult [*convicium*] and contumely [*contumelia*], they must see [*agnosco*: 20.1.22] themselves then as physicians, not masters, and rather than retaliate, prepare [*paro*: 10.5.29] a medicine for the fevered mind [*anima*: 24.7.3].

Perfectio as noted in 25.1.8 is worthy of commendation and is the *forma* for prelates. / *Praelatus* and *praepositus*: two words to designate religious superiors, literally as that one who is set before and one who is preferred. / *Credo*: to commit, consign as well as to believe. / *Pompa*: literally, a solemn procession. / *Deprehendo*: literally, to take away or seize discontent (*murmur*) which is *internus* or hidden from view by is disclosed (*indicium*: discovery, disclosure) by complaints. / *Prorumpo*: the breaking forth of insults (*convicium*: loud cry) and *contumelia* (insult). / *Agnosco*: to recognize, the task of prelates and superiors regarding as physicians. / *Anima*: feminine noun for soul compared with *animus* (also used here), male noun for soul.

25.3.14. Not everything therefore that is black is on that account ugly [*deformus*]. For example blackness in the pupil of the eye is not unbecoming [*dedecet*]; black gems look glamorous [*placeo*: 24.7.11] in ornamental settings, and black locks above a pale face enhance [*augeo*: 20.1.22] its beauty [*decor*: 24.6.5] and charm [*gratia*: 23.8.21]. You may easily verify [*adverto*: 24.4.9] this in any number of things, for instances abound in which you will find [*reperio*: 15.1.12] beautiful shapes with disagreeable colors. And so the bride, despite the gracefulness [*pulchritudo*] of her person [*compositio*], bears the stigma of a dark skin, but this is only in the place [*locus*: 23.16.16] of her pilgrimage [*peregrinatio*: 6.10.19].

Deformus: lacking form or *forma* and characterized by a black color. / *Dedecet*: it is unseemly, here used with *non* (not unseemly). / *Placeo*: to be acceptable, give pleasure (black gems) and *augeo*: to increase (black locks of hair), the latter enhancing one's *decor* and *gratia*, beauty and charm. / *Adverto*: to turn to, that is, instances where the color black is becoming and similar to *reperio* (to find again) lovely shapes with disagreeable colors. / Beauty with respect to the bride's *compositio* or putting-together, arrangement. / *Peregrinatio*: living outside one's native homeland, the *locus* which causes black skin for the bride.

25.5.14. But let us see [*video*: 23.15.3] how both of these refer [*respicio*] rather to her present state of life [*status*: 21.6.17]. If we consider [*considero*] the outward appearance [*habitus*] of the saints, all that our eyes may discern [*in facie*: 7.2.17], how lowly and abject [*abiectus*: for both adjectives] it is, how slovenly [*neglectus*] through want of care [*incuria*: 6.9.15]; yet at the same time, inwardly [*intus*: 21.10.5] "with unveiled faces reflecting like mirrors the brightness of the Lord, they grow brighter and brighter as they are turned [*transformo*] by the Spirit of the Lord into the image that they reflect." May not such a soul justly answer [*respondeo*: 21.4.20 & *video*] those who reproach her for being black: "I am black but beautiful"?

Video: to see with respect to a *respicio* (literally, to look back, gaze upon) the bride's *status* as both being black but beautiful. / *Considero*: to consider, a more comprehensive regard than *video* of the saints'

habitus or condition in the sense of comportment or outward appearance. / *In facie*: literally, as in appearance (*facies*: shape, 1.5.11) as pertaining to the saints' *habitus* which is *abjectus* (abject) and *neglectus* (not attended to) by *incuria* (carelessness). / *Intus*: the true nature of the saints' *habitus* or comportment which is inward and bright, resulting in a transformation (*transformo*) by the Spirit into the divine image. / *Respondeo* and *video*: to respond and to see here as the giving of an answer to those reproaching the bride.

25.5.27. For this the Doctor of the Nations is reputed [*reputatus*] abject [*ingloriosus*], dishonorable [*ignobilis*], black, beneath notice [*obscurus*: 1.9.2], a scrap of this world's refuse [*peripsema*]. But surely this is the man who is rapt [*raptus*] into paradise, who, traversing [*perambulo*: 6.7.15] the first and second heavens, penetrates [*penetro*: 9.3.28] by his purity [*puritas*: 22.1.24] to the third? O soul [*anima*: 25.2.20] of surpassing beauty [*pulcher*], even though dwelling in a sickly little body, heaven's own loveliness [*pulchritudo*: 25.3.14] had not scorned [*despicio*: 14.3.13] your company [*admitto*: 23.10.17], the angels on high did not cast you out, God's brightness [*claritas*: 19.3.16] did not repudiate [*repello*: 16.11.13] you!

Ingloriosus, ignobilis and *obscurus*: three adjective pertaining to Christ as Doctor of Nations: lacking glory or repute, lacking honor and dark. / *Peripsema*: a Greek word meaning that which comes off a think during cleaning. / Three verbs of motion with respect to heavenly matters: *raptus, perambulo* and *penetro*: to seize, walk through (*per-*) and penetrate, all by purity to the third heaven. / *Pulchritudo*: beauty of heaven used with two verbs: *despicio* (to despise) and *admitto* (to admit). Both have *non* or not.

25.5.10. Happy [*felix*: 19.2.18] the darkness that begets [*pario*] radiance [*candor*] in the mind [*mens*: 22.2.19], a light of knowledge [*scientia*: 23.14.7] and cleanness [*puritas*: 25.5.27] of conscience [*conscientia*: 24.2.18].

Felix: also as fruitful, productive revealed in a begetting of opposites, darkness into light.

25.6.16. The outward blemishes that we may discern in any people are not to be condemned [*contemno*: 20.9.22], because they play a part [*sedeo*: 23.16.16] in the begetting [*operor*: 24.7.3] of interior light, and so depose [*praeparo*: 23.14.7] the soul for wisdom [*sapientia*: 24.6.5]. For wisdom is described [*definio*] by the wise man as a reflection [*candor*: 25.5.10] of eternal life," and brightness [*candidus*] befits [*oportet*: 23.1.5] the soul [*anima*: 25.5.27] in which it decides to dwell. If the soul of the righteous man is the seat of wisdom [*sapientia*], I may certainly refer to such a soul as bright. Righteousness [*iustitia*: 22.11.12] itself can be called brightness [*candor*].

Sedeo: literally, to sit which here applies to constancy of begetting (*operor*: to take pains, work) interior light which results in a *praeparo* or preparation of the soul for wisdom. / *Sapientia*: wisdom as *candor* or brightness. The same noun (*candor* applies to righteousness). The adjective *candidus* (also as shining white) is used here which befits the soul and is equivalent to *sapientia*.

25.7.7. It is with good reason then that the saints find no time for [*cura*: 25.2.20] the glamour of jewelry and the elegance of dress, that lose their appeal with the passing hour [*corrumpo*: 18.5.21]; their whole attention [*diligentia*] is fixed on [*praebeo*: 22.3.1 & *occupo*: 10.9.25] improving [*excolo*] and adorning [*decoro*] the inward self [*interior*: 18.5.7] that is made to the image [*imago*: 24.6.10, with *ad*] of God, and is renewed [*renovo*: 21.6.17] day by day. For they are certain that nothing can be more pleasing [*acceptus*: 14.7.24] to God than his own image when restored [*restituo*: 14.4.4] to its original beauty [*decor*: 25.3.14]. Hence all their glory is within [*intus*: 25.5.14], not without [*foris*: 21.10.5]; not in the beauty [*florus*: bright, gleaming] of nature nor in the praises of the crowd, but in the Lord.

Cura: implies anxiety, here with respect to external adornments which effect *corrumpo* (to waste, bring to ruin). / *Diligentia*: it is directed toward (*praebeo* and *occupo*: to hold forth and to occupy) the improvement and adorning of one's interior life. *Excolo* (to cultivate) and *decoro* (to adorn); both are similar and have an intimation of favoring beauty. / *Imago*: with the preposition *ad* (direction toward-which) with respect to the two verbs just mentioned, *excolo* and *decoro*. Added is the fact that this *imago* is renewed daily. / *Restituo*: to restore which is similar to *renovo* (to renew) and applicable to being *decor* (lovely). / A contrast between *intus* and *foris*, within and without.

25.7.17. Each one's glory [*candor*: 25.6.16] is all the more secure when in his own keeping [*internus*: 25.2.20], and not in another. And the saints glory [*glorior*: 23.16.16] not only in their inward light but even in the unsightliness of their outward appearance [*exterior*]; nothing in them is without its use [*depereo*: to ruin, be

undone], "everything works for [cooperor: 21.6.23] good."

Candor: shining whiteness which is to be kept within oneself (*internus*). Compare *internus* with *exterior* which is not lovely to behold but gloried in by saints. / *Depereo*: to ruin, to be undone which contrasts with *cooperor*, to cooperate.

25.8.4. The ignominy [*ignominia*] of the cross is welcome to the man who will not be an ingrate [*ingratus*: 20.1.8] to his crucified Lord. Though it involves the stigma of blackness, it is also in the pattern [*forma*: 25.2.20] and the likeness [*similitudo*: 24.6.5] of the Lord.

Forma and *similitudo* (form and likeness): here as pattern and likeness of the Lord which paradoxically comprise ignominy.

25.9.24. Happy [*beatus*: 8.6.3] the man who, by attentive [*diligenter*: 13.6.5] study [*obseruo*: 24.3.5] of your life as a man among men, strives [*praebeo*: 25.7.7] according to his strength [*uir*: 14.4.4] to live like [*imitator*] you. The Church in her loveliness [*formosus*: 23.10.17] has already received [*accipio*: 24.6.5] from you this blessed [*beatitudo*] gift [*munus*: 24.7.3], the first fruits [*primitiae*] of her dowry; she is not slow [*piger*: 13.7.23] to pattern [*imito*: 24.3.5] herself on what is beautiful [*formosus*] in you, nor ashamed [*confusus*: 13.6.14] to endure [*sustineo*: 22.6.2] your ignominies. All this we must recall when she says: "I am black but beautiful, daughters of Jerusalem."

Beatus: also blessed as applied to the man who studies (*obseruo*: to observe) in a manner which is diligent (*diligenter*). *Beatus* also applies to a man who strives (*praebeo*: to hold forth) according to his *uir* (strength in the sense of manliness). / *Formosus*: beauty intimated by application to the noun *forma*, form. / *Munus* and *primitiae*: gift and first yield of a harvest. / *Piger*: slow in the sense of being unwilling with regard to imitation (*imito*) that which is *formosus* or endowed with a lovely form. / *Sustineo*: to hold upright, support with regard to bearing of personal ignominies.

25.9.2. "Like the tents of Kedar, like the curtains of Solomon." This dictum is obscure [*obscurus*: 25.5.27] however, and beyond the reach of [*atingo*: 19.3.27, with *non*] those already wearied [*fatigatus*]. But it is a door on which you are given time [*tempus*] to knock. Those who are sincere [*dissimulo*: 16.7.14, with *non*] will there encounter him whose light illumines [*revelo*: 19.5.10] mysteries [*mysterium*: 2.7.3]; and he will open at once [*cunctor*, with *non*], because he invites [*invito*: 15.8.17] you to knock.

Three verbs with *non* (not): *atingo* (to touch, attain), *dissimulo* (to make unlike, disguise) and *cunctor* (to delay).